¶ The Newe Testament of our Sauiour Iesus Christe, faithfully translated out of the GREKE, with the Notes and Exposi-tions of the darke places therin.

Matthæwe. xiii. f.

Vnio, quem præcepit emi seruator Iesus,
Hic situs est, debet non aliunde emi.

The pearle which Christe commaunded to be bought,
Is here to be founde, not els to be sought.

¶ The yeres of our Lorde.	Golden nũber.	Dominical letter.	Septuagesima.	¶ Easter daye.	Aduent Sunday.
M.D.lxvi.	ix.	F	x. Febꝛua.	xiiii. Apꝛill.	i. Deceb.
M.D.lxvii.	x.	E	xxvi. Janu.	xxx. March.	30. Nouẽ.
M.D.lxviii.	xi.	D C	xv. Febꝛua.	xviii. Apꝛil.	xxviii.
M.D.lxix.	xii.	B	vi.	x.	xxvii.
M.D.lxx.	xiii.	A	xxii. Janua.	xxvi. March	iii. Decẽ.
M.D.lxxi.	xiiii.	G	xi. Febꝛuar.	xv. Apꝛil.	ii.
M.D.lxxii.	xv.	F E	iii.	vi.	30. Nouẽ.
M.D.lxxiii.	xvi.	D	xviii. Janu.	xxii. March.	xxix.
M.D.lxxiiii.	xvii.	C	vii. Febꝛu.	xi. Apꝛil.	xxviii.
M.D.lxxv.	xviii.	B	xxx. Janua.	iii.	xxvii.
M.D.lxxvi.	xix.	A G	xix. Febꝛua.	xxii.	ii. Decẽb.
M.D.lxxvii.	i.	F	iii.	vii.	i.
M.D.lxxviii	ii.	E	xxvi. Janu.	xxx. March.	30. Nouẽ.
M.D.lxxix.	iii.	D	xv. Febꝛua.	xix. Apꝛil.	xxix.
M.D.lxxx.	iiii.	C B	xxvi. Janua.	iii.	xxvii.
M.D.lxxxi.	v.	A	xxii.	xxvi. March	iii. Decẽ.
M.D.lxxxii.	vi.	G	xi. Febꝛuar.	xv. Apꝛil.	ii.
M.D.lxxxiii.	vii.	F	xxvii. Janu.	xxxi. March	i.
M.D.lxxxiiii	viii.	E D	xvi. Febꝛua.	xix. Apꝛil.	29. Nouẽ.
M.D.lxxxv.	ix.	C	vii.	xi.	xxviii.
M.D.lxxxvi	x	B	xxx. Janua .	iii.	xxvii.
M. D. 87.	xi.	A	xii. Febꝛua.	xvi.	iii. Decẽ.
M. D. 88.	xii.	G F	iiii. Febꝛua.	vii.	i.
M.D.lxxxix.	xiii.	E	xxvi. Janu.	xxx. March.	30. Nouẽ.
M.D.xc.	xiiii.	D	xv. Febꝛuar.	xix. Apꝛil.	xxix.

Note, that the supp[illegible]on of the yere of our Lord, in the Churche of Englande, begynneth the . xxv. day of Marche, the same day supposed to be the firſt day vpon which the worlde was created, and the daye when Chriſte was conceiued in the wombe of the virgin Marie.

To the moſt puiſſaunt and myghtie Prince,

Edwarde the .VI. by the grace of GOD, Kyng of Englande, Fraunce, and Irelande, defender of the fayth, and of the Churche of Englande, and alſo of Irelande, in earth the ſupreme head: Your graces moſt humble and obedient ſubiect Richard Iugge, wyſheth all grace and peace from God, with long raigne, honour, health, and proſperitie.

THat moſt woorthy Kyng and Prince Ioſaphat, as holy Chronicles do teſtifie, beyng moued with a Godly zeale, dyd ſend out, into all coaſtes of Iurie, certaine of his chiefe Lordes that he had about hym, with the leuites and prieſtes, to ſee that his louyng ſubiects and liege people, ouer whom the Lord had made hym ruler and gouernour, ſhoulde be truelie inſtructed and taught in the lawe and commaundementes of the lyuyng God. Whereby (moſte noble and redoubted Prince) he declared this to be the chiefe and principall office of a Kyng, which ſeketh the glorie of God and wealth of his people, to prouide that the worde of God be truelie and ſincerely ſet foorth and taught, throughout his whole Dominions and Realmes, that ſo the people committed vnto his charge, may be trayned in all godlyneſſe, and true obedience towardes God and their ſoueraigne. Wherevnto are required, not only true and faythfull miniſters, but eſpecially, that the bookes of the holy Scripture be wel and truely tranſlated, and printed alſo, both to take away all occaſions of ſciſmes and heriſies, that by reaſon of improper tranſlation and falſe printe. many tymes do aryſe among the ſimple and ignoraunt people, and alſo to ſtoppe the mouthes of the aduerſarie part, whiche vpon ſuch faultes take a boldneſſe to blaſpheme and miſreport the heauenly doctrine, nowe ſo plentifullye ſet foorth vnto vs, through your graces moſt prudent and godly carefulneſſe. Wherein, foraſmuch as ſeemed to lacke no more to the abſolute perfectneſſe, but that one vndoubted true impreſſion might be had, wherevnto in ſuch wordebates men myght haue recourſe and be reſolued: According to the ſtrayte charge and commaundement that I receaued of your hyghneſſe in that behalfe, I haue endeuoured my ſelfe, accordyng to my duetie and power, to put in print the newe Teſtament,

vſyng

vſyng thaduiſe and helpe of godly learned men, both in reducing the ſame to the trueth of the Greke texte (appoyntyng out alſo the diuerſitie wher it happeneth) and alſo in the kepyng of the true ortographie of wordes, as it ſhall manifeſtly appeare vnto them that wyll diligently and without affection conferre this with the other that went foorth before. I haue (as becommeth a true obedient ſubiecte, done all that in me dyd lye, to ſatiſfie your graces moſte godly zeale and commaundement: and with ſuche ſubmiſſion, as it becommeth a ſubiect to his moſt drad ſoueraigne Lorde, do nowe preſent it vnto your Maieſtie, in moſt humble wyſe deſiring the ſame, accordyng to your princely clemencie, to accepte my good endeuour. The geuer of all power, whiche is kyng of all kynges, and prince of all princes, vouchſafe of his goodnes to preſerue your Maieſtie, and in all your royall affaires ſo to aſſiiſt your gracious hyghneſſe with his holy ſpirite, that whatſoeuer your grace ſhall thynke or do, may be to Gods glory, the continuall floryſhyng of your hyghneſſe honour, and the common wealth of your ſubiectes.

Amen.

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					Mattens. ii. Lesson.	Euensong ii. Lesson.
iii	A	Kalend.	Circumcision.	i	Rom. ii.	Colos. ii.
	b	iiii No.		ii	Math. i.	Rom. i.
ri	c	iii No.	Sunriseth at. viii. Sets at. iiii.	iii	ii	ii
	d	pꝛid No.		iiii	iii	iii
rix	e	Nonas.		v	iiii	iiii
viii	f	viii Id.	Epiphanie.	vi	Luk. iii.	Joh. ii.
	g	vii Id.		vii	Math. v.	Rom. v.
rvi	A	vi Id.	Lucian.	viii	vi	vi
v	b	v Id.		ix	vii	vii
	c	iiii Id.	Sol in Aquario.	x	viii	viii
xiii	d	iii Id.		xi	ix	ix
ii	e	pꝛid Id.		xii	x	x
	f	Idus.	Hyllarii.	xiii	xi	xi
x	g	xix kl.	Februarii.	xiiii	xii	xii
	A	xviii kl.		xv	xiii	xiii
xviii	b	xvii kl.		xvi	xiiii	xiiii
vii	c	xvi kl.		xvii	xv	xv
	d	xv kl.	Pꝛisca.	xviii	xvi	xvi
xv	e	xiiii kl.		xix	xvii	i. Coꝛ. i.
iiii	f	xiii kl.	Fabian.	xx	xviii	ii
	g	xii kl.	Agnes.	xxi	xix	iii
xii	A	xi kl.	Vincent.	xxii	xx	iiii
i	b	x kl.	Sunneryseth at. vii. & halfe.	xxiii	xxi	v
	c	ix kl.	Setteth at . iiii. & halfe.	xxiiii	xxii	vi
ix	d	viii kl.	Cõuert. of S. Paul.	xxv	Act. xxii.	Act. xxvi.
	e	vii kl.		xxvi	Math. 23.	i. Coꝛ. vii
xvii	f	vi kl.		xxvii	xxiiii	viii
vi	g	v kl.		xxviii	xxv	ix
	A	iiii kl.		xxix	xxvi	x
xiiii	b	iii kl.		xxx	xxvii	xi
iii	c	pꝛid. kl.		xxxi	xxviii	xii

	d	Kalend.	Fast	i	Mark. i.	i. Co. xiii
xi	e	iiii No.	Purificatio of M.	ii	ii	xiiii
xix	f	iii No.	Blasii.	iii	iii	xv
viii	g	pꝛid No.		iiii	iiii	xvi
	A	Nonas.	Agathe.	v	v	ii. Coꝛ. i.
xvi	b	viii Id.	Sun riseth at. vii. Sets at. iiii.	vi	vi	ii
v	c	vii Id.		vii	vii	iii
	d	vi Id.	Sol in Piscibus.	viii	viii	iiii
xiii	e	v Id.		ix	ix	v
ii	f	iiii Id.		x	x	vi
	g	iii Id.		xi	xi	vii
x	A	pꝛid Id.		xii	xii	viii
	b			xiii	xiii	ix
xviii	c	xvi kl.	Valentine.	xiiii	xiiii	x
vii	d	xv kl.	Marcii.	xv	xv	xi
	e	xiiii kl.		xvi	xvi	xii
xv	f	xiii kl.		xvii	Luk. di. i	xiii
iiii	g	xii kl.		xviii	di. i.	Galat. i.
	A	xi kl.		xix	ii	ii
xii	b	x kl.		xx	iii	iii
i	c	ix kl.		xxi	iiii	iiii
	d	viii kl.		xxii	v	v
ix	e	vii kl.	Fast.	xxiii	vi	vi
	f	vi kl.	S. Mathias.	xxiiii	vii	Ephe. i.
xvii	g	v kl.		xxv	viii	ii
vi	A	iiii kl.	Sunne riseth at. vi. & halfe.	xxvi	ix	iii
	b	iii kl.	Setteth at. v. & halfe.	xxvii	x	iiii
xiiii	c	pꝛid kl.		xxviii	xi	v

					Mattens.	Euenong
					i. Lesson.	i. Lesson.
iii	d	Kalend.	Dauid.	i	Luk. xii.	Ephe. vi.
	e	vi No.	Cedde.	ii	xiii	Phil. i.
xi	f	v No.		iii	xiiii	ii
	g	iiii No.		iiii	xv	iii
xix	a	iii No.	riseth at. vi. Sets at. vi.	v	xvi	iiii
viii	b	prid No.		vi	xvii	Colos. i.
	c	Nonas.	Perpetue.	vii	xviii	ii
xvi	d	viii Id.		viii	xix	iii
v	e	vii Id.		ix	xx	iiii
	f	vi Id.		x	xxi	i. Thes. i.
xiii	g	v Id.		xi	xxii	ii
ii	a	iiii Id.	Gregorie.	xii	xxiii	iii
	b	iii Id.		xiii	xxiiii	iiii
x	c	prid Id.	Nyght and day	xiiii	Joyn. i.	v
	d	Idus.	all one length.	xv	ii	ii. Thes. i
xviii	e	xvii kl.	Aprilis.	xvi	iii	ii
vii	f	xvi kl.		xvii	iiii	iii
	g	xv kl.	Edwarde.	xviii	v	i. Tim. i.
xv	a	xiiii kl.		xix	vi	ii. iii.
iiii	b	xiii kl.		xx	vii	iiii
	c	xii kl.	Benedict.	xxi	viii	v
xii	d	xi kl.		xxii	ix	vi
i	e	x kl.		xxiii	x	ii. Tim. i.
	f	ix kl.		xxiiii	xi	ii
ix	g	viii kl.	Fast.	xxv	xii	iii
	a	vii kl.	Annunci. of Mar.	xxvi	xiii	iiii
xvii	b	vi kl.		xxvii	xiiii	Titus. i.
vi	c	v kl.		xxviii	xv	ii. iii.
	d	iiii kl.		xxix	xvi	Phile. i.
xiiii	e	iii kl.		xxx	xvii	Hebr. i.
iii	f	prid kl.		xxxi	xviii	ii

Apryll hath. xxx. dayes.

					Mattens.	Euenſong
					i. Leſſon.	i. Seſſon.
	g	Kalend.		i	Joh. xix.	Hebr. iii.
xi	A	iiii No.		ii	xx	iiii
	b	iii No.	Richarde.	iii	xxi	v
xix	c	pꝛid No.	Ambꝛoſe.	iiii	Actes. i.	vi
viii	d	Nonas.		v	ii	vii
xvi	e	viii Id.	Sunne riſeth at, v. Sets at. vi.	vi	iii	viii
v	f	vii Id.		vii	iiii	ix
	g	vi Id.		viii	v	x
xiii	A	v Id.		ix	vi	xi
ii	b	iiii Id.	Sol in Tauro.	x	vii	xii
	c	iii Id.		xi	viii	xiii
x	d	pꝛid Id.		xii	ix	Jam. i.
	e	Idus.		xiii	x	ii
xviii	f	xviii kl.	Maii.	xiiii	xi	iii
vii	g	xvii kl.		xv	xii	iiii
	A	xvi kl.		xvi	xiii	v
xv	b	xv kl.		xvii	xiiii	i. Pet. i.
iiii	c	xiiii kl.		xviii	xv	ii
	d	xiii kl.	Alphege.	xix	xvi	iii
xii	e	xii kl.		xx	xvii	iiii
i	f	xi kl.		xxi	xviii	v
	g	x kl.		xxii	xix	ii. Pet. i.
ix	A	ix kl.	Saint Geoꝛge.	xxiii	xx	ii
	b	viii kl.		xxiiii	xxi	iii
xvii	c	vii kl.	Mark Euangelift.	xxv	xxii	i. Joh. i.
vi	d	vi kl.		xxvi	xxiii	ii
	e	v kl.	Sunne riſeth at. iiii. & halfe	xxvii	xxiiii	iii
xiiii	f	iiii kl.	Setteth at. vii. and halfe.	xxviii	xxv	iiii
iii	g	iii kl.		xxix	xxvi	v
	A	pꝛid kl.		xxx	xxvii	ii. iii. Jo.

						Mattens.	Euensong
						i. Lesson.	ii. Lesson.
xi	b	Kalend.	Philip & Iacob.		i	Act. viii.	Judas. i.
	c	vi	No.		ii	xxviii	Rom. i.
xix	d	v	No.	Inuent. of ỹ crosse.	iii	Math. i.	ii
viii	e	iiii	No.		iiii	ii	iii
	f	iii	No.		v	iii	iiii
xvi	g	pꝛid	No.	Iohn Euang.	vi	iiii	v
v	A	Nonas.			vii	v	vi
	b	viii	Id.		viii	vi	vii
xiii	c	vii	Id.		ix	vii	viii
ii	d	vi	Id.		x	viii	ix
	e	v	Id.	Sol in Gemini.	xi	ix	x
x	f	iiii	Id.		xii	x	xi
	g	iii	Id.		xiii	xi	xii
xviii	A	pꝛid	Id.		xiiii	xii	xiii
vii	b	Idus			xv	xiii	xiiii
	c	xvii	kl.	Iunii.	xvi	xiiii	xv
xv	d	xvi	kl.		xvii	xv	xvi
iiii	e	xv	kl.		xviii	xvi	i. Cor. i.
	f	xiiii	kl.	Dunstane.	xix	xvii	ii
xii	g	xiii	kl.		xx	xviii	iii
i	A	xii	kl.	Sonne ryseth at. iiii.	xxi	xix	iiii
	b	xi	kl.	Setteth at. vii.	xxii	xx	v
ix	c	x	kl.		xxiii	xxi	vi
	d	ix	kl.		xxiiii	xxii	vii
xvii	e	viii	kl.		xxv	xxiii	viii
vi	f	vii	kl.	Augustine.	xxvi	xxiiii	ix
	g	vi	kl.		xxvii	xxv	x
xiiii	A	v	kl.		xxviii	xxvi	xi
iii	b	iiii	kl.		xxix	xxvii	xii
	c	iii	kl.		xxx	xxviii	xiii
xi	d	pꝛid.	kl.		xxxi	Mark. i.	xiiii

	e	Kalend.	Sanne riſeth at.iii.a clocke	i	Mar.ii.	Mattens.	Euenſong
xix	f	iiii No.	Setteth at. viii.	ii	iii	i. Leſſon.	ii. Leſſon.
viii	g	iii No.	Nichomede.	iii	iiii	i. Cor. xv.	
xvi	a	pridie No.		iiii	v	xvi	
v	b	Nonas.	Boniface.	v	vi	ii. Cor. i.	
	c	viii Id.		vi	vii	ii	
xiii	d	vii Id.		vii	viii	iii	
ii	e	vi Id.		viii	ix	iiii	
	f	v Id.		ix	x	v	
x	g	iiii Id.		x	xi	vi	
	a	iii Id.	Barnabe Apoſtle.	xi	Act. xiiii	vii	
xviii	b	pridie Id.	Sol in Cancro.	xii	Mar.xii.	viii	
vii	c	Idus.	Solſtitium eſtiuum.	xiii	xiii	Act. xv.	
	d	xviii kl.	Iulii.	xiiii	xiiii	ii. Cor. ix.	
xv	e	xvii kl.		xv	xv	x	
iiii	f	xvi kl.		xvi	xvi	xi	
	g	xv kl.		xvii	Luk.i.	xii	
xii	a	xiiii kl.		xviii	ii	Galat.i.	
i	b	xiii kl.		xix	iii	ii	
	c	xii kl.	Edwarde.	xx	iiii	iii	
ix	d	xi kl.		xxi	v	iiii	
	e	x kl.		xxii	vi	v	
xvii	f	ix kl.	Faſt.	xxiii	vii	vi	
vi	g	viii kl.	John Baptiſt.	xxiiii	Mat. iii.	Mat.14.	
	a	vii kl.		xxv	Luk. viii	Ephe. ii.	
xiiii	b	vi kl.		xxvi	ix	iii	
iii	c	v kl.		xxvii	x	iiii	
	d	iiii kl.	Faſt.	xxviii	xi	v	
xi	e	iii kl.	S. Peter Apoſtle.	xxix	Act. iii.	Act. iiii.	
	f	pridie kl.		xxx	Luk. xii.	Ephe. vi.	

						Mattens.	Euenlong
						i. Leſſon.	ii. Leſſon.
xix	g	Kalend.		Viſitatiõ of Marie	i	Luk.xiii.	Phil.i.
viii	a	vi	No.		ii	xiiii	ii
	b	v	No.	Martin.	iii	xv	iii
xvi	c	iiii	No.	Sunne riſeth at.iiii. & halfe.	iiii	xvi	iiii
v	d	iii	No.	Setteth at. vii. and halfe.	v	xvii	Coloſſ.i.
	e	pꝛid	No.	Dogge dayes.	vi	xviii	ii
xiii	f	Nonas.			vii	xix	iii
ii	g	viii	Id.		viii	xx	iiii
	a	vii	Id.		ix	xxi	i.Theſſ.i.
x	b	vi	Id.		x	xxii	ii
	c	v	Id.		xi	xxiii	iii
xviii	d	iiii	Id.	Sol in Leone.	xii	xxiiii	iiii
vii	e	iii	Id.		xiii	Iohn.i.	v
	f	pꝛid	Id.		xiiii	ii	ii.Thel.i
xv	g	Idus.		Swithune.	xv	iii	ii
iiii	a	xvii	kl.	Auguſtii.	xvi	iiii	iii
	b	xvi	kl.		xvii	v	i.Tim.i.
xii	c	xv	kl.		xviii	vi	ii.iii.
i	d	xiiii	kl.		xix	vii	iiii
	e	xiii	kl.	Margaret.	xx	viii	v
ix	f	xii	kl.		xxi	ix	vi
	g	xi	kl.	Magdalen.	xxii	x	i.Tim.i.
xvii	a	x	kl.		xxiii	xi	ii
vi	b	ix	kl.	Iacob.	xxiiii	xii	iii
	c	viii	kl.		xxv	xiii	iiii
xiiii	d	vii	kl.	Anne.	xxvi	xiiii	Titus.i.
iii	e	vi	kl.		xxvii	xv	ii.iii.
	f	v	kl.		xxviii	xvi	Phile.i.
xi	g	iiii	kl.		xxix	xvii	Hebꝛ.i.
	a	iii	kl.		xxx	xviii	ii
xix	b	pꝛid	kl.		xxxi	xix	iii

August hath. xxxi. dayes.

					Mattens.	Euensong
					ii. Lesson	i. Lesson
	c	Kalend	Lammasse.	i	Joh.xx.	Hebr. iiii
viii	d	iiii No.		ii	xxi	v
xvi	e	iii No.	Sunne riseth at.iiii.& halfe.	iii	Actes.i.	vi
v	f	prid No.	Setteth at. vii. and halfe.	iiii	ii	vii
	g	Nonas.		v	iii	viii
xiii	A	viii Id.	Transfiguration.	vi	iiii	ix
ii	b	vii Id.	The name of Iesu	vii	v	x
	c	vi Id.		viii	vi	xi
x	d	v Id.		ix	vii	xii
	e	iiii Id.	Laurence.	x	viii	xiii
xviii	f	iii Id.		xi	ix	Jam.i.
vii	g	prid Id.		xii	x	ii
	A	Idus.		xiii	xi	iii
xv	b	xix kl.	Septembris.	xiiii	xii	iiii
iiii	c	xviii kl.	Sol in virg.	xv	xiii	v
	d	xvii kl.		xvi	xiiii	i.Pet.i.
xii	e	xvi kl.		xvii	xv	ii
i	f	xv kl.		xviii	xvi	iii
	g	xiiii kl.		xix	xvii	iiii
ix	A	xiii kl.		xx	xviii	v
	b	xii kl.		xxi	xix	ii.Pet. i.
xvii	c	xi kl.		xxii	xx	ii
vi	d	x kl.	Fasle.	xxiii	xxi	iii
	e	ix kl.	Bartholome apost.	xxiiii	xxii	i.Joh.i.
xiiii	f	viii kl.		xxv	xxiii	ii
iii	g	vii kl.		xxvi	xxiiii	iii
	A	vi kl.		xxvii	xxv	iii
xi	b	v kl.	Augustine.	xxviii	xxvi	v
	c	iiii kl.	Beheading of Joh.	xxix	xxvii	2.3. John
xix	d	iii kl.		xxx	xxviii	Jude.i.
viii	e	prid. kl.		xxxi	Math.i.	Rom.i.

September hath. xxx. dayes.

					Mattens. ii. Lesson.	Euenlong ii. Lesson.
xvi	f	Kalend.	Gyles.	i	Math. ii.	Rom. ii.
v	g	iiii No.		ii	iii	iii
	a	iii No.	Sunne riseth at. vi. Sets at. vi.	iii	iiii	iiii
xiii	b	pꝛid No.		iiii	v	v
ii	c	Nonas.	Dogge dayes end.	v	vi	vi
	d	viii Id.		vi	vii	vii
x	e	vii Id.		vii	viii	viii
	f	vi Id.	Natiuitie of Mary.	viii	ix	ix
xviii	g	v Id.		ix	x	x
vii	a	iiii Id.		x	xi	xi
	b	iii Id.		xi	xii	xii
xv	c	pꝛid Id.		xii	xiii	xiii
iiii	d	Idus.	Sol in Libra.	xiii	xiiii	xiiii
	e	xviii kl.	Holy Crosse.	xiiii	xv	xv
xii	f	xvii kl.	Æquinoctium	xv	xvi	xvi
i	g	xvi kl.	Autumnale.	xvi	xvii	i. Cor. i.
	a	xv kl.	Lambert.	xvii	xviii	ii
ix	b	xiiii kl.		xviii	xix	iii
	c	xiii kl.		xix	xx	iiii
xvii	d	xii kl.	Fast.	xx	xxi	v
vi	e	xi kl.	S. Matthewe.	xxi	xxii	vi
	f	x kl.		xxii	xxiii	vii
xiiii	g	ix kl.		xxiii	xxiiii	viii
iii	a	viii kl.		xxiiii	xxv	ix
	b	vii kl.		xxv	xxvi	x
xi	c	vi kl.	Cipꝛian.	xxvi	xxvii	xi
	d	v kl.		xxvii	xxviii	xii
xix	e	iiii kl.		xxviii	Mark. i.	xiii
viii	f	iii kl.	S. Michael.	xxix	ii	xiiii
	g	pꝛid. kl.	Hierome.	xxx	iii	xv

October hath. xxxj. dayes.

						Mattens.	Euensong
						i. Lesson.	ii. Lesson.
xvi	A	Kalend.	Remige.	i		War. iiii	i. Co. xvi
v	b	vi No.		ii		v	ii. Coz. i.
xiii	c	v No.	Sunne riseth at. vii.	iii		vi	ii
ii	d	iiii No.	Setteth at. v.	iiii		vii	iii
	e	iii No.		v		viii	iiii
x	f	pꝛid No.	Fayth.	vi		ix	v
	g	Nonas.		vii		x	vi
xviii	A	viii Id.		viii		xi	vii
vii	b	vii Id.	Dennis.	ix		xii	viii
	c	vi Id.		x		xiii	ix
xv	d	v Id.		xi		xiiii	x
iiii	e	iiii Id.		xii		xv	xi
	f	iii Id.	Edwarde.	xiii		xvi	xii
xii	g	pꝛid Id.	Sol in Scorpio.	xiiii		Luk. di. i	xiii
i	A	Idus.		xv		di. i.	Galat. i.
	b	xvii kl.	Nouembris.	xvi		ii	ii
ix	c	xvi kl.	Etheldꝛede.	xvii		iii	iii
	d	xv kl.	Luke Euangelist.	xviii		iiii	iiii
xvii	e	xiiii kl.		xix		v	v
vi	f	xiii kl.		xx		vi	vi
	g	xii kl.		xxi		vii	Ephe. i.
xiiii	A	xi kl.		xxii		viii	ii
iii	b	x kl.		xxiii		ix	iii
	c	ix kl.		xxiiii		x	iiii
xi	d	viii kl.	Crispine.	xxv		xi	v
	e	vii kl.		xxvi		xii	vi
xix	f	vi kl.	Fast.	xxvii		xiii	Phil. i.
viii	g	v kl.	Simon and Iude.	xxviii		xiiii	ii
	A	iiii kl.		xxix		xv	iii
xvi	b	iii kl.		xxx		xvi	iiii
v	c	pꝛid kl.	Fast	xxxi		xvii	Coloss. i.

					Mattens.	Euensong
					.i. Lesson.	.i. Lesson.
	d	Kalend.	All Saintes.	i	Ye. xi. xii	Apo. xix.
xiiii	e	iiii No.		ii	Lu. xviii	Coloss. ii.
ii	f	iii No.	Sunne riseth at. viii.	iii	xix	iii
	g	pꝛid No.	Setteth at. iiii.	iiii	xx	iiii
x	A	Nonas.		v	xxi	i. Thess. i.
	b	viii Id.	Leonarde.	vi	xxii	ii
xviii	c	vii Id.		vii	xxiii	iii
vii	d	vi Id.		viii	xxiiii	iiii
	e	v Id.		ix	Joyn. i.	v
xv	f	iiii Id.		x	ii	ii. Thes. i
iiii	g	iii Id.	S. Martin.	xi	iii	ii
	A	pꝛid Id.	Sol in Sagittario.	xii	iiii	iii
xii	b	Idus.	Bryce.	xiii	v	i. Tim. i.
i	c	xviii kl.	Decembris.	xiiii	vi	ii. iii.
	d	xvii kl.	Machute.	xv	vii	iiii
ix	e	xvi kl.		xvi	viii	v
	f	xv kl.	Hugh.	xvii	ix	vi
xvii	g	xiiii kl.	Initium regni Elizabet.	xviii	x	i. Tim. i.
vi	A	xiii kl.		xix	xi	ii
	b	xii kl.	Edmund kyng.	xx	xii	iii
xiiii	c	xi kl.		xxi	xiii	iiii
iii	d	x kl.	Cycelie.	xxii	xiiii	Titus. i.
	e	ix kl.	Clement.	xxiii	xv	ii. iii.
xi	f	viii kl.		xxiiii	xvi	Phile. i.
	g	vii kl.	Katherine.	xxv	xvii	Hebꝛ. i.
xix	A	vi kl.		xxvi	xviii	ii
viii	b	v kl.		xxvii	xix	iii
	c	iiii kl.		xxviii	xx	iiii
xvi	d	iii kl.	Fast.	xxix	xxi	v
v	e	pꝛid kl.	Andrewe Apostle.	xxx	Acts. i.	vi

						Mattens.	Euenlong
						i. Leſſon.	ii. Leſſon.
xiiii	f	Kalend.			i	Actes. ii.	Heb. vii.
ii	g	iiii No.	Sunne riſeth at. viii.		ii	iii	viii
	A	iii No.	Setteth at. iiii.		iii	iiii	ix
x	b	pꝛid No.			iiii	v	x
	c	Nonas.			v	vi	xi
xviii	d	viii Id.	Nicholas.		vi	di. vii.	xii
vii	e	vii Id.			vii	di. vii.	xiii
	f	vi Id.	Concept of Mary.		viii	viii	Jam. i.
xv	g	v Id.			ix	ix	ii
iiii	A	iiii Id.			x	x	iii
	b	iii Id.			xi	xi	iiii
xii	c	pꝛid Id.	Sol in Capricor.		xii	xii	v
i	d	Idus.	Lucie.		xiii	xiii	i. Pet. i.
	e	xix kl.	Ianuarii.		xiiii	xiiii	ii
ix	f	xviii kl.			xv	xv	iii
	g	xvii kl.	O ſapientia.		xvi	xvi	iiii
xvii	A	xvi kl.			xvii	xvii	v
vi	b	xv kl.			xviii	xviii	ii. Pet. i.
	c	xiiii kl.			xix	xix	ii
xiiii	d	xiii kl.	Facte.		xx	xx	iii
iii	e	xii kl.	Thomas Apoſtle.		xxi	xxi	i. Joh. i.
	f	xi kl.			xxii	xxii	ii
xi	g	x kl.			xxiii	xxiii	iii
	A	ix kl.	Fact.		xxiiii	xxiiii	iiii
xix	b	viii kl.	Chriſtemas.		xxv	Luk. xxii	Tit. iii.
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r	d	vi kl.	S. John.		xxvii	Apoc. i.	Apo. xxii.
xvi	e	v kl.	Innocentes.		xxviii	Act. xxv.	i. Joh. v.
v	f	iiii kl.			xxix	xxvi	ii. John.
	g	iii kl.			xxx	xxvii	iii. John.
xiii	A	pꝛid. kl.	Syluester.		xxxi	xxviii	Jude. i.

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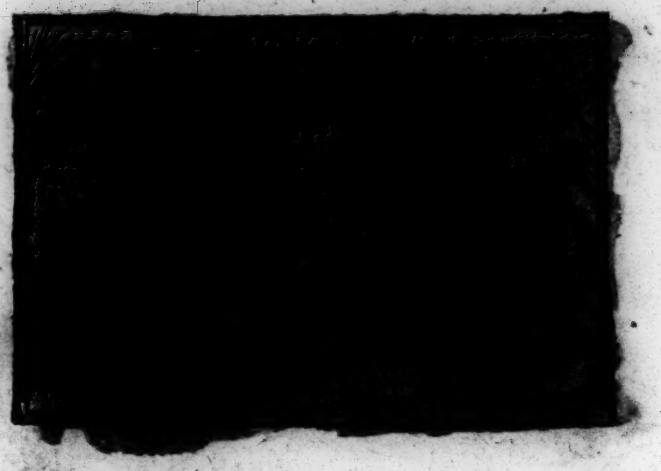
FINIS.

¶ A true and perfect reckoning of the yeres *and tyme, from Adam vnto Christe,* gathered out of the holy Scripture.



From Adam vnto Noes fludde, are a thoulande, fire hundred, fiftie and vi. yeres.

From Noes fludde, vnto the departyng of Abraham out of Chalde, are three hundred, threscore & three yeres, and ten dayes.

From the departyng of Abrahã out of Chalde, vnto the departing of the children of Israel out of Egypt, are foure hũdred & thirtie yeres.

From the departyng of the chyldren of Israel out of Egypt, vnto the first buyldyng of the Temple, or els vnto the fourth yere of the raigne of Solomon, are foure hundred and fourescore yeres.

From the first buyldyng of the Temple, vnto the captiuitie of Bãbilon, are foure hundred and nintene yeres, and fire monethes.

From the captiuitie of Babilon, vnto the newe building agayne of Hierusalem, are a hundred, fouretie & three yeres.

From that tyme vnto Christe, are foure hundred, fourescore and three yeres.

An exhortation to the diligent ſtudie of the holy Scriptures, gathered out of the Byble.

¶ Chriſte vnto the people. *Iohn.v.*

Earche the Scriptures: For they are they, that teſtifie of me.

Paule to Timothy. *ij.Tim.iij.*

All Scripture geuen by inſpiration of God, is profitable to teache, to improue, to amende, and to inſtruct in ryghteouſneſſe, that the man of God may be perfect and prepared to all good workes.

¶ The ſame to the. *Rom.xv.*

What thynges ſoeuer are wrytten, are wrytten for our learnyng, that we thrOugh pacience and comforte of the Scriptures, myght haue hope.

¶ Solomons prouerbes. *Prou.xxx.*

All the wordes of God are pure and cleane, it is a ſhielde vnto them that put theyr truſt in it. Put nothyng vnto his wordes, leſt he reproue thee, and thou be founde a lyer.

¶ Moiſes to the people. *Deut.xij.*

Ye ſhall not do euery man, what ſeemeth hym good in his owne eyes: But whatſoeuer I commaunde you, that take heede ye do, and put naught thereto, nor take ought therefrom.

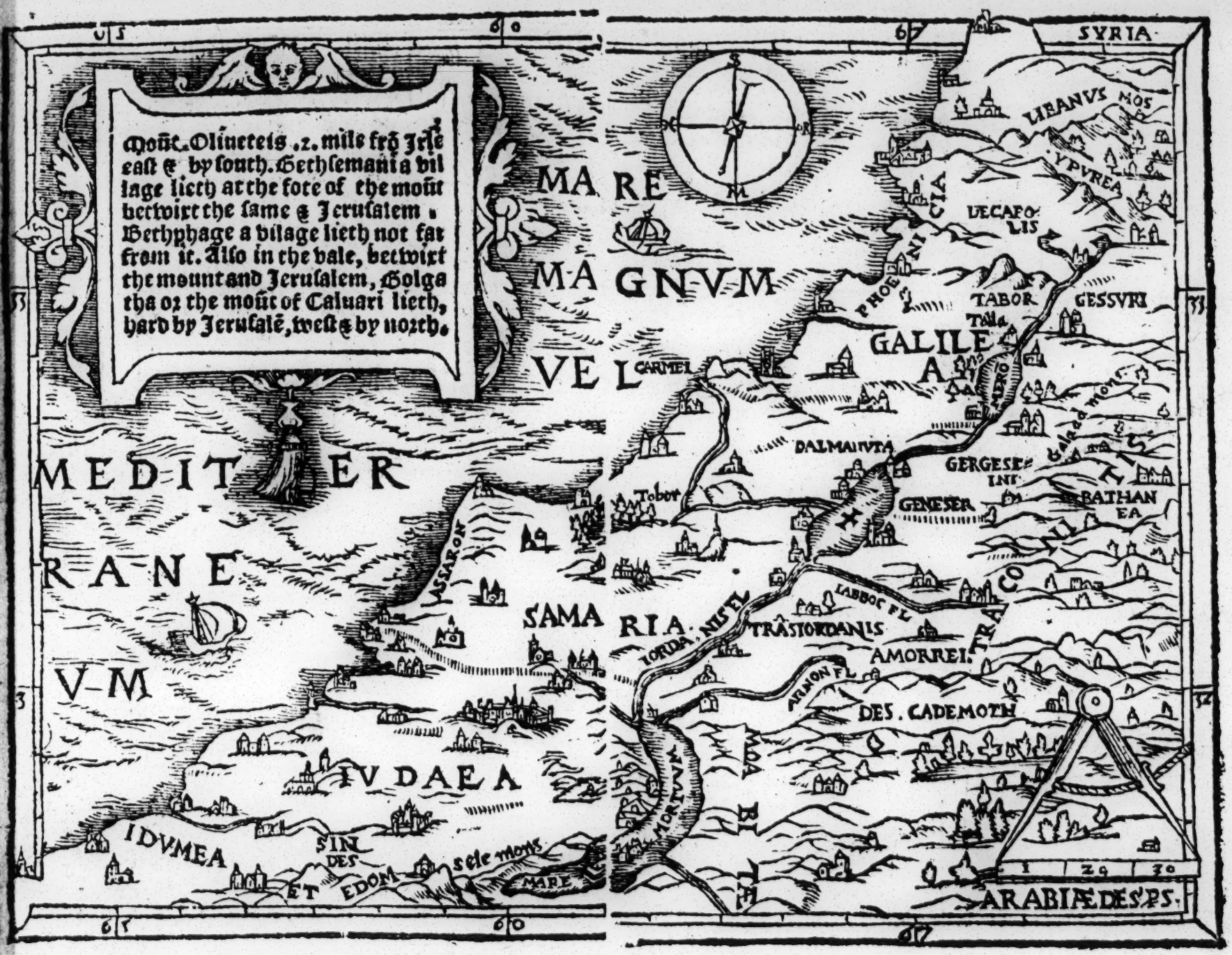
¶ The

Let not the booke of this lawe depart out of thy mouth: But recorde therein day and nyght, that thou mayest be circumspect to do accordyng to all that is wrytten therin. For then shalt thou make thy way prosperous, and then shalt thou haue vnderstandyng. Turne from them, neyther to the ryght hande, nor to the left, that thou mayest haue vnderstanding in all that thou takest in hande.

¶ The same to the people.

And thou shalt shewe thy sonne at that tyme, saying: this is done, because of that whiche the Lorde dyd vnto me when I came out of Egipt. Therefore it shalbe a signe vnto thee vppon thyne hande, and a remembraunce betwene thyne eyes, that the Lordes lawe may be in thy mouth. For with a strong hande the Lorde brought thee out of Egypt.

The deſcription of the lande of promyſe, called *Paleſtina, Canaan, or the holy lande, where* Chriſte was borne, wrought his miracles, and ſuffred death.



The lyfe of the blessed Euangelist Saint *Matthewe, wrytten and set foorth by* the most holy doctour Saint Hierome.

Matthew, who also was called Leui, beyng of a Publicane, made an Apostle, dyd lyst in Iewry, wryte the Gospell of Christe, in the Hebrue tounge, for theyr sakes whiche beleued of the circumcision. It is vncertayne, who afterwarde dyd translate it into the Greke tounge: howbeit, the coppye of the Hebrue is kept vnto this day, in the Librarie of Cesarea, which Librarie, one Pamphilus Martir dyd gather together most diligently. Also the Nazarenes, which in Berrea, a Citie of Siria, did vse the same booke, gaue vs leaue to coppye it out. Where ye shall note, that whersoeuer the Euangelist, eyther in his owne person, or in the person of our Lorde Christe, doth alleage the testimonies of the olde Testament, he followeth not the aucthoritie of the seuentie interpretours: but the aucthoritie of the Hebrue, among the whiche, these two testimonies are: I haue called my sonne out of Egipt. And, he shalbe called a Nazarien.

¶ The first Chapter.

¶ The Genealogie of Christe, and mariage of his mother Marie. The Angell satisfieth Josephes mynde. The interpretation of Christes names.

Priestes.

Kinges.

Iudges.

THe [b*] booke of the generation of Jesus Christe, the sonne of Dauid, the sonne of Abraham. Abraham begat Isaac, Isaac begat Jacob, Jacob begat Judas and his brethren. Judas begat Phares, and Zaram of [c*] Thamar, Phares begat Hesrom, Hesrom begat Aram. Aram begat Aminadab, Aminadab begat Naasson, Naasson begat Salmon. Salmon begat Boos of [d*] Rachab, Boos begat Obed of Ruth, Obed begat Jesse. Jesse begat Dauid the kyng, Dauid the kyng begat Solomon, of her, that was the wyfe of Urie. Solomon begat Roboam, Roboam begat Abis, Abia begat Asa. Asa begat Josaphat, Josaphat begat Joram, Joram begat Ozias. Ozias begat Joatham, Joatham begat Achas.

A The Gospel on the Sunday after Christmas.

B

Achas begat Ezekias. Ezekias begat Manasses, Manasses begat Amon, Amon begat Josias. Josias begat Jacim, Jacim begat Jechonias and his brethren, about the tyme they were caried awaye to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel, Salathiel begat Zorobabel. Zorobabel begat Abiud, Abiud begat Eliakim, Eliakim begat Azor. Azor begat Sadoc, Sadoc begat Achen, Achen begat Eliud. Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Jacob. Jacob begat Joseph the husbande of Marie, of whom was borne Jesus, that is called Christe.

C And so, all the generations from Abraham to Dauid, are fourtene generations. And from Dauid to the captiuitie of Babylon, are fourtene generations. And from the captiuitie of Babylon to Christe, are also fourtene generations.

The byrth of Jesus Christe was on this wyse. When as his mother Marye was betrowthed to Joseph (before they came together) she was found with childe of the holy ghost. Then Joseph her husband, being a iust man, & not willyng to make her a publique example, was mynded to put her away secretlye. Whyle he thus thought, behold, the Angell of the Lorde appeared vnto hym in a dreame, saying: Joseph, thou sonne of Dauid, feare not to take vnto thee Marie thy wyfe: for that which is conceaued in her, is of the holy ghost. She shal bring forth a sonne, & thou shalt cal his name Jesus e*. For he shal saue his people frō their sinnes.

Philip.ij.b. Actes. iiij.b D Gal.vij.e.

All this was done, to fulfil that which was spoken of the Lord by the prophete, saying: Beholde, a virgin shalbe with childe, and shall bring foorth a sonne, and they shall call his name Emmanuel, which is by interpretation, god with vs.

Luke.ij.a.

Then Joseph, being rayled from slepe, dyd as the Angell of the Lorde bad hym, and toke his wyfe, and knew her not tyll she had brought forth her first borne sonne, and called his name Jesus.

C The Notes.

a. The Gospel, is a preaching of our Sauiour Jesus Christe, that by his death, and blood sheadyng, he hath made full satisfaction for all our sinnes.

b. In Moses bookes the genealogie of Adam is described, whose children are the children of wrath and of death. In the newe Testament, the genealogie of Christe is set forth, in whom we are borns of new, and are made the children of God, & heyres of

the

the kyngdome of heauen through fayth.
c. Onely such women are named in the genealogie of Christe, as the Scriptures do openly reproue, that we seyng Christe to be borne and come of synners, touchyng the flesshe, myght beleue that he woulde be mercifull vnto synners.
d. Rachab and Ruth are here named among the grandmothers of our Sauiour, therby to signifie that he was not onely come of the Jewes and for the Jewes, but also of the Gentyles, and for the saluation of the Gentyles.
e. Jesus doth saue vs from synnes, wherby we maye euidently see, that he is a very naturall God, for God onely saueth from synne.

¶ The. ii. Chapter.

The tyme and place of Christes birth. The wyse men offer their presentes. Christe fleeth into Egipt. The young chyldren are slayne. Christ turneth into Galilee.

Jesus being borne at Bethlehem in Jurie, in the dayes of Herode the kyng: Behold, there came [a*] wyse men from the east to Hierusalem, saying: Where is he that is borne kyng of Jewes? For we haue seene his starre in the east, and are come to worshyp hym. A The gospell on twelf day. Nu. xxiiij. c.

When Herode the kyng had hearde this, he was troubled, and all Hierusalem with hym: and gatheryng together all the chiefe priestes and scribes of the people, he asked of them where Christe should be borne. And

they said vnto him: at Bethlehem in Jurie. [b*] For thus it is written by the prophete: And thou Bethlehem in the land of Juda, art not the least among the Princes of Juda. For Miche. v. a

Iohn.vij.g. out of thee shall come vnto me, the captayne that shall gouerne my people Israell.

B Then Herode priuily called the wyse men, and diligentlye enquyred of them, the tyme of the starre that appeared, and he sent them to Bethlehem, saying: Go, and searche diligently for the young chylde. And when ye haue founde him, bring me worde agayne, that I may come and worshyp hym also.

When they had heard the kyng, they departed: and lo, the starre which they saw in the east, went before them, tyl it came & stoode ouer the place wherin the young child was. When they sawe the starre [c*] they were marueloully glad: and went into the house, and found the young child with [d*] Marie his mother, and fell downe, and worshypped hym, and opened their treasures, and presented vnto hym gyftes, gold, and franckensence, and myrrhe. And after they were warned of God in a dreame, that they should not go agayne to Herode, [e*] they returned into their owne countrey an other waye.

Esay.lx.b.

C When they were departed: beholde, the Angell of the Lorde appeared to Ioseph in a dreame, saying: aryse [f*] and take the young chylde and his mother, and flee into Egipt, and

The Gospel on Innocentes day.

and be there tyll I bryng thee worde. For it wyll come to passe, that Herode wyl seke the young chylde to destroy him.
s* Then he arose, and toke the young childe and his mother by nyght, and departed into Egipt, and was there vnto the death of Herode, to fulfyll that which was spoken of the Lorde by the prophete, saying: Out of Egipte haue I called my sonne. Osee.xi.a. Nu.xxiiii.c

Then Herode, perceiuyng that he was mocked of the wise men, was exceadyng wroth, and sent forth, and b* slew all the chyldren that were in Bethlehem, and in all the coastes thereof (as many as were two yere olde and vnder) accordyng to the tyme, which he had diligentlye searched out, of the wyse men.

Then was fulfylled that, which was spoken by the prophete Jeremie, saying: In Rama was ther a voice heard, mournyng, wepyng, & great lamentation, Rachel weping for her chyldren, and woulde not be comforted, because they were not. Jer.xxxi.c

i* When Herode was dead: behorde, an Angell of the Lorde appeared in a dreame to Joseph in Egipte, saying: Aryse, and take the young chylde, & his mother, and go into the lande of Israel: for they are dead, which sought the young chyldes lyfe. k* Then he arose vp, & toke the young chylde, and his mother, and came into the lande of Israel. But when he heard, that Archelaus dyd raigne in Jewrie, in the rowme of his father Herode, he was afrayde to go thyther. Notwithstandyng, after he was warned of God in a dreame, he turned aside into the parties of Galilee, & went and dwelt in a Citie called Nazareth, to fulfyll that which was spoken by the Prophetes: He shallbe called a Nazarite. D Mark.i.b. Iud.xiii.a.

¶ The Notes.

a. The Heathen are called, and the Iewes reiected, in this, that the Heathen do come from farre countreys to seke Christe: and the Iewes, beyng euen at home with hym, wyll not acknowledge nor receaue hym.

b. It profiteth nothyng, to haue vpon our fingers endes, the dead letter of the Scriptures, except we haue the heauenly Starre to leade vs to Christe: that is to saye, except we be inwardelye taught of God.

c. The godly do reioyce when Christ is reuelated vnto them, whereas ỹ wicked worldlinges & tirauntes, with the earthly Hierusalem, are sore troubled, do tumulate & rage.

d. Marie is the mother of Christe, which thyng coulde not be, yf he had not taken the substaunce of his body, of her substaunce and fleshe.
e. Promyse ought not to be kept, where Gods honour, and the preachyng of his trueth is hyndered. The wyse men, notwithstanding theyr promyse made vnto Herode, returned home into theyr owne countrey, by an other waye.
f. Joseph was not the father of Christe, els the Angell woulde not haue sayd, take the chylde and his mother: but rather, take thy chylde.
g. We ought to do nothyng agaynst the wyll of God, but rather we must in all thynges obey hym, and suffer patiently whatsoeuer it shall please hym to do with vs.
h. As Herode, though he did shede innocentes blood, yet he could not destroy Christe: In lyke maner, though tyrauntes do tumulate and rage, agaynst the Godly, yet shall they neuer be able to put downe the trueth, nor yet the Gospell.
i. The vngodlye lyue prosperouslye for a whyle, but sodenly they are throwne downe into hell. Job.xxi.
k. Many tymes, after sheadyng of innocent blood, Christe returneth from Egipt, that is to saye, the Gospell doth spryng out of darknes, and the more the tyrauntes do oppresse it, the more it is spread abroade, by the death of Martirs.

¶ The.iii. Chapter.

¶ The baptisme, preachyng, and office of John, and how Christe was baptized of him in Jordan.

A Mark. i.a. Luke.iij.a.

IN those dayes, John the Baptist came and preached in the wilderneſſe of Jurie, saying: [a*] Repent, for the kingdome of heauen is at hande. For this is he, of whom it is spoken of, by the prophete Esaias saying: The voyce of one crying in wyldernes, [b*] prepare ye the waye of the Lorde, make his pathes straight: [c*] This John had his garment of Camels heere, and a gyrdle of a skinne about his loynes. His meate was locustes and wylde honye. Then went out to hym Hierusalem, and all Jurie, and all the region rounde about Jordan, and were baptized of hym in Jordan, confessyng theyr sinnes.

John.i.d. Esai.xi.a. Mark.i.a

B Luke.iij.b.

When he sawe many of the Pharisees, and of the Saducees, come to his baptisme, he sayd vnto them: O generation of vipers, who hath warned you, to flee from the anger to come? Bryng foorth therfore fruites meete for repentaunce. And thinke not to saye in your selues, we haue Abraham to our father. For I saye vnto you, that God is able of these stones, to rayse vp chyldren vnto Abraham. Euen now is the [d*] axe also put to the roote of the trees: therfore, euery tree which bringeth not forth good fruite, is hewen

hewen downe and cast into the fyre.

I [e*] baptize you in water, to repentaunce: but he that commeth after me, is mightier then I, whose shoes I am not worthy to beare. He shall baptize you with the holye ghost, and with fyre. Which hath his [f*] fanne in his hande, and wyll purge his flooze, and gather the wheate into his garner, but wyll burne the chaffe with vnquencheable fyre. C Mar. j.a. Luke.iij.c. Iohn.i.d. Mark. j.b.

Then came Iesus from Galilee to Iordan, vnto John, to be baptized of hym. But John forbad him, saying: I ought to be baptized of thee, and commest thou to me? Iesus answeryng, sayde vnto hym: Suffer it to be so nowe. For thus it becommeth vs, to fulfyll all righteousnes. Then he suffered hym. And Iesus, as sone as he was baptized, came straight out of the water: And lo, the heauens was open vnto hym, and Iohn sawe the spirite of God, descendyng lyke a doue, and lightyng vpon hym. And lo, there came a voyce from heauen, saying: This is my beloued sonne, in whom I am well pleased. D Mark. j.b. Luke.iij.d. Iohn.j.e. Esai.xlij.e. Luke.iij.d.

¶ The Notes.

a. No man commeth to Christe, except he doth fyrst by John, that is to say, by the preacher of the lawe, receaue a feelyng of his owne sinnes, and acknowledge hymselfe to be a sinner. Then shall Christe be profitable vnto hym.

b. To prepare the waye of the Lorde, is, to receaue gladly his grace, being offered vnto vs, and with repentaunce and amendment of lyfe, to put awaye those thynges, that may offend the eyen of his diuine maiestie. To make his pathes straight, is, to interprete or expounde his holy law, after the spirite, and to seke Iesus in the spirite. For they that do yet sticke to the letter of the lawe, and seke to be iustified by their owne workes, knowyng not the righteousnes of God, which consisteth in the spirite, fayth, and truth, do walke in croked pathes.

c. Temperancie, and moderatenes, both in apparell, and also in lyuyng, is much to be commended in the ministers of Gods worde.

d. The axe, is the power of the Romaynes, which were the instrumentes of God, to destroy vtterly the wicked and vnfaythfull generation of the Iewes.

e. The ministers baptize with water, that is to saye, do minister outwardlye the sacrament. But Christe baptizeth with the holy ghost, that is to saye, Christe worketh inwardly with his holye spirite.

f. The fanne, is Goddes worde, the flooze, is the people of Israel, the Garner, is the kyngdome of God, by the wheate, he vnderstandeth the elect and true Israelites, by the chaffe, he vnderstandeth the vnfaythfull.

The Goſpell

¶ The.iiii.Chapter.

¶ Chriſt faſteth, and is tempted, he calleth Peter, Andrewe, James, and John, and healeth all the ſicke.

A The Goſpel on the firſt Sunday in Lent.

THen was Jeſus led away of the ſpirite into the wyldernes, [a*] to be tempted of the deuyll. [b*] And when he had faſted fourtie dayes, and fourtie nyghtes, he was afterwarde an hungred. Then came to hym the tempter, & ſayde: If thou be the ſonne of God, commaunde that theſe ſtones be made bread. And he aunſweryng, ſaide, it is written: Man ſhall not liue by bread onlye, but by euery worde that proceadeth out of the mouth of God.

Deu.viii.a
Luk.iiii.a.
Say.xvi.e.

Then the deuyll toke hym vp into the holy Citie, and ſette him on a pinacle of the temple, and ſaid vnto him: If thou be the ſonne of GOD, caſt thy ſelfe downe. For it is wrytten: He ſhall geue his Angels charge ouer thee, and with theyr handes they ſhall lyft thee vp, leſt at any tyme thou ſhouldeſt daſhe thy foote agaynſt a ſtone. And Jeſus ſayde vnto hym, it is written alſo: Thou ſhalt not tempt thy Lorde God.

Pſal.xcij.e.

Deut.vj.e.
Luk.iiij.b.

The

Agayne, the deuyll tobe him vp, into an exceadyng hye mountayne, and shewed hym all the kyngdomes of the worlde, and the glorye of them, and sayde to him: All these wyll I geue thee, yf thou, fallyng downe, wilt worship me. Then sayde Jesus vnto hym: Auoyde Sathan. For it is writtē: Thou shalt worshyp the Lorde thy God, and hym onely shalt thou serue. B Deut.vj.e. and.x.d.

Then the deuyll lefte hym, and beholde, the Angelles came and ministred vnto hym. Mark.i.d.

When Jesus had heard, that John was deliuered vp, he departed into Galilee, and leauing Nazareth, went & dwelt in Capernaum, which is a Citie vpon the sea coaste, in the borders of Zabulon, and Nephthalim, to fulfill that which was spoken by Esayas the prophete, saying: The lande of Zabulon, & the lande of Nephthalim, the way of the sea, beyonde Jordane, Galilee of the Gentiles: The people which sate in darkenes, sawe great lyght, and to them which sate in the region and shadowe of death, lyght is sproung vp. C Esai.ix.a.

From that tyme, Jesus began to preache, and to say: Repent, for the kyngdome of heauen is at hande. Mark.i.a

And Jesus, walkyng by the sea of Galilee, sawe two brethren: Simon (which was) called Peter, and Andrewe his

The Gospell on S. Andrewes day.

his brother, casting a net into the sea (for they were fishers.) And he saide vnto them: Folowe me, and I wyll make you fishers of men. And they straightway, leauing their nettes, folowed hym.

D And, when he was gone forth from thence, he sawe other two brethren, James, the sonne of Zebedee, & John his brother, in the shippe with Zebedee their father, mendyng their nettes, and he called them. And they, without tarying, leauyng the shippe and their father, folowed him.

Mark.i.e. Luke.v.b. And Jesus went about all Galilee, teachyng in their synagogues, and preachyng the Gospell of the kyngdome, and healyng all maner of sicknesses, and all maner of diseases, among the people.

And his fame spread abrode, throughout all Syria. And they brought vnto hym all sicke people, that were taken with diuers diseases, and grypinges, and them that were possessed with deuyls, and those that were lunaticke, and those that had the paulsie, and he healed them.

Mar.iii.a. Luk.vi.b. And there folowed hym, great numbers of people, from Galilee, and from the ten cities, and from Hierusalem, and from Jurie, and from the regions that lye beyonde Jordane.

The Notes.

a. Christe, is by and by after baptisme, tempted, which thyng we must loke for: yea, the more that we shall increase in fayth, and vertuous lyuyng, the more strongly wyll Sathan assault vs.

b. The fastyng of Christ, ought to be vnto vs an example of sober lyuing, not for fourtie dayes, as the papistes do imagine of their owne braynes: but, as long as we are in this wyldernesse.

c. Christe would not ouercome Sathan by his diuine and almightie power: but, with the Scriptures and worde of God, to teache vs by his owne example, to fyght agaynst Sathan, with the holy and sacred Scriptures, which are our heauenly armour, & the swoorde of the spirite.

d. The doctrine of John, and the doctrine of Christe, be all one: therefore their baptisme, touchyng the externe and outwarde ministration, be all one.

¶ The

¶ The .v. Chapter.

¶ In this Chapter, and in the two nert folowing, is conteyned the moſt excellent & louing Sermon of Chriſte, in the mount. Which Sermon, is the very keye that openeth the vnderſtandyng into the lawe. In this fyft Chapter ſpecially, he preacheth of the eyght beatitudes or bleſſynges, of manſlaughter, wrath, and anger, of adulterie, of ſwearyng, of ſufferyng wrong, and of loue, euen towarde a mans enemies.

WHen he ſawe the multitude, he went vp into a mountayne, and when he was ſet, his diſciples came to him, & he opened his mouth, and taught them, ſaying: Bleſſed are the poore in ſpirite, for theirs is the kyngdome of heauen. Bleſſed are they that mourne, for they ſhalbe comforted. Bleſſed are the meke: for they ſhall enherite the earth. Bleſſed are they whiche hunger and thyrſt for [a*] righteouſnes: for they ſhalbe filled. Bleſſed are the mercifull: for they ſhall obteyne mercye. Bleſſed are the [b*] pure in hart: for they ſhal ſee God. Bleſſed are the peace makers: for they ſhalbe called the chyldren of God. Bleſſed are they which ſuffer perſecution, for ryghteouſnes ſake: for theirs is the kyngdome of heauen. Bleſſed are

A The goſpell on all Saintes daye.

Eſai.lxvi.a Ier.xxxj.e.

B i.Pet.iij.c. iij.and. iij.c

are ye when men reuile you, and persecute you, and lying, shall saye all maner of euyll sayinges against you, for my
Actes.v.g. sake: Reioyce and be glad, for great is your rewarde in heauen. For [c*] so persecuted they the Prophetes, which were before you.

Mark.ix.g Luk.xiiij.g Leuit.ij.c. [d*] Ye are the salte of the earth: but yf [e*] the salte become vnsauery, wherin shall it be salted? It is thence forth good for nothing, but to be cast out, and to be troden vnder foote of men. Ye are the lyght of the worlde. A Citie that is set
Mar.iiij.b. Luk.viij.c. on an hyll, can not be hyd, neither do men lyght a candell, and put it vnder a bushel, but on a candelstycke, and it lighteth all that are in the house. [f*] Let your lyght so shine
1.Pet.ij.c. before men, that they may see your good workes, and glorifie your father, which is in heauen.

Thinke not, that I am come to destroye the lawe, or the
Math.ij.d. Esai.xl.c. Prophetes. I am not come to destroy, but to fulfyll. For truelye I say vnto you, tyll heauen and earth perysche, one iote or one title of the law, shal not scape, tyl all be fulfilled.

C Whosoeuer therefore breaketh one of these least commaundementes, and teacheth men so, he shalbe called the least in the kyngdome of heauen: But whosoeuer obserueth, and teacheth so, the same shall be called great in the kyngdome of heauen.

For

For I saye vnto you, except your ryghteousnes, excede the ryghteousnes of the Scribes and Pharisees, ye shall not enter into the kyngdome of heauen. The Gospel on the sixt Sund. aft. Trin.

5* Ye haue hearde, that it was sayde vnto them of olde tyme: Thou shalt not kill. For whosoeuer kylleth, shall be in daunger of iudgement. But I say vnto you, whosoeuer is angrye with his brother, vnaduisedlye, shalbe in daunger of iudgement. And whosoeuer shall say vnto his brother Racha, shalbe in daunger of a councel: But whosoeuer shall say, thou foole, shalbe in daunger of hell fyre. Exod.xx.c. Leui.xviij.c Deut.v.d.

Therfore, yf thou bryng thy gyft to the aulter, and there remembrest that thy brother hath ought agaynst thee: leaue there thy gyft, before the aulter, and go thy way, first and be reconciled to thy brother, and then come and offer thy gyft. D Iob.xlij.d.

Agree with thyne aduersarie quickelye, whiles thou art in the way with hym, lest the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into prison. Verily I say vnto thee: thou shalt not come out thence, tyll thou hast payde the vtmost farthyng. Luke.xij.g.

Ye haue heard, that it was sayde to them of olde tyme: Thou shalt not commit adultrie. But I say vnto you, that whosoeuer loketh on a woman, to lust after her, hath committed adultrie with her, alredy in his heart. Exod.xx.e. Rom.xiij.c.

Wherefore, yf thy ryght eye offende thee, plucke it out, and cast it from thee. For better it is for thee, that one of thy membres perysshe, then that thy whole body shoulde be cast into hell. E Mark.ix.g.

Also, if thy right hande offende thee, cut it of, and cast it from thee. For better it is for thee, that one of thy membres perysshe, then that all thy body shoulde be cast into hell.

It is sayde, whosoeuer doth put away his wyfe, let hym geue her a testimoniall of diuorcement. But, I saye vnto you: whosoeuer putteth awaye his wyfe, except it be for fornication, causeth her to commit adultrie. And whosoeuer marieth her that is diuorced, committeth adultrie. Deut.xxiiij.a. Mark.x.b.

And

F And agayne, ye haue hearde, that it was sayd to them of
Leuit.xix.e. olde tyme, thou [b]* shalt not forsweare thy selfe, but shalt
Sweare. performe thyne othes to God. But I say vnto you, sweare
Esai.lxvi.a. not at all: neither by heauen, for it is Gods seate: nor yet
by the earth, for it is his footstoole: neither by Hierusalem,
for it is the Citie of that great kyng: neither shalt thou
sweare by thy head, because thou canst not make one white
heere or blacke. But, let your communication be, yea, yea,
naye, naye: For, whatsoeuer is more then these, commeth
of euyll.

Exod.xxi.c. Ye haue hearde, howe it is sayd, an eye for an eye, a toth
Deut.xix.d. for a toth. But I saye vnto you, that ye resist not wrong.
Leu.xxiiij.c But whosoeuer geue thee a blowe [i]* on thy ryght cheeke,
Luk.vi.c. turne to hym the other. And yf any man wyll sue thee at
Righte cheeke. the lawe, & take away thy coate, let him haue thy cloke also.
And whosoeuer wyll compell thee to go a myle, go with
hym twayne. Geue to him that asketh thee, and from him
that woulde borowe of thee, turne not away.

D Ye haue hearde howe it is sayde: thou shalt loue thy
Leuit.xix.d. neyghbour, and hate thyne enemie. But I say vnto you.
Loue your enemies. Blesse them, that curse you. Do good
Rom.xij.e to them, that hate you. Praye for them, whiche hurte you,
Leuit.xix.d. and persecute you, that ye may be the chyldren of your fa-
ther, which is in heauen. For he maketh his sunne to aryse
on the euyll, and on the good, and sendeth his rayne on the
iuste, and vniust. For yf ye loue them, which loue you:
what rewarde haue ye? Do not the Publicans euen the
same? And yf ye be frendlye to your brethren onelye: what
Leuit.xix.a. singuler thyng do ye? Do not the Publicans lykewyse? Ye
shall therfore be perfect, euen as your father, whiche is in
heauen is perfect.

¶ The Notes.

a. By this worde ryghteousnes, all christian workes of charitie, commaunded vs in Gods worde, be vnderstanded.

b. They are called pure in hart which beleue vnfaynedly, and trust from the very hart in God, whom they do see through fayth, whiles they be yet in this vale of miserie. But after this bodyly lyfe, they shall haue a full fruition of hym, and see hym as he is.

c. If we suffer any thyng for the truthes sake, we haue the Prophetes, Apostles, and Martirs, for an example to comfort vs, for they dyd all enter into the kyngedome of heauen, that way.

d. The Ministers of Gods worde, are called the salte of the earth, because that men are made by theyr true doctrine, beyng receaued thorowe fayth, sauoury vnto the Lord.

e. The

e. The salte hath lost his saltnes, when the Ministers do fall from Gods worde, vnto the dreames and traditions of Antichrist.
f. The Godlye conuersation of the people of God, doth minister occasion vnto men, to prayse, laude, and magnifie God: As on the contrary syde, our naughtie liuyng is an occasion, that God and his holy worde is blaspheined, and yll spoken of.
g. Here we learne that the lawe is spirituall, that is to saye: it requireth a perfecte purenes of our inwarde affections.
h. As we are forbydden to take the name of our Lorde God in vayne, or to sweare by any maner thyng, geuyng the honour and glory vnto creatures, that ought onely to be ascribed vnto God the creatour: So when we are called before Magistrates, we may lawefully take an othe, and sweare, the Lord lyueth. Exod. xxij. Deut. vj. Hebr. iiij. Ruth. j. Samuell. xx.
i. We ought so patientlye to suffer all wronges, that we shoulde rather turne the other cheke, then shewe any token of impatience. In the meane season, it pertayneth vnto the Gods, that is to saye, vnto the Magistrates and Iudges, to reuenge the wronges of the oppressed.

¶ The. vi. Chapter.

¶ Of almes, prayer, and fastyng. He forbyddeth the carefull sekyng of worldly thynges.

TAke hede to your almes, that ye geue a* A
it not in the sight of men, to the intent
that ye woulde be sene of them, or els
ye get no reward of your father, which
is in heauen. Whensoeuer therefore
thou geuest thine almes, thou shalt not
make a trumpet to be blowen before
thee, as the hypocrites do in the syna-
gogues, and in the streates, that they myght be esteemed of
men. Verely I say vnto you, they haue their rewarde. But
when thou doest thine almes, let not thy left hande know,
what thy right hand doth, that thine almes may be secrete:
& thy father, seing it in secrete, shall reward b* thee openly.
And when thou prayest, thou shalt not be as the hypocri- Esai. xxix. d. B
tes are. For they loue to pray, standyng in the synagogues,
and in the corners of the streates, because they woulde be
sene of men. Verely I say vnto you, they haue their reward.
But when thou prayest, enter into thy chamber, and when
thou hast shut thy dore, pray thou to thy father which is in
secrete: and thy father which seeth in secrete, shall rewarde
thee openly.
And when ye pray, babble not much, as the Heathen do: Esaias. i. d.
For they thinke that they shalbe heard, for their much bab-
lynges sake. Be ye not lyke them therefore. For your fa- Rom. viij. d.
ther

ther knoweth wherof ye haue nede, before ye aſke of hym. After this maner therfore pray ye.

Luke.xi.a. O our [c*] father whiche art in heauen, halowed be thy name. Let thy kyngdome come. Thy wyll be done, aſwell in earth, as it is in heauen. Geue vs this daye our daylye breade. And forgeue vs our treſpaces, [d*] as we forgeue our treſpacers. And leade vs not into temptation: but deliuer vs from euyll. For thine is the kyngdome, and the power, and the glorye, for euer. Amen. For, if ye do forgeue men their treſpaces, your heauenlye father ſhall alſo forgeue you. But if ye do not forgeue men their treſpaces, no more ſhall your father forgeue you your treſpaces.

Mark.xi.d.

Eſa.lviij.a. The Goſpel on the firſt day in Lent. Moreouer, when [e*] ye faſt, be not of an heauie countenaūce, as hypocrites are. For they diſfigure their faces, that they myght appeare vnto men to faſt. Verely I ſay vnto you, that they haue their reward. But when thou faſteſt, annoynt thine head, and waſhe thy face, that thou appeare not vnto men to faſt, but vnto thy father, which is in ſecrete: and thy father, which ſeeth in ſecrete, ſhall reward thee openly.

Treaſure. Hoorde not vp for your ſelues, treaſures vppon earth, where the moth & ruſt doth corrupt, & where theeues breake

thyough, and steale. But lay vp for you, treasures in heauen, where neither moth nor rust doth corrupt, & where theeues neyther breake thyough, nor steale. For wheresoeuer your treasure is, there will your hartes be also. Luk.xij.d. Eccle.xx.d.

The light of the bodye, is thyne eye. Wherefore, yf thyne eye be single, all thy body shalbe full of lyght. But and yf thyne eye be wicked, then all thy bodye shalbe full of darcknes. Wherfore, if the lyght that is in thee, be darknes: how great is that darkenes? Luk.xi.c.

Two maisters.

No man can serue two maisters. For eyther he shal hate the one, and loue the other: or els, he shall leane to the one, and despise the other. Ye can not serue God, and mammon. Therfore I say vnto you, be not carefull for your life, what ye shall eate, or what ye shall drinke, nor yet for your body, what ye shal put on. Is not the life more worth then meat? and the bodye more of value then rayment? Beholde the fowles of the ayre: for they sowe not, neither reape, nor yet carye into the barnes: and yet your heauenly father feedeth them. Are ye not much better then they? D The gospel on the xv. Sunday after Trinitie. Luke.xij.c. Psal. i.Pet.v.c. Luk.xij.d.

Which of you, by takyng carefull thought, is able to put one cubite vnto his stature? And why care ye then for rayment? Learne of the Lilies of the fielde, howe they growe. *Lilies.*

They weery not them selues with labour, neyther do they spinne: And yet for al that, I say vnto you, that euen Solomon in all his royaltie, was not arayed lyke one of these.
E Wherfore, if God so clothe the grasse (which is to daye in the fielde, and to morowe shalbe cast into the ouen:) shall he not muche more do the same vnto you, O ye of litle fayth?

Therfore take no thought, saying: what shal we eate, or what shall we drinke, or wherwith shall we be clothed? For after all these thynges, seke the gentiles. For your heauenly father knoweth, that ye haue neede of al these thinges. But rather, seke ye first the kingdome of God, and his righteousnes, and f* all these thinges shalbe ministred vnto you.

Care not then for the morowe, for the morowe shall care for it selfe: for the daye presente, hath euer enough of his owne trauayle.

The Notes.

a. That our almes may be acceptable vnto God, three thinges are required. First, that we geue with a ioyfull harte, for the Lord loueth hym that geueth chearfully. ij. Cor. ix. Secondly, that we geue liberally, putting aside nigardshyppe: For he that soweth little, shall reape little, and he that soweth plenteously, shall reape plenteously. ij. Cor. ix. Let euery man do, accordyng as he is able. The poore woman that dyd offer but two mytes, dyd hyghly please God. Mark. xij. Thyrdly, that we geue without hypocrisie and ostentation, not sekyng the prayse of men, or our owne glory.

b. We ought not to thinke, because that Christe maketh here mention of a reward, that we do merite or deserue any thyng. But rather we ought to acknowledge, that God of his mere mercy, rewardeth in vs his owne gyftes. For what hath he that geueth almes, that he hath not receaued? Ye then, that geueth vnto a poore man any maner of thyng, geueth not of his owne, but of those goodes, that he hath receaued of God.

c. In this short prayer, Christe doth sufficiently teache vs, that God our heauenly father ought onely to be called vpon. For vnto whom of the sainctes shall we say, without blasphemy: Our father which art in heauen: &c? Consider ye this, ye that call styl on dead sainctes, and holy angels.

d. We maye not thynke, that by forgeuyng vnto our brethren, we shall obteyne forgeuenes of our synnes. But rather, this is added for a playne and infallible token, to certifie therwith our consciences, that we haue through fayth in Iesus Christe, free remission of our sinnes. For yf we can fynde in our heartes, vnfaynedly to forgeue vnto our brethren, theyr trespasses: it is a most infallible token, that our synnes are cleane washed awaye, and quyte forgeuen.

e. Fastyng is acceptable vnto God, yf it be done without hypocrisie, that is to saye: yf we vse it to this intent, that thereby this mortall body, and disobedient carkas, may be tained and brought vnder the subiection of the spirite. And agayne, yf we faste to this intent, that we may spare, wherwith to helpe and succour our poore brethren.

f. If we seeke to serue God, euery man in his vocation, with true dealyng towarde all men, we shall lacke nothyng.

¶ The

¶ The.vii. Chapter.

He forbyddeth foolyshe and temerarious iudgement, reproueth hypocrisie, exhorteth vnto prayer, warneth to beware of false prophetes, and so concludeth his sermon.

a*Udge not, that ye be not iudged. For as ye iudge, so shall ye be iudged. And with what measure ye meate, with the same shal it be measured to you againe. Why seest thou a moate in thy brothers eye, and perceyuest not the beame, that is in thine owne eye? Or why saiest thou to thy brother: Suffer me to plucke out the moate out of thyne eye, and behold, a beame is in thine owne eye? Hypocrite, fyrst caste out the beame out of thyne owne eye, and then shalt thou see clearely, to plucke out the moate out of thy brothers eye. A Luk.vi.f. Rom.ii.a.

Geue not that whiche is holy, to dogges, neither cast ye your pearles before swyne, leaste they treade them vnder theyr feete, and turnyng agayne, all to rent you.

Aske, and it shalbe geuen you. Seke, and ye shall fynde. Knocke, and it shalbe opened vnto you. For whosoeuer asketh, receaueth, and he that seketh, fyndeth, and to him that knocketh, it shalbe opened. Is there any man among you, whiche (yf his sonne aske hym bread) woulde geue hym a stone? Or if he aske fyshe, wyll he geue hym a serpent? If ye then (whiche are euyll) know to geue to your chyldren good giftes: howe much more shall your father, whiche is in heauen, geue good thynges to them that aske hym? B Iere.xxix.c Joh.xvi.f. Luke.xi.b.

Therfore, whatsoeuer ye would that men should do to you, euen so do ye to them. For this is the lawe & the prophetes. *Law and Prophets.*

Enter in at the strayte gate, for wyde is the gate, and broade is the waye, that leadeth to destruction, and manye there be, whiche go in therat. But strayte is the gate, and narow is the waye, which leadeth vnto life, and fewe there be, that fynde it. C The gospel on the viii. Sunday after Trinitie.

Beware of false prophetes, which come to you in sheepes clothynge, but inwardly they are rauenyng woolues. Ye shal know them by theyr fruites. b*Do men gather grapes

of thornes? or figges of thystels? Euen so, euery good tree, bringeth forth good fruite. But a corrupt tree, bringeth forth euyll fruite. A good tree can not bring forth bad fruit, nor yet a bad tree, can bring forth good fruite. Euery tree, not bryngyng forth good fruite, is hewen downe and caste into the fyre. Wherfore, by their fruites ye shal know them.

Not all they that say vnto me, Lord, Lord, shal enter into the kingdome of heauen: but he that doth my fathers wyl, which is in heauen. Many [c*] wyll say to me in that daye: Lorde, Lorde, haue we not in thy name prophecied? And in thy name haue caste out deuilles? And in thy name haue done many miracles? And then wyll I confesse to them, I neuer knew you. Depart from me ye workers of iniquitie. Luk.xiij.c.

D

Whosoeuer then heareth of me these sayinges, and doth the same, I wyll lyken hym to a wise man, whiche hath builded his house on a roche: and great rayne descended, and the fludes came, and the windes blew, and beat vpon that house, and it [d*] fell not, because it was grounded on a rocke. And whosoeuer [e*] heareth these my sayinges, and doeth them not, shalbe lykened vnto a foolyshe man, which hath buylded his house vpon the sande: and the rayne descended, & the fludes came, & the wyndes blewe, and beatte vpon Psal.vi.d. Luk.xiij.f.

vpon that house, and it fell, & great was the fall of it.

And it came to passe, that when Jesus had ended these sayinges, the people were astonied at his doctrine. For he taught them, as one hauyng power, & not as the Scribes. Mark.i.c.

¶ The Notes.

a. Christe doth not here forbyd, that kynde of iudgement, that perteyneth vnto Magistrates, whereby euyll doers are iudged and punyshed, and the innocent holpen and defended, of the which kynde of iudgement, reade, Exod. xxiii. Deut. j. Psal. xxxvii. and C. j. But rather here we are instructed and taught, that we do not rashly and vncharitably iudge or condemne other mens faultes, hauing alwayes an eye vnto their faultes, and forgetting our owne.

b. The fruite of the Prophetes, is their doctrine. Therfore, if thou wylt knowe the true Prophetes from the false, trye their doctrine at the touchstone of Gods worde, for els, by the outwarde conuersation, thou mayest be deceaued and beguyled.

c. Wycked men may also prophecie and worke miracles, but this is permitted and geuen vnto them, to their vtter dampnation and bringyng, whereby we vnderstande, that God doth onely rewarde the good wyll and the hart, and not the outwarde deede.

d. The doctrine of the Gospell, is a most sure rocke, against the which, the gates of hell can not preuayle.

e. He that practiseth not Gods worde, which he hath heard, geueth a playne testimonie of hym selfe, that he doth not beleue nor credite the worde.

¶ The viii. Chapter.

¶ Christe cleanseth the leper, healeth the captaines seruaunt, and many other diseases, helpeth Peters mother in law, stylleth the sea, and the wynde, and dryueth the deuyls out of the possessed, into the swyne.

WHen he was come downe from the mountayne, great multitudes followed hym. And lo, there came a leper, and worshipped hym, saying: Maister, if thou wylt, thou canst make me cleane. And Jesus, puttyng forth his hande, touched hym, saying: I wyll, be thou cleane. And immediatly his leprosie was cleansed. And Jesus sayde vnto hym: See thou tell no man, but go & shewe thy selfe vnto the Priest, and offer the gyft that Moses commaunded, for a wytnes vnto them. A The gospel on the third Sũday after Christmas. *A Leper.* Leu. xiiii. a Luk. v. a.

When Jesus was entred into Capernaum, there came vnto hym a Centurion, beseechyng hym, & saying: Lord, my seruaunt lyeth sicke at home, of the paulsie, and is greeuously payned. And Jesus sayde vnto hym: I wyll come, & heale hym. And the Centurion answered, saying: Sir, I am not worthy, that thou shouldest come vnder my roof. *Centurion.* Luk. vij. a. Joh. iiij. g.

But, speake the worde onely, & my seruaunt shalbe healed.
For I my selfe also, am a man subiect to the auctoritie of another, and haue souldiers vnder me, and I say to one go, and he goeth, and to another come, and he commeth, and to my seruaunt, do this, and he doeth it. When Iesus heard
B that, he marueyled, and sayde to them that folowed hym: *Verely I say vnto you, I haue not founde so great faith, no, not in Israel.
Luk. xiij. c. I say therfore vnto you, that many shall come from the east and west, and shal rest with Abraham, Isaac, & Iacob, in the kingdome of heauen: & the children of the kingdome
*Vtter darknesse. shalbe cast out into vtter darknes, there shalbe weping and gnashyng of teeth. Then Iesus sayde vnto the Centurion: Go thy way, and as thou hast beleued, so be it vnto thee.
c* And his seruaunt was healed the selfe same houre.

And Iesus, comming to Peters house, sawe his wyues
Mark. i. c. Luke. iiij. k. mother, lying, and sicke of a feuer, and touched her hand, & the feuer left her, and she arose, and ministred vnto them.

When the euen was come, they brought vnto him many that were possessed with deuyls. And he cast out the spirites with a worde, and healed all that were sicke, to fulfyll that
Esai. liij. b. which was spoken by Esaias the prophete, saying: He

toke

toke on hym our infirmities, and bare our sicknelles.

And when Jesus sawe great multitudes about hym, he commaunded them to go ouer the water. And there came a Scribe, and sayd vnto hym: Maister, I wyll folowe thee, whyther soeuer thou goest. And Jesus sayd vnto him: The foxes haue holes, and the bydes of the ayre haue nestes: but the sonne of man, hath not wheron to rest his head. And another that was of his disciples, sayd vnto hym: Lorde, suffer me fyrst to go and bury my father. But Jesus sayde vnto hym: Folowe me, and let the dead bury their dead. C Luk. ix. g.

And when he was entred into the shyp, his disciples folowed hym. And beholde, there arose a great tempest in the sea, in so much that the shyp was couered with waues, and he was a slepe. And his disciples came to hym, and awoke hym, saying: Lorde saue vs, we perysshe. And he sayd vnto them: Why are ye fearefull, O ye of litle fayth? Then he arose, & rebuked the windes, and the sea, & there folowed a great caulme. And the men marueyled, saying: What man is this, that both wyndes and seas obey him?

The Gospel on the iiij. Sunday after Christmas. D

And when he was come to the other syde, into the countrey of the Gergesenes, there met hym two, possessed with deuils, which came out of the graues, and were very fierce,

so that no man might go by that same way. And beholde, they cryed out, saying: O Jesu, thou sonne of God, what have we to do with thee? Art thou come hyther to torment vs before the time? And there was a good way of frō them, a heard of many swyne feedyng. Then the deuyls besought hym, sayeng: If thou cast vs out, suffer vs to go our waye into the heard of swyne. And he sayde vnto them: go. Then they went out, and departed into the heard of swine. And beholde, the whole heard of swyne was caryed with violence headlong into the sea, and perished in the waters.

Mark.v.a Luk.viii.d

Then the heardmen fledde, and went theyr wayes into the citie, and tolde euery thyng, and what had fortuned vnto the possessed with the deuils. And beholde, all the citie came out, and met Jesus: and when they sawe hym, they besought hym to depart out of theyr coastes.

Mark.v.b.

The Notes.

a In all our troubles and aduersities, in diseases and sickenesses, let vs put our selues wholly vnto Gods pleasure and wyll, which knoweth best, and wyll alwayes do the thyng that is expedient for his glory, and the saluation of our soules.

b. Thorowe fayth, the Gentils and Heathen, are made the chyldren of the kingdome: as by infidelitie, the Jewes are excluded from the kyngdome, and cast out into vtter darckenes.

c. The corporall presence of Christe, is nothyng necessarye and needfull vnto vs. For it is his worde only, receaued thorowe fayth, that healeth vs.

d. The sea and wynde are obedient vnto Christe, which thyng they woulde not do, vnlesse he were a very naturall God.

e. Sathan the deuyll, can do no more then God doth permit and suffer hym, no not as much as enter into a fylthy hogge, we are much better then many hogges, before God, yf we cleaue vnto his sonne by fayth.

¶ The.ix. Chapter.

¶ He healeth the Paulsey, calleth Matthewe from the custome, aunswereth for his disciples, healeth the woman of the bloody issue, helpeth Jairus daughter, geueth two blynde men their syght, maketh a dumbe man to speake, and dryueth out a deuyll.

AND he entred into a shyppe, and passed ouer, & came into his owne Citie. And lo, they brought to hym a man sicke of the paulsey, lying in his bed. And [a*] Jesus seyng the fayth of them, sayd to the sicke of the paulsey: sonne [b*] be of good cheare, thy sinnes be forgeuen thee. And beholde, certayne of the Scribes sayde in them selues, this man blasphemeth. And when [c*] Jesus sawe their thoughtes, he sayde: Wherfore thinke ye euyll in your hartes? For whether is it easier to say, thy sinnes are forgeuen thee? or to say, arise, and walke? And that ye may knowe that the sonne [d*] of man hath power to forgeue sinnes in earth. Then sayde he vnto the sicke of the paulsie: arise, take vp thy bed, and go vnto thyne house. And he arose, and departed to his owne house. And when the multitudes sawe it, they marueyled, and glorified God, which had geuen such power vnto men.

A The gospel on the xix. Sunday after Trinitie. *Paulsie.*

Mark. ii. b
Luk. v. c.
John. v. b.

And

B

The gospel on S. Mathews day.

Matthewe.

And as Jesus passed forth from thence, he sawe a man sitting at the receipt of custome, named Matthew, and sayd to him: folowe me. And he arose, and folowed him. And it came to passe, as he sate at meate in his house, beholde, many publicanes also and sinners, came and sat downe with Jesus and his disciples.

Publicanes eate with Iesus.

When the Pharisees saw that, they sayd to his disciples: why eateth your master with publicanes and sinners? And when Jesus heard that, he sayd vnto them: the whole nede not the phisition, but they that are sicke. Go ye rather and learne what that meaneth: I will haue mercy, and not sacrifice. For I am not come to cal the righteous, but the sinners to repentaunce.

Mercy and not sacrifice.

Iohns disciplis fast.

Then came the disciples of John, to hym, saying: Why do we, and the Pharisees fast oft? but thy disciples fast not? And Jesus sayde vnto them: Can the weddyng chyldren mourne, as long as the brydegrome is with them? But the dayes wyll come, when the brydegrome shalbe taken from them, and then shall they fast. No man peeceth an olde garment, with a peece of newe cloth: For then the peece taketh away (something) from the garment, and the rent is made worse. ℭ* Neyther do men put newe wyne into olde vessels.

Newe and eld agree not.

For

For then the vessels breake, and the wyne runneth out, and the vessels perysshe. But, they powre newe wine, into newe vessels, and so are both preserued together.

C

Whyle he thus spake vnto them, beholde, there came a certayne ruler, and worshipped hym, saying: My daughter is euen nowe deceassed, but come and lay thy hande on her, and she shall lyue. And Jesus arose, and folowed hym, and (so did) his disciples. And behold, a woman which was diseased with an issue of blood. xii. yeres, came behynde hym, & touched the [f*] hemme of his vesture. For she said in her selfe, yf I may touche but euen his vesture onlye, I shalbe safe. Then Jesus turned hym about, and seeyng her, dyd say: Daughter, be of good comfort, thy fayth hath made thee safe. And the woman was made whole, euen that same houre.

The gospel onthe 24. Sunday after Trinitie.

Mark. v.c
Luk. viij.f

And when Jesus came into the rulers house, and sawe the mynstrels and the people ragyng, he sayde vnto them: geue place, for the mayde is not dead, but sleepeth. And they laughed hym to scorne. And when the people were put forth, he went in, and toke her by the hande, and the mayde arose. And this was noysed throughout all that lande.

Mark. v.d
Luk. viij.g

And

Two blynd are cured.

And, as Jesus departed thence, two blynde men followed hym, crying, and saying: O thou sonne of Dauid, haue mercie on vs. And when he was come into the house, the blynde came to hym. And Jesus sayde vnto them: Beleue ye that I am able to do this? And they saide vnto him: yea Lorde. Then touched he their eyes, saying: Accordyng to your fayth, be it vnto you. And their eyes were opened. And Jesus charged them, saying: See that no man know of it. But they, assoone as they were departed, spred abrode his name, throughout all the lande.

E

Mar.vij.d Luk.xi.c. Dumbe.

As they went out, behold, they brought to him a dumbe man, possessed with a deuyl. And assoone as the deuyl was cast out, the dumbe spake: And the people marueyled, saying, that it was neuer so seene in Israel. But the Pharisees sayde: He casteth out deuyls, through the prince of deuyls. And Jesus went about all cities, and townes, teachyng in their synagogues, and preachyng the Gospell of the kingdome, and healyng all maner of sickenesse, & disease, among the people. But when he sawe the multitudes, he had compassion on them, because they were destitute, and scattered abrode, euen as sheepe hauyng no shepheard.

Chiefe deuyll.

Mar.vi.d.

Luk.x.g.

Then sayde he to his disciples: The haruest is great, but the labourers are fewe. Pray ye therefore, the lorde of the haruest, to thrust foorth labourers, into his haruest

The Notes.

a. Christe hath alway a most principall respect vnto our fayth, without the whiche, all that we do, is sinne.

b. Though the faythful may pray for me, and offer me vnto God, with their faythfull prayers: yet, vnlesse I haue fayth my selfe, I can not be saued. For the ryghteous lyueth, with his owne fayth. Abac.ij. Rom.i.

c. Christe, both forgeueth sinnes by his owne authoritie, & also knoweth the thoughtes of men, which properties appertayne vnto God only.

d. The only begotten sonne of God, coulde not be the sonne of man, yf he had not taken his flesshe of our flesshe, in the virgins wombe, of her substaunce.

e. A mynde, that is nourysshed in blynde ceremonies and superstition, is not a meete vessell to receaue the pleasaunt wyne of the Gospell.

f. We touche the hem of Christes vesture, when we beleue that he dyd take our fraple nature vpon hym, to heale the fylthy diseases of our corruptible flesshe.

¶ The

¶ The. x. Chapter.

Chriſt ſendeth out his.xij. Apoſtles to preach in Jury, geueth them charge, teacheth them, and confoꝛteth them agaynſt perſecution and trouble.

AND he called his twelue diſciples vnto hym, and gaue them poꝛwer againſt vncleane ſpirites, to caſt them out, and to heale all maner of ſickneſſes, and all maner of diſeaſes. A Mar.vi.b. Luk.vi.c.

The names of the twelue Apoſtles are theſe. The fyꝛſt. Simon, called Peter, and Andꝛew his bꝛother. James, the ſonne of Zebedee, and John his bꝛother. Philip, and Bartholomewe, Thomas, and Mathewe the publicane, James, the ſonne of Alphee, and Lebbeus, whoſe ſyꝛname was Taddeus. Simon the Cananite, and Judas Iſcariot, whiche alſo betrayed hym.

Theſe twelue dyd Jeſus ſend, and commaunded them, ſaying: Go not into the way of the gentiles, and into the cities of the Samaritanes, enter ye not. But, go [b]*rather to the loſt ſheepe, of the houſe of Iſrael. As ye go, pꝛeach, ſaying: The kingdome of heauē is at hande. Heale the ſicke, clenſe the lepers, rayſe the dead, caſt out the deuyls. [c]*Freely ye haue receaued, freely geue. Poſſeſſe not gold, noꝛ ſyluer, noꝛ bꝛaſſe in your gyꝛdels, noꝛ yet ſcrippe towarde your iourney, neither two coates, niether ſhoes, noꝛ a ſtaffe. For the woꝛkman is woꝛthy to haue his meate. And into whatſoeuer citie oꝛ towne ye ſhall come, enquire who is woꝛthy in it, and there abyde, tyll ye go thence. And when ye come into an houſe, ſalute the ſame. And if the houſe be woꝛthy, let your peace [d]*come vpon it: But if it be not woꝛthy, let your peace returne to you agayne. *The Apoſtles are ſent.* Act.viij.d. Mar.vi.b. B Luk.ix.a. i.Tim.v.c.

And whoſoeuer ſhal not receaue you, noꝛ wil heare your pꝛeachyng: when ye departe out of that houſe, oꝛ that citie, ſhake of the duſt of your feete. Truely I ſay vnto you: It ſhalbe eaſyer foꝛ the lande of Sodoma and Gomoꝛra, in the day of iudgement, then foꝛ that citie. Mar.vi.b. Act.xiij.g. *Duſte.*

Beholde, I ſende you fooꝛth, as ſheepe among wolues. *Sheepe among wolues.*

Be

Be ye therefore wyse as serpentes, and innocent as doues. But, beware of men, for they shall delyuer you vp to the councels, and shall scourge you in theyr synagogues. And ye shall be brought to the head rulers, and kinges, for my sake, in wytnes to them, and to the Gentiles.

C But when they deliuer you vp, take no thought, howe or what ye shall speake: for it shalbe geuen you, euen in that same houre, what ye shall say. For it is not ye that speake, but the spirit of your father which speaketh in you. And the brother shal betray the brother to death, and the father the sonne. And the children shal arise against their fathers and mothers, & shal put thē to death: & ye shalbe hated of al men, for my name. But he that endureth to the end, shalbe saued.

Mar.xiij.b
Luk.xxj.a.
The spirite speaketh.

But when they persecute you in this citie, flee into another. For veryly I say vnto you, ye shall not finishe all the cities of Israel, tyll the sonne of man be come. The disciple is not aboue his maister: nor yet the seruaunt aboue his Lorde. It is inough for the disciple to be as his maister is, and that the seruaunt, be as his Lorde is. If they haue called the Lord of the house, Beelzebub: howe much more shal they cal them of his housholde so? Feare them not therfore. For there is nothyng so close, that shall not be opened, and nothyng so hyd, that shall not be knowen.

Act.xj.a.
and. viij.a
Disciple.
Mar.xiij.e
Lukv.ij.e

What I tell you in darkenes, that speake ye in light. And what ye heare in the eare, that preach ye on the house tops. And feare ye not them, whiche kyll the body, but are c* not able to kyll the soule. But rather feare him, whiche is able to destroy both soule and body, in hell. Are not two Sparowes, solde for a farthyng? And one of them shall not fall on the grounde, without your father. Yea, and al the heeres of your heades are numbred. Feare ye not therefore, ye are of more value, then many Sparrowes.

Feare.
Luk.xij.a.
Sparowes.

Mar.viij.d
Confesse.
Denye.

Whosoeuer therfore shall knowledge me before men, him wyll I knowledge also, before my father whiche is in heauen. But, whosoeuer shall denie me before men, hym wyll I also denie, before my father whiche is in heauen.

D Thinke not, that I am come to send peace into the earth.

I come

I come not to sende peace, but a swoorde. For I am come to set a man at variaunce agaynst his father, and the daughter against her mother, and the daughter in lawe, agaynst her mother in lawe: And a mans foes, shalbe they of his owne housholde. He that loueth his father or mother, more then me, is not meete for me. And he that loueth his sonne, or daughter, more then me, is not meete for me. And he that taketh not his crosse, and foloweth after me, is not meete for me. He that fyndeth his lyfe, shall lose it: and he that loseth his lyfe for my sake, shall fynde it. Luk.xii.g. *A sworde.* Luk.xiiij.e Marbiij.d Luk.xi.d.

He that receaueth you, receaueth me: and he that receaueth me, receaueth him that sent me. He that receaueth a prophete in the name of a prophete, shal receaue a prophetes rewarde. And he that receaueth a ryghteous man, in the name of a righteous man, shal receaue the reward of a righteous man. And whosoeuer shall geue, vnto one of these litle ones to drinke, a cup of cold water, only in the name of a disciple, veryly I say vnto you, he shal not lose his reward. *Receaue.* iij.Re.xiiij. Math.ix.k.

The Notes.

a. No man ought to put foorth him selfe into the office of a preacher, except he be called and sent.

b The Apostles are commaunded to wyshe vnto all them, that they come vnto, the peace of conscience, which is a true quietnes and tranquillitie of the mynde, that is iustified through fayth.

c. God woulde kepe his promyse that he had made vnto the people of the Iewes, though he knewe, that they shoulde not beleue. Actes.xiii. It behoueth that saluation should be preached vnto you first.

d We must preache the trueth, without any respect of rewarde or gaynes. They therefore that preache for theyr belies sake, or preache after the prescript of man, forsaking the rule of the Gospell, are not the disciples of Christe.

e The soule can not be kylled: wherfore the soules are immortall, whatsoeuer phantasticall spirites can imagine, or say to the contrary.

¶ The.xi.Chapter.

Iohn Baptist sendeth his disciples vnto Christe, whiche geueth them their aunswere, rebuketh the vnthankefull cities, and louyngly exhorteth men to take his yoke vpon them.

AND it came to passe, that when Iesus had made an ende of commaunding his twelue disciples, that [a*] he departed thence, to teache, and to preache in theyr cities. A

And when Iohn, beyng in pryson, heard the workes of Christe, he [b*] sent two of his disciples, and sayde vnto hym: Art Luk.vij.c The gospel onthe iii.Sund. in Aduēt

Art thou he that should come, or do we looke for another? And Jesus aunswerynge, sayd vnto them: c* Go, and shewe John what ye haue harde, and seene. The blynde see, the halt go, the lepers are clensed, and the deafe heare, the dead ryse againe, and the poore receaue the Gospell, and blessed is he, that is not offended in me.

Exod.xxi.c.

B And as they departed, d* Jesus began to speake vnto the multitude, concernyng John: What went ye out into the wyldernes to see? A reede shaken with the wynde? But what went ye out for to see? A man clothed in soft rayment? Behold, they that weare soft clothing, are in kinges houses. But what went ye out for to see? A prophete? Yea, I say vnto you, and more then a prophete. For this is he, of whom it is written: Beholde, I sende my messenger before thy face, whiche shall prepare thy way before thee.

Mala.iij.a
Mark.i.a.

Verely I say vnto you, among the chyldren of women, arose there not a greater, then John the Baptist. Notwithstandyng, he that is lesse in the kyngdome of heauen, e* is greater then he. From the tyme of John Baptist, vntyll now, the kingdome of heauen suffreth violence, and the violent plucke it vnto them. For al the prophetes, and the law, prophesied vnto the tyme of John. And yf ye wyl receaue it,

it, this is Helias, whiche should come. He that hath eares to heare, let him heare. Mala.iij,d. Iohn.j.c.

But, wherunto shall I lyken this generation? It is lyke vnto litle children, which sit in the markets, and call vnto their felowes, and saye: We haue pyped vnto you, and ye haue not daunced: We haue mourned vnto you, & ye haue not sorowed. For Iohn came, neither eating, nor drinkyng, and they saye, he hath the deuyll. The sonne of man came, eatyng and drinkyng, and they saye, beholde a glutton and drinker of wine, and a frende vnto publicanes and sinners. And f* wisdome is iustified of her children. Luke.vij.a. C

Then began he to vpbrayde the cities, in which most of his mightie workes were done, because they repented not. Wo be to thee Chorazin, wo be to thee Bethsaida: For, if the mightie workes which were shewed in you, had ben done in Tyre & Sidon, they had repented, long agone, in sackcloth & ashes. Neuertheless, I say vnto you: It shalbe easier for Tyre & Sidon, at the day of iudgement, then for you. And thou Capernaum, which art lyft vp vnto heauen, shalt be brought downe to hell. For, if the mightie workes which haue ben done in thee, had ben done among them of Sodom, they had remayned to this daye. Neuertheless, I saye Luke.x.a. D

vnto you, that it shalbe easyer for the lande of Sodom, in the day of iudgement, then for thee.

The Gospell on S. Marthias day.

At that tyme, Jesus aunswered, & sayde: I prayse thee, O father, Lord of heauen and earth, because thou hast hid these thynges from the wyse and prudent, and hast opened them vnto babes. Euen so (it is) O father, for so was it thy good pleasure. All thinges are geuen vnto me of my father. And no man knoweth the sonne, but the g* father, neither knoweth any man the father, saue the sonne, & he to whom the sonne wyll open hym.

The wyse knewe not. Luk.x.d.

Come vnto me, all ye that labour, and are laden, and I wyl ease you. h* Take my yoke on you, & learne of me, that I am meke and lowly in heart, and ye shall synde rest vnto your soules. For my yoke is easie, and my burden is lyght.

John.iij.d.

¶ The Notes.

a. Christe is not content, that he had sent his Apostles to preache, but he himselfe goeth on, and preacheth, in all the townes and cities about, doyng in this, the office of a true Byshop.

b. John doth sende his disciples vnto Christe, not that he did doubt of Christe, whether that he was the true Messias, or not: but that he myght so, wynne his disciples vnto Christe.

c. Christe dyd worke his miracles, to the intent, that we seeyng his workes, shoulde beleue that he is the true Messias, and so, geuyng credite vnto his doctrine, beyng thus confirmed, as if it were by these heauenly signes, should through hym, enioye life euerlastyng. Note here the vse of the miracles of Christe.

d. They that seke to promote Gods trueth, wyll in no wise backbite one another: but rather, before the people, commende eche others doynges, as long as they do agree with Gods true doctrine.

e. He is greatest in the kyngdome of heauen, that is best, he is best, that doth moste good. Here thou shalt marke, that the kingdome of heauen, is taken for the doctrine of the Gospell, and the ministerie thereof.

f. This sentence, (wysdome is iustified of her chyldren) is sundrye wayes expounded. Some by those children, do vnderstande the elect and chosen, because that they haue embraced the wysdome of God, in John, and in Christe, iustifiyng, that is to say, alowyng and praysyng it. Chrisostome, by the children, doth generally vnderstande all men, whether they be elected, or reproued, for by them, the wysdome of God is iustified, that is to say, by their owne confession, she hath ouercommed in iudgement, and hath omitted nothyng that perteyne to their saluation. So that their perdition, can not be layde to her charge.

g. We ought not to discusse curiouslie, the counsayles of God, in his workes and iudgementes: but rather, to prayse, laude, and magnifie them, for this cause onelye, that it hath so pleased God, to do thus, or thus.

h. We must so shake of the yoke of mens traditions, that in the meane season, we do not refuse to submit our neckes vnto the sweete and pleasaunt yoke of our sauiour Christe, that is to say, we must so put of the intollerable burdens of Antichristes dreames, that in the meane season, we seke no carnall libertie in the Gospell.

¶ The

¶ The.xii.Chapter.

The disciples plucke the eares of corne, he excuseth them, healeth the dryed hande, helpeth the possessed, that was blynde & dumbe, reproueth the vnfaythfull, that woulde nedes haue tokens, and sheweth who is his brother, sister, and mother.

AT that tyme, Jesus went on the Sabboth dayes through the corne, and his disciples were an hungred, and began to plucke the eares of corne, & to eate. But when the Pharisees saw that, they sayde vnto hym: Beholde, thy disciples do that, which is not lawfull to do vpon the Sabboth day. And he sayde vnto them: [a*] Haue ye not read what Dauid dyd, when he was an hungred? and they also which were with hym? Howe he entred into the house of God, and ate the shewe loaues, which were not lawfull for hym to eate, neither for them which were with hym, but only for the priestes? Or haue ye not read, in the lawe, how that on the Sabboth dayes, the priestes in the temple breake the Sabboth, & are blameles? But I say vnto you, that here is one greater then the temple. Wherefore, if ye wist what this meaneth, I require mercie, and not sacrifice: ye woulde not haue condemned innocentes. [b*] For the sonne of man, is Lorde, euen of the Sabboth day. A Mark.ij.d. a Reg.xxj.a *Mercie and not sacrifice.*

And he departed thence, and went into their synagogue: and beholde, there was a man, which had his hande dryed vp. And they asked hym, saying: Is it lawfull to heale on the Sabboth dayes? that they myght accuse hym. And he sayd vnto them: [c*] What man shalbe among you, that shal haue a sheepe, and yf it falleth, on the Sabboth day, into a pyt, wyll not he take holde of it, and lyft it out? How much more then, is a man better then a sheepe? wherefore, it is lawfull to do a good deede, on the Sabboth dayes. Then sayd he to the man: Stretch forth thy hand. And he stretched it forth, and it was made whole againe, as the other. Mark.iij.c Luke.vj.d. Luk.xiij.a Deu.xxij.a. B

Then the Pharisees went out, & helde a councell against hym, how they might destroy him. But when Jesus knewe that, he departed thence, & much people folowed hym, and he healed them all, & charged them, that they shoulde not Mark.iij.a John.x.g.

make hym knowen, that it myght be fulfylled, which was
Esay.xlij.a spoken by Esayas the prophete, saying: Beholde, my childe,
whom I haue chosen, my beloued in whom my soule delite-
teth. I wyll put my spirite on hym, & he shall shewe iudge-
ment d* to the Gentiles. He shal not striue, nor crye, neither
shall any man heare his voyce in the streates. A e* bruised
reede shall he not breake, and smokyng flaxe, he shall not
quenche, tyll he sende foorth iudgement vnto victorie, and
in his name shall the gentiles trust.

Then was brought to hym, one possessed with a deuyll,
Luke.xj.c. which was both blynde, and dumbe, and he healed him: In
so much, that he, which was blynde and dumbe, both spake
Mar.iij.e. and sawe. And all the people were amased, and said: Is not
Luke.x.c. this that sonne of Dauid? But when the Pharisees hearde
that, they sayd: This felowe dryueth the deuils none other-
wise out, but through Beelzebub the prince of the deuils.

But when Jesus knew their thoughtes, he sayd to them.
Euery kyngdome, deuided agaynst it selfe, shalbe brought
C to naught. And euery citie, or house, deuided against it selfe,
shall not stand. And if Sathan cast out Sathan, then is he
deuided agaynst hym selfe: Howe shall then his kyngdome
endure? Also, if I through Beelzebub cast out deuils: by
whose helpe do your children cast them out? Therfore, they
shalbe your iudges. But, if I cast out the deuils, by the spi-
rite of God, then is the kyngdome of God come on you.

Or els, how can a man enter into a strong mans house,
Luke.xj.a. and spoyle his iewels: except he first bynde the strong man,
and then spoyle his house? He that is not with me, is a-
gaynst me: And, he that gathereth not with me, scattereth
abrode. Wherefore I saye vnto you, all maner of sinne and
blasphemie shalbe forgeuen vnto men: but the blasphemie
of the spirite, shall not be forgeuen vnto men. And whoso-
euer speaketh a worde agaynst the sonne of man, it shalbe
forgeuen him: But, f* whosoeuer speaketh against the holy
ghost, it shall not be forgeuen him, neither in this worlde,
neither in the worlde to come. Either make the tree good,
Luk.vi.b. & his fruite good: or els make the tree euill, & his fruite euill.

For

For the tree, is knowen by his fruite. O generation of vipers, howe can you speake good thynges, when ye your selues are euyl? For of the aboundaũce of the heart, the mouth speaketh. A good man, out of the good treasure of his heart, bringeth foorth good thynges. And an euyl man, out of his euyl treasure, bringeth foorth euyll thynges. But I say vnto you, that for euery ydell worde that men shal speake, they shall geue account therof, at the daye of iudgement. For by thy wordes, thou shalt be iustified: and, by thy wordes, thou shalt be condemned.

Then aunswered certayne of the Scribes, and of the Pharisees, saying: Maister, we would see a signe of thee. But he aunswered, and sayde vnto them: The euyll and adulterous generation seeketh a signe, but, there shall no signe be geuen to them, saue the signe of the prophete Jonas. For as Jonas was three dayes, and three nightes in the whales belly: so shall the sonne of man, be three dayes and three nightes in the heart of the earth. The men of Ninive, shal ryse at the day of iudgement, with this nation, and condemne them: For they amended at the preachyng of Jonas, and beholde, a greater then Jonas is here. The Queene of the south, shall arise at the daye of iudgement, with this generation, and shal condemne it: For she came from the vtmost parties of the world, to heare the wisdome of Solomon, and beholde, a greater then Solomon is here. Mar.viij.b Luke.xj.b. D John.iij.b iij.Reg.x. ij.Par.ix.a

s* When the vncleane spirite is gone out of a man, he walketh throughout drye places, seekyng rest, and fyndeth none. Then he sayeth: I wyll returne agayne, into my house, from whence I came out. And when he is come, he fyndeth it emptie, swept, and garnyshed. Then he goeth his waye, and taketh vnto hym, seuen other spirites, worse then hym selfe, and so enter they in, and dwell there. And the ende of that man, is worse then the begynnyng. Euen so shall it be, with this euyll nation.

While he yet talked to the people, behold, his mother, and his brethren stoode without, desiring to speake with hym. Then one sayde vnto hym: beholde, thy mother, and thy Mark.iij.d Luk.viij.e.

brethren, stande without, desiring to speake with thee. But he aunswered, and saide to him that tolde him: Who is my mother? Or, who are my brethren? And he stretched foorth his hande towarde his disciples, and sayde: Behold my mother, & my brethren. For, whosoeuer doeth my fathers wyl, which is in heauen, the same is my brother, sister, & mother.

The Notes.

a. Charitie, fayth, and necessitie, may alwayes dispense with the lawe.
b. Euery faythfull man, is lorde of the worlde, of the Sabboth, and of the lawe.
c. The wicked worldlynges, had rather to see a thousande of their poore neyghbours to perysshe by them, then to lose one sely sheepe.
d. By the iudgement, is vnderstanded the doctrine & knowledge of the trueth, which, when it was refused of the Iewes, was by the kyngdome of Christe, brought, & preached vnto the Gentiles.
e. By the bruised reede, & smokyng flaxe, the aduersaries of Christe, the Scribes, and Pharisees, are vnderstanded, Whose power is likened vnto a bruised reede, & their fury wherewith they persecuted the innocent, vnto smokyng flaxe: so that it had ben as easy for Christe to haue destroyed thē, as it is to breake a sunder a bruised reede, & to quench smokyng flaxe. Some suppose, that the same shoulde be vnderstanded of the publicanes and sinners, whō he did not contemne nor despise, but mercyfully called them vnto him.
f. To persever and continue in sinne of infidelitie, to kycke against the manifest and knowen trueth, and so to dye without repentaunce, with a dispayre of the mercy of God in Iesu Christe, is, to sinne agaynst the holy ghost.
g. Vnlesse we do, nowe at this present, take better heede to our selues, and vse thankfully the grace of God, now offered vnto vs by his Gospell, & labour to expel these foule spirites, that yet remayne among vs, as couetousnes, whoredome, and vncleanes. &c. the same that Christe threatneth here to the Iewes, shall happen vnto vs.

¶ The. xiii. Chapter.

The parable of the seede, of the tares, of the mustarde seede, of the leauen, of the treasure hyd in the fielde, of the pearles, and of the nette.

A Mar. iiij.a. Luk.viij.a.

THe same daye, went Iesus out of the house, and sate by the sea syde, & much people resorted vnto him, so that he went & sate in a shippe, and all the people stoode on the shore. And he spake many thinges to thē in similitudes, saying: Beholde, the sower went foorth to sowe, and as he sowed, some fell by the wayes side, and the fowles came and deuoured them vp. And some fell vpon stonie grounde, where they had not muche earth, & anone they sprong vp, because they had no deapth of earth, and when the sunne was vp, and for lacke of rooting, wythered away. And some fell among thornes, & the thornes

thornes sprong vp, and choked them. Some againe fell in good ground, and brought foorth fruite, some an hundred folde, some sixtie folde, and some thirtie folde. Whosoeuer hath eares to heare, let hym heare.

And the disciples came, & said to him: Why speakest thou to them in parables? He answered, & said vnto thē: Because it is geuen vnto you to knowe the secretes of the kyngdome of heauen, but to them it is not geuen. a* For whosoeuer hath, to him shalbe geuen, and he shal haue aboundaunce: But, whosoeuer hath not, frō him shalbe taken away, euen that he hath. Therfore speake I to them in similitudes, because, they seing, do not see, & hearing, they heare not, neither vnderstande. b* And in them is fulfylled the prophesie of Esaias, saying: With the eares ye shall heare, & shall not vnderstand, and with the eyes ye shal se, & shal not perceaue. For this peoples heartes are waxed grosse, & their eares are dull of hearing, and their eyes haue they closed: leste they should see with their eyes, & heare with their eares, & should vnderstande with their heartes, and should tourne, that I might heale them. But, blessed are your eyes, for they see, & your eares, for they heare. Verily I saye vnto you, that many prophetes, and perfect men, haue desired to see those things which ye see, & haue not seene them, & to heare those things which ye heare, and haue not heard them. Heare ye therfore the similitude of the sower. Whosoeuer heareth the worde of the kingdome, & vnderstandeth it not, there commeth that euyll, & catcheth away that whiche is sowen in his heart, and this is he, which was sowē by the way side. But, he that was sowen in the stonie grounde, is he which heareth the worde, & anone with ioy receaueth it, yet hath he no rootes in himselfe, & therfore dureth but a season. For assoone as tribulation or persecution aryseth because of the word, by & by he is offended. And he that was sowen among thornes, is he that heareth the worde: but the care of this world, & the deceitfulnesse of riches, choke the word, and so is he made vnfruitful. But, he which is sowen in the good grounde, is he, that heareth the worde, and vnderstandeth

B
Mar. iiij. d. Luk. viij. d.

a* For whosoeuer hath, to him shalbe geuen, and he shal haue aboundaunce: But, whosoeuer hath not, frō him shalbe taken away, euen that he hath.

b* And in them is fulfylled the prophesie of Esaias, saying: With the eares ye shall heare, & shall not vnderstand, and with the eyes ye shal se, & shal not perceaue.

Esay. vi. c. Luk. viij. d. John. xij. c. Rom. xj. b.

C
Luk. x. d.

Mar. iiij. d. Luk. viij. d.

ſt, which also beareth fruite, and bringeth forth, some an hundred foulde, some ſixtie foulde, and some thirtie foulde.

D The Gospel on the v. Sunday aft. Twelf day.

Another ſimilitude put he forth vnto them, saying: The kyngdome of heauen, is like vnto a man, which sowed good seede in his fielde. But while men slept, there came his foe, and sowed tares among the wheat, and went his way. And when the blade was sprong vp, and had brought forth fruite, then appeared the tares also. Then came the seruauntes of the householder, and sayde vnto hym: Syr, sowedst not thou good seede in thy close? from whence then

hath it tares? And he sayde to them: The enuious man hath done this. Then the seruauntes sayd vnto hym: Wylt thou then, that we go and weede them out? But he sayde: nay, lest while ye go about to weede out the tares, ye plucke vp also with them the wheat, by the rootes: let both grow together tyll haruest come, & in the tyme of haruest, I wyll say to the reapers, gather ye first the tares, & bynde them in sheaues, to be brent, but gather the wheat into my barne.

Mar. iiij. d. Luk. xiij. c. Another parable he put forth vnto them, saying: The kyngdome of heauen, is like vnto a grayne of mustard seede, which a man taketh, and soweth in his fielde, which is the least of all seedes: But when it is growen, it is the greatest among

among hearbes, and is a tree, so that the byrdes of the ayre, come and bu ylde in the braunches of it.

Another similitude sayde he to them. The kyngdome of heauen, is lyke vnto leauen, which a woman taketh, and hydeth in three peckes of meale, tyll all be leauened. E

All these thynges spake Jesus vnto the people, by similitudes, & without similitudes spake he nothing vnto them, to fulfyll that, which was spoken by the prophete, saying: I wyll open my mouth in similitudes, & wyll speake forth thynges, which haue ben kept secrete from the begynnyng of the worlde. Mar.iiij.d Psal.lxxvij

Then sent Jesus the people away, & came home. And his disciples came vnto him, saying: Declare vnto vs the similitude of the tares of the fielde. Then answered he, & saide vnto them: He that soweth the good seede, is the sonne of man, and the fielde, is the worlde, and the chyldren of the kingdome, they are the good seede. And the tares, are the chyldren of the wicked, and the enemie that soweth them, is the deuyll. The harueſt, is the ende of the world, & the reapers, be the Angels. For, euen as the tares are gathered, & brent in the fire: so shal it be, in the end of this world. The sonne of man shall sende forth his Angels, & they shall gather out of his kingdome, all thinges that offende, & them which do iniquitie, and shal cast them into a furneſſe of fire, there shalbe waylyng, & gnasshyng of teeth. Then shall the iust men shyne, as the sunne, in the kyngdome of their father. Whosoeuer hath eares to heare, let hym heare. Mar. iij.c. Tares are expounded. Apo.xiiij. c. F Dani.xij.a. Sap. iij. 1.Cor.xv.k.

Againe. The kingdome of heauen, is like vnto a treasure, hyd in the fielde, the which a man fyndeth, and hydeth: and for ioy therof, goeth and selleth all that he hath, and byeth that fielde.

Againe. The kingdome of heauen, is like to a marchaũt, that seketh good pearles: which, when he had founde one precious pearle, went & solde all that he had, & bought it.

Againe. The kingdome of heauen, is like vnto a net, cast into the sea, that gathereth all kyndes of fyshes: which, when it is full, men drawe to lande, and syt, & gather the good

good into vessels, and cast the bad awaye. So shall it be, at the ende of the worlde. The Angels shall come fooryth, and seuer the bad, frō the good, & shall cast them into a furnesse of fyre, there shalbe waylyng, and gnashyng of teeth.

Mat.xxij.b and.xxb.c. Jesus sayd vnto them: Understande ye all these thinges? They sayde vnto hym: yea Lorde. Then sayd he vnto them: Therfore, euery c* Scribe whiche is taught vnto the kyngdome of heauen, is lyke vnto an householder, which bringeth fooryth out of his treasure, thynges both newe and olde.

Mar.vj.a Luk.iiij.c. And it came to passe, when Jesus had ended these similitudes, that he departed thence, & came into his owne countrey, and taught them in their synagogues, in so much that they were astonied, & sayd: whence commeth this wisdome and power vnto hym? Is not this the Carpenters sonne? Is not his mother called Marie? and his brethren be called James, and Joses, and Simon, and Judas? And are not his sisters all here with vs? whence then hath he all these thinges? And they were offended by hym. Then Jesus sayde to them: A prophete is not without honour, saue in his owne countrey, and in his owne house. d* And he dyd not many miracles there, for their vnbelieues sake.

Mar. vj.b. Joh.vj.a.

The Notes.

a. They that haue a desire of ryghteousnesse, and of the trueth, shalbe more and more illuminated of God. On the contrarie part, they that do not couet after ryghteousnesse and trueth, are more hardened and blynded, though they seeme vnto them selues to be most wyse.

b, God doth here folowe the example of a louyng father, which when he seeth, that fatherly correction doth not helpe towardes his chyldren, vseth an other way, he ceaseth to be beneficiall vnto them, and to minister fatherly correction, he geueth them ouer vnto them selues, sufferyng them to lyue as they lyste their selues: Yet his fatherly affection can not be withdrawen from them, he loueth them styll, he seketh their saluation, wherfore he doth all that he can, to bryng them to a better lyfe. But all wyll not helpe, for the chyldren waxe euery day worse and worse.

c. The office of Scribes, was to interprete and to expounde the lawe & the prophetes. He is then a Scribe, taught to the kyngdome of God, that hath the spirite, that is to saye, the true meanyng of the lawe, and of the prophetes, and not onely out of the dead letter, but out of the treasure of his heart, and with a feruent spirite of God, bryngeth fooryth Christe out of the lawe and the prophetes.

d. Christe myght haue wrought miracles, yea, though they beleued not: but he dyd not worke manye, and that for their owne profite, lest if he had done there, as he dyd in other places, their condemnation shoulde haue ben greater.

¶ The.xiiii. Chapter.

John is taken and beheaded. Chriſt feedeth fiue thouſande men, with fiue loaues and two fyſſhes, and appeareth by nyght vnto his diſciples vpon the ſea.

AT that time, Herode the Tetrarch hearde of the fame of Jeſu, & ſayde vnto his ſeruaũtes: This is John the Baptiſt, he is ryſen agayne from death, and [a*] therfore are miracles wrought by hym. For Herode had taken John, and bounde hym, and put hym in priſon, for Herodias ſake, his brother Philippes wife. [b*] For John ſayde vnto hym: it is not lawfull for thee to haue her. And when he would haue put him to death, he feared the people, becauſe they counted hym as a prophete. Luke.x.c.

But when Herodes byrth day was kept, the daughter of Herodias daunced before them, & pleaſed Herode. Wherfore, he promiſed with an oth, that he would geue her whatſoeuer ſhe would aſke. And ſhe, beyng before inſtructed of her mother, ſayd: Geue me here John Baptiſtes head in a platter. And the kyng ſorowed: [c*] neuertheles for his othes ſake, & for their ſakes which ſate alſo at the table, he cõmaunded it to be geuen her, and ſent, & beheaded John in the pryſon, and his head was brought in a platter, and geuen to the damoſel, & ſhe brought it vnto her mother. And his diſciples came, & toke vp his body, & buried it, and went & tolde Jeſus. Mat.xrj.b. Mark.vj.c *Ihon Baptiſt is beheaded.* B

And when Jeſus heard that, he departed thence by ſhippe, into a deſert place, out of the way. And when the people had heard thereof, they folowed hym a foote out of their cities. And Jeſus went forth, and ſawe much people, and was moued with compaſſion vpon them, & he healed their ſicke. When euen was come, his diſciples came to hym, ſaying: This is a deſert place, and the houre is alredie paſte, let the people depart, that they may go into the townes, and bye them vittayles. But Jeſus ſayde to them: They haue no neede to go away. Geue ye them to eate. Then ſayd they vnto hym: [d*] We haue here but fiue loaues, and two fiſches. Luke.ix.b. Mar.vj.b.

And

C And he said: Bring them hyther to me. And he commaunded the people to syt downe on the grasse, and toke the fyue loaues, & the two fysshes, and loked vp to heauen, and blessed, & brake, and gaue the loaues to his disciples, and the disciples gaue them to the people, and they did all eate, and were suffised. And they gathered vp, of the fragments that remayned, twelue basshettes full. And they that ate, were in nũber, about fiue thousand men, beside womẽ & children.

And strayght way, Jesus made his disciples enter into a
Johñ.vj.h. Mar.vj.k. shippe, and to go ouer before hym, whyle he sent the people away. And assoone as he had sent the people away, he went
Luke.vj.c vp into a mountayne alone, to pray. And whẽ the euenyng was come, he was there alone. And the shippe was nowe in the myddes of the sea, and was tossed with waues, for it was a contrary wynde. And in the fourth watche of the nyght, Jesus came vnto them, walkyng on the sea. And when his disciples sawe hym, c* walkyng on the sea, they were troubled, saying, it is some spirite, and cryed out for feare. And strayght way, Jesus spake vnto them, saying: Be of good cheare, it is I, be not afrayde.

D Peter aunswered hym, and sayde: Maister, yf thou be he, byd me come vnto thee, on the water. And he sayde: Come. And when Peter was come downe, out of the shyp, he walked on the water, to go to Jesus. But when he sawe a mightie wynde, he was afrayde. And as he began to sinke, he cryed, saying: Maister, saue me. And immediatly Jesus stretched forth his hande, and caught hym, and sayde vnto
Mark.vj.g Luk.v.d. hym: O thou of litle fayth, wherfore diddest thou doubt? And assoone as they were come into the shippe, the wynde ceassed. Then they that were in the shippe, came and worshipped hym, saying: Of a trueth, thou art the sonne of God. And when they were come ouer, they went into the lande of Gennezaret. And when the men of that place, had knowledge of hym, they sent out, into all the countrey round about, and brought vnto hym all that were sicke, & besought hym, that they myght touche the hemme of his vesture only. And as many as touched it, were made safe.

The

The Notes.

a. It is an heathenyshe beliefe, to thynke that men can do greater thynges after their death, then in their lyfe tyme. And hereof dyd spryng this vayne worshyppyng of dead folkes.

b. No whoremongers, adulterers, nor voluptuous persons, can abyde that the trueth be tolde vnto them, they hate therfore gods veritie, and his heauenly doctrine.

c. Better it is, otherwhyles to forswcare himselfe, then to do any vngodly thing. This deede of Herode, can in no wyse be excused. For yf she had asked his owne head, or her mothers head, he woulde not haue graunted her.

d. Though we thynke our selues vnable to teache Christes congregation: yet, let vs, at the commaundement of Christe, imploy and bestowe that little that we haue, vppon Christes flocke, and he that augmented the fyue loaues and two fyshes, shall also augment in vs his owne gyftes.

e. Christe walkyng vpon the sea, declareth therby his godhead.

¶ The.xv.Chapter.

Christe excuseth his disciples, and rebuketh the Scribes and Pharisees, for transgressyng gods commaundement, through their owne traditions. The thyng that goeth into the mouth, defyleth not the man. He deliuereth the woman of Cananees daughter, healeth the multitude, and with seuen loaues, & a fewe litle fyshes, feedeth foure thousand men, beside women & chyldren.

THen came to Jesus, Scribes and Pharisees (from Hierusalem) saying: why do thy disciples transgresse the traditions of the elders? for they washe not their handes, when they eate bread. A Mar.vij.d.

But he aunswered, & sayde vnto them: why do ye also transgresse the cõmaundement of God, through your traditions? For God commaunded, saying: Honour thy father and mother, and he that curseth father or mother, shal suffer death. [a*] But ye saye, euery man shall saye to his father or mother, by euery gyft that proceadeth from me, thou shalt be helped: And so shal he not honour his father, or his mother. And thus haue ye made, that the cõmaundement of God is without effect, through your traditions. Exod. xx.b. Mar.vij.b. Exod. xxi.b Deut.v.b.

Hypocrites, well prophesied of you Esayas, saying: This people draweth nye vnto me with their mouthes, and honoureth me with their lippes: howebeit, their heartes are farre frõ me. [b*] But in vayne they worshyp me, teachyng doctrines, which are but mens preceptes. Esai.xxix.d Jer.xxxij.g.

And he called the people vnto hym, and sayde to them: B Heare, & vnderstande. That which goeth into the mouth, defyleth not the man: but, that which commeth out of the mouth,

mouth, defyleth the man.

Then came his disciples, and sayde vnto hym: Perceauest thou not, howe that the Pharisees are offended, in hearyng this saying? But he aunswered, and sayde: c* All plantes, which my heauenly father hath not planted, shalbe plucked vp by the rootes. Let them alone, they are the blynde leaders of the blynde. d* If the blynde leade the blynde, both shall fall into the dytche.

Then aunswered Peter, and sayde to hym: Declare vnto
C vs this parable. Then sayd Jesus: Are ye yet without vnderstandyng? Perceaue ye not, that whatsoeuer goeth in at the mouth, descendeth downe into the belly, and is cast out into the draught? But those thinges whiche proceade out of the mouth, come from the heart, and they defyle the man. For out of the heart, come euyll thoughtes, murder, breakyng of wedlocke, whordome, theefte, false witnesse bearyng, blasphemie. These are the thynges whiche defyle a man. But, to eate with vnwashen handes, defyleth not a man.

The Gospel on the ii. Sunday in Lent.

And Jesus went thence, and departed into the coastes of Tyre and Sidon. And beholde, a woman, whiche was a Cananite, came out of the same coastes, & cryed vnto hym, saying: Haue mercy on me Lord, thou sonne of Dauid. My daughter

daughter is pitiouslie vexed with a deuyll. [c*] And he gaue her neuer a worde to aunswere. Then came to him, his disciples, and besought hym, saying: Sende her awaye, for she cryeth after vs. But he aunswered, & sayde: I am not sent, but vnto the lost sheepe of the house of Israel. Then she came, and worshipped hym, saying: Lorde helpe me. But he aunswered, and sayde: It is not good to take the chyldrens bread, and to cast it to whelpes. And she sayde: Trueth Lorde. Neuertheless, the whelpes eate of the crumbes, which fall from their maisters table. Then Jesus aunswered, and sayde vnto her: O woman, great is thy fayth, be it vnto thee, euen as thou desirest. And her daughter was made whole, euen at that same houre. Luk.xix.k

Then Jesus went away from thence, & came nye vnto the sea of Galilee, and went vp into a mountayne, and sate downe there. And much people came vnto hym, hauyng with them, halte, blynde, dumbe, maymed, & many other, and cast them downe at Jesus feete, and he healed them: insomuch that the people wondred, to se the dumbe speake, the maymed whole, the halte to go, and the blynde to see. And they glorified the God of Israel. D Mat.viij.a. Esay. liij.e.

Then Jesus called his disciples to hym, & sayde: I haue compassiō on the people, because they haue continued with me alredy three dayes, and haue naught to eate, and I wyl not let them depart fasting, lest they faynt in the way. And his disciples sayde vnto hym: Whence shoulde we gette so much bread in the [f*] wyldernesse, as shoulde suffise so great a multitude? And Jesus said vnto them: How many loaues haue ye? And they sayde, seuen, and a fewe litle fysshes. And he cōmaunded the people to sit downe on the ground, and toke the seuen loaues, and the fysshes, & gaue thankes, brake them, & gaue to his disciples, and the disciples gaue them to the people. And they dyd all eate, & were suffised. And they toke vp, of the broken meate that was left, seuen baskets full. And they that ate, were foure thousand men, besyde women and chyldren. And he sent away the people, and toke shippe, and came into the partes of Magdala. Mar.viij.a.

The

¶ The Notes.

a. God had commaunded to honour father and mother, that is to say, to helpe & succour them. But the Scribes taught the people another lesson, saying: whatsoeuer ye offer in the temple, the same is geuen to your parentes, and therfore saye to your parentes after this maner: The gyft that I haue offered in the temple, shalbe no lesse profitable to you, then vnto me. And so, brought to passe (by their deuylyshe wrestyng) that the chyldren offered in the temple, those thynges, wherwith their poore parentes shoulde haue ben succoured, and helped.

b. God wyl not be worshipped after the doctrines and preceptes of men: but as he himselfe hath prescribed, and taught vs in his worde.

c. All kyndes of religion and doctrine that is not of God, shalbe plucked vp by the rootes, only the worde of God shall remayne for euer.

d. Ignorannce excuseth no man. If thou of ignorannce folowest a blynde guyde, thou shalt perysshe together with hym.

e. We ought not to leaue of by and by, or to dispayre, though the Lorde doth not heare vs strayghtway: but rather, with a bolde confidence, and trust in his mercy, we must styll crye, and call vpon hym, tyll at length he graunt vs our petition.

f. We are all in a wylderneſſe, as many as be in this vale of miserie. Christe is our pastour and shepheard, which feedeth vs with his blessed worde, in the wylderneſſe, that is to say, among so many traditions of men, wherewith we are burdened.

¶ The. xvi. Chapter.

The Pharisees require a token. Jesus warneth his disciples of the Pharisees doctrine. The confession of Peter. The keyes of heauen. The faythfull must beare the crosse after Christe.

A

Mar.viij.d
Joh.vi.d.
Luk.xiii.b.

THen came the Pharisees, and Saducees, and dyd tempt hym, desiring hym to shew them some signe from heauen. But he answered, & saide vnto them: At euen, ye saye, we shall haue fayre weather, because the skye is redde: and in the morning, ye saye, to day shalbe foule weather, because the skye is cloudie and redde. a* O ye hypocrites, ye can discerne the fashion of the skye, and can ye not discerne the signes of the tymes? The frowarde nation, and adulterous, seketh a signe, and there shall no signe be geuen vnto them, but the signe of
Jonas.ii.a. the prophete Jonas. And he, leauyng them, departed.

B And when his disciples were come to the other side of the water, they had forgotten to take bread with them. Then
Luk.xij.a. Jesus sayde vnto them: Take heede, and beware of the b* leauen of the Pharisees, and of the Saducees. And they thought in them selues, saying: Because we haue brought no bread with vs. When Jesus vnderstoode that, he sayde vnto thē: O ye of litle faith, why are your mindes cumbred,
Mat.xvi.c because ye haue brought no bread? Do ye not yet perceaue,

neither

neyther remember those. v. loaues, when there were. v. M. men, and howe many baskettes toke ye vp? Neither the. vii. loaues, when there were. iiii. M. and how many baskettes toke ye vp? why perceaue ye not then, that I spake not vnto you of bread, when I sayde, beware of the leauen of the Pharisees, and of the Saducees? Then vnderstode they, howe that he bad not them beware of the leauen of bread, but of the doctrine of the Pharisees, and of the Saducees. Math. 18.c Mat. xv. d.

When Jesus came into the coastes of Cesarea Philippi, he [c*] asked his disciples, saying: Whom do men saye, that I the sonne of man am? And they sayd: Some saye that thou art John Baptist, and some Helias, and some Jeremias, or one of the prophetes. He sayd vnto them: [d*] But whom say ye that I am? Simon Peter answered, and sayde: Thou art Christe, the sonne of the lyuyng God. And Jesus answered, and said to him: Happy art thou Simon, the sonne of Jonas, for flesche and bloud hath not opened that vnto thee: but my father, which is in heauen. And I say also vnto thee, that thou art Peter, and [e*] vppon this rocke I wyll buylde my congregation. And [f*] the gates of hell, shall not preuayle against it. And I wyll geue vnto thee, the keyes of the kyngdome of heauen. And whatsoeuer thou byndest vpon earth, shalbe bounde in heauen: and whatsoeuer thou lowsest on earth, shalbe lowsed in heauen. C The gospel on S. Peters dave. Mark. 8. c. Luke. ix. b.

Then he charged his disciples, that they should tell no man, that he was Jesus that Christe. Frō that time forth, Jesus began to shew vnto his disciples, howe that he must go vnto Hierusalem, and suffer many thynges, of the Elders, and of the hye Priestes, and of the Scribes, and must be killed, and rise againe the third day. But Peter toke him aside, and began to rebuke him, saying: Maister, fauour thy selfe, this shal not be vnto thee. Then turned he about, and sayde vnto Peter: Come after me Sathan, thou offendest me, because thou sauourest not, the thinges that are of God, but the thynges that are of men. Mark. 8. d Luke. ix. c.

Jesus then sayd to his disciples: If any man wyll folow me, let hym forsake hym selfe, and take vp his crosse, and D

folowe me. For whosoeuer wyll saue his lyfe, shall lose it, and whosoeuer shall lose his lyfe for my sake, shall fynde it. For what shal it profite a man, though he should winne all the whole worlde, yf he lose his owne soule? Or els, what shall a man geue to redeeme his soule agayne withall? For the sonne of man shall come, in the glory of his father, with his Angels, and then shall he reward euery man, according to his deedes. Verely I say vnto you, [h]* some there be standing here, whiche shall not tast of death, tyll they shall see the sonne of man, come in his kyngdome.

¶ The Notes.

a. Mans reason can comprehend all thynges that be worldly, but it is not able to comprehende the hygh misteries of Christe, without a speciall grace. Besydes that, though carnall reason can well trust in naturall creatures, yet it wyll neuer trust God, nor yet his worde, without some outwarde signe or token.

b. Leauen, is here taken for the erronious doctrine of the Pharisees and Saducees, which with theyr glosses deprauated the scriptures. Some tymes this worde leauen, is taken for the wholesome doctrine of the Gospell. Math. xiij.

c. Origen. If any man be a Bishop or a magistrate, let him hardely aske this question, what do men say of me? But this they must aske of them, that wyll tell the trueth, without flattery.

d. It is not enough to beleue in our heartes: but Christe doth also require of vs an open confession of the mouth.

e. Christe is the rocke, wherupon the true Churche is buylded. No man can laye any other foundation, besydes that, which is layd alredy, which is Iesus Christe. j. Cor. iij. Peter is thorow fayth one of the stones, wherwith this Churche is buylded.

f. By the gates of hell, the power of Sathan, with all his subtill and craftye counsayle, is vnderstanded.

g. We ought to rebuke sharpely all them, that go about, to plucke vs away from the obedience, that we owe vnto God, and vnto his worde.

h. The same is to be vnderstande of his glorious transfiguration, as yf he should say: There are some standyng among you, which shall not dye, tyll they haue sene me in the same glory and maiestie, that I shall come in, at the last day of iudgement.

¶ The. xvii. Chapter.

The transfiguration of Christe, vpon the mount of Tabor. He healeth the Lunatike, and payeth tribute.

AND after sixe dayes, Iesus toke Peter, and James, and John his brother, and brought them vp into an hye mountayne, out of the waye, and was transfigured before them, and his face dyd shyne as the Sunne, and his clothes were as whyte as the lyght. And behold, there appeared vnto them Moses, and Helias, talkyng with hym. Then aunswered Peter,

Mar. ix. a. Leuit. x. d.

and

and sayde to Jesus: Maister, here is good beyng for vs. If thou wylt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Helias. Whyle he yet spake, B
behold, a bright cloude shadowed them. And beholde, there Mat.iij.d. Mark.ix.b Luk.ix.c. and.ix.c.
came a voyce out of that cloude, saying: This is my deare sonne, in whom I delyte, a* heare hym. And when the disciples hearde that, they fell on theyr faces, and were sore afraide. And Jesus came, and touched them, and said: Arise, and be not afrayde. And when they loked vp, they sawe no man, saue Jesus onlye.

And as they came downe from the mountayne, Jesus charged them, saying: See that ye shew the visiõ to no man, Mar.ix.b.
vntil the sonne of man be risen againe from death. And his disciples asked hym, saying: Why then saye the Scribes, that Helias must first come? Jesus aunswered, and sayde vnto them: Helias shall first come, and restore all thynges. But I say vnto you, that Helias is come alredy, and they C
knewe him not, but haue done vnto hym, whatsoeuer they lusted. In likewise also, shal the sonne of man suffre of them. Then the disciples perceaued, that he spake vnto them of Mark.ix.c
b* John Baptist. And when they were come to the people, Luk.ix.c.
there came to hym a certayne man, and kneeled downe to hym, and sayde: Maister, haue mercy on my sonne, for he is lunatike, and is sore vexed. For oft times he falleth into the fyre, and oft into the water. And I brought him to thy disciples, and they could not heale him. Jesus aunswered & said: O generation faythlesse and croked, howe long shall I be with you? howe long shal I suffer you? bring him hither to me. And Jesus rebuked the deuill, and he came out of him. And the chylde was healed, euen that same houre.

Then came the disciples to Jesus secretly, and sayde: D
why coulde not we cast hym out? Jesus sayde vnto them: Because of your vnbeleife. For verely I say vnto you: If ye Luk.xvij.b
had fayth as a grayne of mustard seede, ye should say vnto this mountayne, remoue hence to yonder place, and he should remoue: neyther should any thyng be vnpossible for you to do. Howe be it, this c* kynde goeth not out, but by

prayer, and fasting. As they passed the tyme in Galilee, Jesus sayd vnto them: The sonne of man, shalbe betrayed into the handes of men, and they shall kill him, and the thirde day shall he ryse agayne. And they sorowed greatly.

Mark 8.d Luk.ix.c. And when they were come to Capernaum, they that were wont to gather polle money, came to Peter, and said: Doth your maister pay tribute? He saide, yea. And when he was come into the house, Jesus spake first to hym, saying: What thinkest thou Simon? of whom do the kynges of the earth take tribute, or polle money? of their chyldren, or of straungers? Peter said vnto him: Of straungers. Then said Jesus vnto hym agayne: Then are the chyldren [d]* free. Neuertheless, lest we should offend them, go to the sea, and cast in thyne angle, and take the fyshe that first commeth vp, and when thou hast opened his mouth, thou shalt find a peece of twentie pence, that take, and paye for me and thee.

¶ The Notes.

a. Syth that we are from aboue, by the voyce of the heauenlye father, bydden to heare Christe: we ought not (as Saint Cyprian sayth) to care what the fathers haue done before vs, but muche rather, what Christ (whiche was before the fathers) dyd commaunde vs to do, that are we moste bounde to folowe and do.

b. John Baptiste was called Helias, because that he came in the spirite and power of Helias, moste sharply rebukyng synne, that so men, knowyng theyr owne synnefull nature, and the damnation that honge ouer them, should the more gladly embrace Christe, the sauiour and redeemer of the worlde.

c. Sathan, and the flesshe, which are our most mortall enemies, are ouercome by faythfull prayer, and true abstinence, or soberneste of lyuyng, yf we vse the same accordyng to Gods worde, and the doctrine of Christe.

d. Though we be made free, by the death of Christe: yet ought we to be obedient vnto magistrates, and to paye them suche tribute, as they do require of vs.

¶ The. xviii. Chapter.

He teacheth his disciples to be humble and harmeleste, to auoyde occasions of euyll, and one to forgeue anothers offence.

A The gospel on S. Michaels daye. Mark.ix.c Luk.ix.f.

The same tyme, the disciples came vnto Jesus, saying: [a]* who is the greatest in the kingdome of heauen? Jesus called a chylde vnto hym, and set hym in the middes of them, and sayd: Verily I say vnto you, except ye turne, and become as chyldren, ye can not enter into the kyngdome of heauen. Whosoeuer therfore, humbleth hym selfe, as this chylde, the same is the greatest

greatest in the kyngedome of heauen. And whosoeuer receaueth suche a chylde in my name, receaueth me. But whosoeuer offende one of these litle ones, which beleue in me, it were better for hym, that a mylstone were hanged about his necke, and that he were drowned in the depth of the sea. Wo be vnto the worlde, because of offences. For it can not be auoyded, but that offences shalbe geuen: Neuertheless, wo be to that man, by whom the offence commeth. i.Cor.xi.d.

b * Wherefore, yf thy hand or thy foote offende thee, cut them of, and cast them from thee. It is better for thee, to enter into lyfe, halt or maymed, rather then thou shouldest, hauyng two handes, or two feete, be cast into euerlastyng fyre. And yf thyne eye offende thee, plucke it out, and cast it from thee. It is better for thee, to enter into lyfe with one eye, then hauing two eyes, to be cast into hell fyre. See that ye despyse not one of these litle ones. For I say vnto you, that in heauen, theyr c * Angels alwayes beholde the face of my father, whiche is in heauen. For the sonne of man, is come to saue that whiche is lost. Howe thynke ye? If a man haue an hundred sheepe, & one of them be gone astray, doth he not leaue nynetie and nyne, in the mountaynes, and go and seeke that one, whiche is gone astray? If it B Math.v.e. Luk.xv.a.

happen that he fynde it, verily I say vnto you, he reioyceth
C more of that sheepe, then of the nynetie and nyne, whiche
went not astray. Euen so, it is not the wyll of your father
in heauen, that one of these litle ones shoulde perysshe.

Moreouer, yf thy brother trespasse agaynst thee, go and
tell him his fault, betwene him and thee alone. If he heare
thee, thou hast won thy brother: But yf he heare thee not,
Luk.xvij.a then take yet with thee, one or two, that in the mouth of
Leuit.xix.c two or three witnesses, all the communication may stande.
Eccl.xix.b. And yf he heare not them, tell it vnto the congregation.
Jacob.v.d. And yf he heare not the congregation, let hym be vnto thee
i.Cor.xij.a as an heathen man, and as a publicane. Verily I say vnto
you: d* whatsoeuer ye bynde on earth, shalbe bound in
heauen, and whatsoeuer ye lowse on earth, shalbe lowsed
in heauen. Agayne: Verily I saye vnto you, that yf two of
you shall agree in earth, vpon any maner thyng, whatsoe-
uer they shall desyre, it shall be geuen them, of my father,
whiche is in heauen. For where two or three are gathered
together in my name, there am I in the myddes of them.

The gol-
pel on the
xxii. sun-
day aft er
Trinitie.

Then came Peter to hym, and sayde: Maister, howe oft
shall I forgeue my brother, yf he synne agaynst me? seuen
tymes? Jesus sayde vnto hym: I saye not vnto thee seuen
tymes:

tymes: but, seuentie tymes seuen tymes. Therefore is the kyngdome of heauen lykened vnto a certayne kyng, which woulde take acountes of his seruauntes. And when he had begon to recken, one was brought vnto hym, which ought hym ten thousande talentes: whom, because he had naught to paye, his maister commaunded hym to be solde, and his wyfe, and his chyldren, and all that he had, and payment to be made. The seruaunt therefore fell downe, and besought hym, saying: Syr, geue me respyte, and I wyll paye it euery whit. Then hadde the Lorde pitie on that seruaunt, and lowsed hym, and forgaue hym the dette. D

And the sayde seruaunt went out, and founde one of his felowes, which ought hym an hundred pence, and layde handes on hym, and toke hym by the throte, saying: Paye me that thou owest. And his felowe therefore fell downe at his feete, and besought hym, saying: Haue patience with me, and I wyll paye thee. And he woulde not, but went, and caste hym into pryson, tyll he shoulde paye the dette.

And when his other felowes sawe what was done, they were very sory, and came, and tolde vnto theyr Lorde all that had happened. Then his Lorde called hym, and sayde vnto hym: O euyll seruaunt, I forgaue thee all that dette, because thou prayedst me: was it not meete also, that thou shouldest haue had compassion on thy felow, euen as I had pitie on thee? And his Lorde was wroth, and delyuered hym to the taylers, tyll [e] * he should paye all that was due to hym. So lykewyse, shall my heauenlye father do vnto you, except ye forgeue with your heartes, eche one to his brother theyr trespasses. James.v.c Mark.xi.d

The Notes.

a. Sathan doth alwayes tempte the ministers of Gods worde to ambition, that they settyng theyr myndes on worldly promotions and honours, shoulde neglect theyr office and duetie, whiche is the preachyng of Gods worde, whereby his kyngdome is ouerthrowen.

b. We must cut out all our carnall and fleshlye concupiscences or affections, least we be with them cast into the fyre of hell.

c. In this appeareth the fatherly kyndnes of God towarde vs, that he doth sende his holy Angels, to kepe and defende vs, euen from our very byrth.

d. To bynde, is to bannyshe the stykenecked and vnrepentaunt synner, from the congre-

gation of the saintes. To lose, is (when he repenteth and submitteth hym selfe) to receaue hym agayne, into the felowshyppe of the electe and chosen people of God.
e. If we be, through our vnthankefulnes, put from the mercy of God, we shall neuer be able to paye our debtes, that is to saye, we are altogether vndone and lost for euer.

¶ The. xix. Chapter.

Christe geueth aunswere concernyng mariage, and teacheth not to be carefull, nor to loue worldly ryches.

A AND it came to passe, when Jesus had finished those sayinges, he gat hym from Galilee, and came into the coastes of Jurie, beyonde Jordan, and muche people folowed hym, and he healed them there.

Mark.x.a. Then came vnto him the Pharisees, temptyng hym, and saying to hym: Is it lawfull for a man, to put away his wyfe, for all maner of causes? And he aunswered, and sayde vnto them: Haue ye
Genes.i.d. not read, howe that he, which made man at the beginning, made them man and woman, and sayde: For this thyng, shal a man leaue father and mother, and cleaue to his wife,
Ephe.v.g. and they twayne shalbe one flesh? Wherefore, nowe are they not twayne, but one flesh. a* Let no man therefore, put a sunder that, which God hath coupled together. Then sayde they to hym: why dyd then Moses commaunde, to geue a testimoniall of diuorsement, and to put her awaye?
Deut.24.a He sayd vnto them: Moses, because of the hardnes of your heartes, suffered you to put away your wyues, but from the begynnyng it was not so. I say therefore vnto you, that whosoeuer putteth away his wyfe b* (except it be for fornication) and marryeth another, breaketh wedlocke. And whosoeuer marrieth her which is diuorsed, doth commit adultrie.

B Then sayde his disciples to hym: If the matter be so, be-
Sapi.vij.c. twene man and wyfe, then is it not good to marry. And he sayd vnto them: All men can not away with that saying, saue they to whom it is geuen. For there are some chaste, whiche were so borne, out of theyr mothers belly. And ther are some chast, which be made chast of mē. c* And there be some chaste, which haue made them selues chaste, for the

kyngdome

kyngdome of heauens sake. He that can take it, let hym take it. Then were brought to him young children, that he should put his handes on them, and pray. And the disciples rebuked them. But Jesus sayd: suffer the chyldren, and forbyd them not to come to me, for of suche is the kyngdome of heauen. And when he had put his handes on them, he departed thence. Lu.xviij.a

And beholde, one came, and said vnto him: good maister, what good thing shall I do, that I may haue eternall lyfe? He sayde vnto him: Why callest thou d* me good? there is none good but one, and that is God. But if thou wylt enter into life, kepe the commaundementes. He sayde to hym: which? And Jesus sayd: breake no wedlocke, kyll not, steale not, beare not false witnesse, honour father and mother, and loue thy neighbour as thy selfe. The young man sayd vnto hym: I haue obserued all these thynges from my youth, what lacke I yet? And Jesus sayd vnto hym: If thou wylt be perfect, go sell that thou hast, & geue it to the poore, and thou shalt haue treasure in heauen, and come and folowe me. And when the young man hearde that saying, he went away mournyng. For he had great possessions. C Mark.x.b. Psal.cxi.k. Exod.xx.d. Deut.v.d. Rom.xiij.c

Then Jesus sayd vnto his disciples: Verely, I say vnto you, that it is harde for a ryche man, to enter into the kyngdome of heauen. And moreouer, I say vnto you, it is ealier for a camell to go through the eye of a nedle, e* then for a riche man to enter into the kingdome God. And when his disciples hearde that, they were exceadingly amased, saying: who then can be saued? Jesus beheld them, and sayde vnto them: with men, this is vnpossible, but with GOD, all thinges are possible. Mark.x.c.

Then answered Peter, and sayde to hym: Beholde, we haue forsaken al, and folowed thee, what shal we haue? Jesus sayd vnto them: Verely I say to you, when the sonne of man shall sit in the seate of his maiestie, ye whiche folowed me, in the seconde generation, shall sit also vpon .xii. seates, and iudge the .xii. tribes of Israel. And whosoeuer forsaketh houses, or brethren, or sisters, or father, or mother, or wife, The gospell on the conuersiō of S. Paule. D Mark.x.d Luk.xviij.f Luk.xxij.c Deu.xxx.a

wife, or children, or landes, for my names sake, the same shal receaue an hundreth folde, & shall inherite euerlasting life.
Iohn.xiij.e And many that are first, shalbe last, & the last shalbe first.

The Notes.

a. He that putteth away his wyfe for adulterie, or fornication sake, doth not put asunder that whiche God hath coupled. For it is God him selfe (whiche commaundeth such to be stoned to death) that doth seperate them.

b. He that putteth away his wyfe for breaking of wedlocke, if it be done after a due order of the law, may lawfully marry another, vnlesse reconciliation be made betweene thē.

c. He maketh hym selfe chaste for the kingdome of heauens sake, which eyther hauing the gyft of sole lyfe, vseth the same to the settyng forth of Gods worde: Or els, beyng a perfect and a naturall man, taketh to hym selfe an honest yokefelowe, and liueth in chaste wedlocke with her, setting forth neuertheles, Gods trueth to his vttermost power.

d. yf there be any goodnesse in vs, that haue we of God. But God only is good of him selfe.

e. Onlye they that put theyr trust and confidence in their owne ryches, are here vnderstanded. For there be many godly riche men, that vse their ryches and substaunce, accordyng to the wyll and pleasure of God.

¶ The.xx. Chapter.

Christe teacheth by a similitude, that God is debter vnto no man, and howe he is alway callyng men to his labour. He teacheth his disciples to be lowlye, and geueth two blynde men theyr sight.

A The Gospell on Septuagesima Sunday.

FOr the kyngdome of heauen is lyke vnto an housholder, which went out early in the mornyng, to hyre labourers into his vineyarde. And he agreed with the labourers for a penye a day, and sent them into his vineyarde. And he went out about the thirde houre, and sawe other standyng ydle in the market place, and sayd vnto them: Go ye also into my vineyarde, and whatsoeuer is ryght, I wyll geue you. And they went their way. Agayne, he went out about the sixth, and nynth houre, and did likewise. And he went out about the a* eleuenth houre, and founde other standing ydle, and sayd vnto them: Why stande ye here all the day ydle? They sayd vnto hym: because no man hath hyred vs. He sayde to them: Go ye also into my vineyarde, and whatsoeuer is ryght, that shall ye receaue.

B And when euen was come, the Lorde of the vineyarde sayde vnto his stewarde: call the labourers, and geue them their hyre, beginning at the last, tyll thou come to the first. And they which were hyred about the eleuenth houre, came and

and receaued euery man a peny. Then came the fyrſt, ſuppoſing that they ſhould receaue moze, and they likewiſe receaued euery man a peny. And when they had receaued it, they murmured agaynſt the good man of the houſe, ſaying: Theſe laſt haue wrought but one houre, and thou haſt made them equall vnto vs, which haue borne the burthen, and heate of the day. And he aunſwered to one of them, ſaying: frende, I do thee no wrong. Diddeſt thou not agree with me for a peny? Take that which is thy dutie, & go thy way, I wil geue vnto this laſt, as much as to thee. Is it not lawful for me, to do as me liſteth with mine owne? Is thine eye euyl, becauſe I am good? So, the laſt ſhalbe firſt, & [b*] the firſt ſhalbe laſt. For [c*] many are called, and fewe be choſen. Luk.xiij.f. Mark.x.c.

And Jeſus aſcended to Hieruſalem, and toke the twelue diſciples apart in the way, and ſayd to them: Behold, we go vp to Hieruſalem, and the ſonne of man ſhalbe betrayed vnto the chiefe Prieſtes, and vnto the Scribes, and they ſhall condemne hym to death, and ſhall delyuer hym to the Gentiles, to be mocked, to be ſcourged, and to be crucified, and the thirde day he ſhall ryſe agayne. C Luk.xviij.f

Then came to him the mother of Zebedees children, with her ſonnes, worſhipping him, and deſiring a certaine thing of D The goſpell on S. Iamesday

of him. And he sayd vnto her: what wilt thou haue? She sayd to hym: Graunt, that these my two sonnes, may sit, the one on thy ryght hande, and the other on thy left hande, in thy kyngdome.

And Jesus aunswered, and saide: Ye wote not what ye aske. Are ye able to drinke of the cup that I shall drinke of? and to be baptized with the baptisme, that I shalbe baptized with? They sayd to him, we are able. And he sayd vnto them: Ye shal drinke [d*] of my cup, and shalbe baptized with the baptisme, that I am baptized with. But, to sit on my ryght hande, and on my left hande, is [e*] not myne to geue: but to them, for whom it is prepared of my father.

Mark.x.k. Luk.xxij.c And when the ten heard this, they disdayned at the two brethren. But Jesus called them vnto hym, and sayde: Ye knowe that the lordes of the Gentiles, haue domination ouer them. And they that are great, exercise power ouer them. It shall not be so among you. But, whosoeuer wyll be great among you, let him be your minister: and, whosoeuer wyll be chiefe among you, let hym be your seruaunt, euen as the sonne of mā came, not to be ministred vnto, but to minister, and to geue his life for the redemption of many.

Mark.x.g

And as they departed from Hierico, muche people folowed

wed hym. And beholde, two blinde men, sitting by the way side, when they harde Jesus passe by, cryed, saying: Thou Lorde, the sonne of Dauid, haue mercy on vs. And the people rebuked them, because they should hold theyr peace. But they cried the more, saying: Haue mercy on vs, thou Lorde, whiche art the sonne of Dauid. Then Jesus stode still, and called them, and said: what wil ye that I should do to you? They said to hym: Lorde, that our eyes may be opened. And Jesus had compassiō on them, and touched their eyes, & immediatly their eyes receaued sight. And they folowed him. Mark.x.g. Luk.xviij.

The Notes.

a. In the olde time, they did recken xij. houres, from the rysyng of the sunne, to the goyng downe of the same, therfore the eleuenth houre, was as a man myght say, an houre afore the Sunne goyng downe.

b. To be made of the fyrst, last, is, to be excluded, and shut out of the kyngdome of heauen. As in a runnyng game, not they that runne fyrst, but they that come fyrst to the game, wyn the game, and beare away the prayse.

c. All nations and people, are by the outwarde preachyng of the Gospell called, but onlye they that are ordayned and chosen vnto lyfe euerlastyng, do beleue and geue credite vnto the worde.

d. By the cup and baptisme, he vnderstandeth his bitter passion and death. As he him selfe testifieth a lytle after, saying: Let this cup passe from me.

e. Though Christe had receaued all power of his father, yet had he not receaued it to this ende, that he shoulde geue the glory of his kingdome, vnto other then his father had appoynted. Besydes that, Christe doth here speake as a man, for touchyng his godhead, he was, and is equall with the father.

¶ The.xxi. Chapter.

He ryd eth into Hierusalem, driueth the marchauntes out of the Temple, curseth the figge tree, and rebuketh the Pharisees with the similitude of the two sonnes, and of the husbandmen, that slewe such as were sent vnto them.

AND whē they drew nye to Hierusalem, and were come to Bethphage, vnto mount Oliuete, then sent Jesus two of his disciples, saying to them: Go into the towne that lyeth ouer agaynst you, and anone, ye shall fynde an Asse, bounde, and her Colt with her: loose them, and bring them vnto me. And yf any man say ought vnto you, say ye, that the Lorde hath nede of them: and straightway he [a*] wyll let them go. All this was done, to fulfill that which was spoken by the prophete, saying. Tell ye the daughter of Sion: beholde, thy kyng

A The Gospel on the i. Sunday in Aduēt.

Zacha.ix.b Luk.xix.f.

kyng commeth vnto thee, meeke, and sitting vpon an Asse, and a colt, the foale of an Asse vsed to the yoke. [b*] The disciples went and dyd as Jesus commaunded them, & brought the Asse and the Colt, and put on them their clothes, and set hym theron. And many of the people spread their gar-
B mentes in the way. And other cut downe braunches from the trees, and strawed them in the way. Moreouer, the people that went before, and they also that came after, cryed, saying: Hosanna to the sonne of Dauid. Blessed be he that commeth in the name of the Lorde, Hosanna in the hyest.

And when he was come to Hierusalem, all the citie was moued, saying: who is this? And the people sayde, this is
Luk.xix.g. Jesus, the prophete of Nazareth, a citie of Galilee. And Jesus went into the temple of god, [c*] and cast out al them that
Esay.v,b. solde and bought in the temple, and ouerthrewe the tables of the money chaungers, and the seates of them that solde doues, and said to them, it is written: [d*] My house shalbe
Jere.vij.c. called the house of prayer, but ye haue made it a denne of theeues. And the blynde and halt came to hym in the temple, and he healed them.

And when the chiefe Priestes and Scribes, saw the marueyles that he did, & the children crying in the temple, and saying, Hosanna to the sonne of Dauid, they disdayned, and
Psal.viij.a said vnto him: Hearest thou what these say? Jesus said vnto them, yea. Haue ye neuer read, that of the mouth of babes & sucklinges, thou hast ordeyned prayse? And he left them, & went out of ỹ citie vnto Bethanie, & had his abiding there.

Mark.xi.c. Luk.xix.e. And in the morning, as he returned into the citie againe, he hungred, and spyed a figge tree in the way, and came to it, and founde nothyng theron, but leaues onlye, and sayde to it: Neuer fruite growe on thee hencefoorwardes. And anone the figge tree withered away. And when his disciples sawe that, they marueyled, saying: Howe soone is the
C figge tree withered away? Jesus answered, and said vnto them: Verely I say vnto you, yf ye shall haue fayth, and shall not doubt, ye shal not only do that, which I haue done
Luk.xvij.a to the figge tree: but also, if ye shall say vnto this mountayne

tayne, take thy selfe away, and cast thy selfe into the sea, it shalbe done. And whatsoeuer ye shall aske in prayer (yf ye beleue) ye shall receaue it.

And when he was come into the temple, the chiefe Priestes and the Elders of the people, came vnto him, as he was teachyng, and sayde: By what aucthoritie doest thou these thinges? and who gaue thee this power? Iesus aunswered and sayde vnto them: I also will aske of you a certayne question, which if ye assoyle me, I in likewise wil tell you by what aucthoritie I do these things. [e*] The baptisme of John, whence was it? frō heauen, or of men? Then they reasoned among them selues, saying: If we shall say from heauen, he wyll say vnto vs, why dyd ye not then beleue him? But and if we shall say of men, then feare we the people. For al men helde John as a prophete. And they aunswered Iesus, and sayde, we can not tel. And he said vnto them: neither tell I you, by what aucthoritie I do these thynges. What say ye to this? A certayne man had two sonnes, and came to the elder, and sayd: Sonne, go and worke to day in my vineyarde. He aunswered and said, I wil not: but afterwarde repented, & went. Then came he to the seconde, and sayde likewise. And he aunswered and sayd, I will sir: yet went not. Whether of them twaine, dyd the will of the father? They sayd vnto him, the first. Iesus said vnto them: Verely I say vnto you, that [f*] the publicanes, & the harlots shal come into the kingdome of God, before you. For John came vnto you in the way of ryghteousnes, and ye beleued him not: But the publicanes, and the harlots beleued him. And yet ye (though ye sawe it) were not yet moued with repentaunce, that ye might afterwarde haue beleued him.

Mark.xi.d
Luk.xx.a.

Mat.xxi.a

Harken another similitude. There was a certaine housholder, whiche planted a vineyarde, and hedged it rounde about, and made a winepresse in it, and buylt a towre, & let it out to husbandmen, and went into a straunge countrey. And when the tyme of the fruite drewe neare, he sent his seruauntes to the husbandmen, to receaue the fruites of it. And the husbandmen caught his seruauntes, and beat one,

D
Mar.xii.a.
Luk.xx.b.
Esay.v.a.

kylled

kylled another, and stoned another. Agayne, he sent other seruaunts, mo then the fyrst, and they serued them likewise. But last of all, he sent vnto them his owne sonne, saying: they wyll feare my sonne. But when the husbandmen saw the sonne, they sayd among them selues. This is the heyre, Gen.xxvij come, let vs kyll him, and let vs take his inheritaunce. And they caught hym, and thrust hym out of the vineyarde, and slewe hym. When therfore the Lorde of the vineyarde commeth, what wyll he do with those husbandmen? They said vnto hym: he wyll cruelly destroy those euyll persons, and wyl let out his vineyarde, vnto other husbandmen, which shall delyuer hym the fruite at tymes conuenient. Jesus sayd vnto them, dyd ye neuer reade in the scriptures: The Psal.cxvij. stone whiche the buylders refused, the same s* is made the Mar.xij.a. head stone in the corner? This was the Lordes doing, and it is marueylous in our eyes. Therefore say I vnto you: the kingdome of God shalbe taken from you, and shalbe geuen Zacha.xij.a to a people, whiche shal bryng foorth the fruites of it. And whosoeuer shall fall on this stone, he shalbe broken: but on whomsoeuer it shall fall vpon, it wyll grynde hym to powder. And when the chiefe priestes and Pharisees hearde these similitudes, they perceaued that he spake of them. And they seekyng to lay handes on them, feared the people, because they toke him as a prophete.

The Notes.

a. Christ hath not onlye a foresyght of thynges: but also, can by his diuine vertue and power, moue the heartes of men, to true obedience towardes hym and his worde.

b. They whiche in their ministerie and preachyng, do otherwyse then God hath commaunded them, are no true disciples of Christe.

c. Here we do learne, that they whiche vnder the pretence of godlynesse, are geuen vnto fylthy lucre, ought in no wyse to be borne with, or to be maynteyned in the Churche of Christe.

d. For this finall cause or ende, are the temples of the Christians ordeyned, that they may haue some conuenient places, to assemble them selues together, for to offer with one accorde, theyr sacrifices of prayers and thankesgeuyng vnto the Lord, for to preach and heare Gods worde, and for to minister the Sacramentes duely and ryghtly: but yf there be hypocrisie, superstition, and false doctrine, the people are robbed and spoyled, and the temples made dennes of theeues.

e. Here the baptisme of Johm, is taken for that heauenly doctrine, whiche be taught: for as water doth washe away the fylthynes of the body, so doth true doctrine make the soule cleane, deliueryng it from superstition and erronious doctrines.

f. The harlottes and publicans repentyng truely, and with amendement of lyfe, submittyng them selues vnto the mercy of God, are more acceptable vnto God, then the proude workemongers, that trust in theyr owne ryghteousnes.

g. Christe

¶. Christe is called the head stone of the corner, not onely because that he beareth vp the whole buyldyng (that is to saye, the congregation) but because that he doth ioyne two walles together in one, that is to say, the Iewes, and the Gentiles.

¶ The.xxii. Chapter.

The mariage of the kinges sonne. Tribute to be geuen to the Emperour. Christ confuteth the opinion of the Saducees concernyng the resurrection, and aunswereth the Scribe vnto his question.

AND Iesus aunswered, and spake vnto them againe in similitudes, saying. The kingdome of heauen is like vnto a certaine king, which maried his sonne, and sent foorth his seruauntes, to call them that were byd to the weddyng, & they would not come. Agayne, he sent foorth other seruauntes, saying: Tell them which are bydden, beholde I haue prepared my dinner, mine oxen and my fatlinges are killed, and all thinges are redy, come vnto the mariage. But they made light of it, & went their wayes, one to his farme place, another about his marchaundize, and the remnaunt toke his seruauntes, and intreated them vngodlye, and slewe them. But when the kyng heard that, he was wroth, & sent [a*] foorth his warriers, and destroyed those murtherers, & brent vp their citie.

A The Gospel on the xx. Sunday after Trinitie. Luk.xiiij.d.

Then sayde he to his seruauntes: Truely the weddyng was prepared, but they which were bidden, were not worthy. Go ye therfore out into the hie wayes, and as many as ye fynde, byd them to the mariage. And the seruauntes went out into the hie wayes, & gathered together as many as they coulde fynde, both good and bad, and the weddyng was furnished with geastes. Then the kyng came in, to see the geastes, and spyed there a man which had not on a [b*] weddyng garment, & sayd vnto hym: Frende, how fortuned it that thou camest in hither, and hast not on a weddyng garment? And he was euen speachlesse. Then sayd the king
B to his ministers: Take and bynde hym hande and foote, and
Esay. lxj.d. cast hym into vtter darknes, there shalbe wepyng and gnashyng of teeth. For many are called and fewe be chosen.

Mar.xij.a. The Gospel on the xxiii. sunday after Tinitie.

Then went the Pharisees and toke councell howe they myght tangle hym in his wordes. And they sent vnto hym their disciples, with Herodes seruauntes, saying: Maister, we knowe that thou art true, and teachest the way of God truely, neither carest for any man, for thou considerest not mens estate. Tel vs therfore, how thinkest thou? Is it lawfull to geue tribute vnto Cesar, or not? Jesus perceaued their wickednesse, and sayd: Why tempt ye me ye hypocrites? Let me see the tribute money. And they brought hym a peny. And he sayde vnto them: Whose is this image and
C superscription? They sayde vnto hym: Cesars. Then sayd
Rom.xiij.b. he vnto them: Geue therefore to Cesar, that which is Cesars, and geue vnto God, that which is Gods. When they hearde that, they marueyled, and left hym, and went their way.

Mark.xij.b Luk.xx.c. Act.xxiij.b. The same day, the Saducees came to hym (which saye that there is no resurrection) and asked hym, saying: Maister, Moses bad, if a man die, hauyng no chyldren, that his brother marry his wife, and raise vp seede vnto his brother. There were with vs seuen brethren, and the first married a wife, and deceassed without issue, and left his wife vnto his brother. Likewise the seconde, and the thirde, vnto the seuenth. Last of all, the woman dyed also. Nowe, in the resur-

resurrection, whose wife shall she be of the seuen? For all had her. Jesus aunswered and sayde vnto them c* Ye are deceaued, vnderstandyng not the scriptures, nor the power of God. For in the resurrection, they neither marry, nor are married, but are as d* the Angels of God in heauen. Marke.xij.b

As touchyng the resurrection of the dead, haue ye not read what is sayde vnto you of God, whych sayth: I am Abrahams God, and Isaacs God, and the God of Jacob? God is not the God of the dead, but of the liuing. And when the people hearde that, they were astonied at his doctrine. Exod.iij.b.

When the Pharisees had hearde, howe that he had put the Saducees to silence, vpon that, they drew together, and one of them, which was a doctour of lawe, asked hym a question, temptyng hym, and saying; Maister, which is the chiefe commaundement in the law? Jesus sayde to hym: Loue the Lorde thy God, with all thy heart, with all thy soule, and with all thy mynde. This is the first & the chiefe commaundement. And the second is like vnto this. Loue thy neighbour as thy selfe. In these two commaundementes, hang all the lawe and the prophetes. D The Gospell on the xviii. Sunday after Trinitie. Deut.vj.b. Rom.xiij.e. Galat.v.b. Jame.ij.b.

While the Pharisees were gathered together, Jesus asked

Mat.xij.d. ked them, saying: what thinke ye of Christe? whose sonne is he? They saide vnto hym, the sonne of Dauid. He sayde vnto them. Howe then doth Dauid in spirite call hym Lorde,
Psal.cx.a. saying: The Lorde sayd to my Lord, sit on my right hand, tyll I make thine enemies thy footstoole? c* If Dauid call hym Lorde: howe is he then his sonne? And none coulde aunswere hym agayne one worde, neither durste any from that day foorth, aske hym any mo questions.

¶ The Notes.

a, This was done by the Emperours of Rome, Vaspasianus, and Titus, which destroyed Hierusalem, and slewe aboue .xj. hundred thousande men. Note that the Romaines are here called the armies of the Lord, euen as the king of the Assirians, is in the prophete, called the seruaunt of God, because that by hym, God dyd punyshe his people.

b. The weddyng garment, is Christe hym selfe, whom in baptisme, we do put on through fayth: wherfrom proceadeth loue and charitie, which is the common badge of all true faythfull Christians.

c. The ignorannce of the scriptures and worde of God, is the head spryng of all heresies and pernitious errours. For why? without the scriptures, the power of God can not be knowen, which is Christe.

d. Here we must note and marke, that Christe doeth not say: in the resurrection they shalbe Angels, but, they shalbe lyke vnto Angels. For Angels haue no bodyes at all, but we shall haue our bodyes, both raysed from death, and also glorified.

e. Christe in that he is a very natural man, is Dauids sonne: but in that he is a true and a naturall God, equall with the father, he is also his Lorde.

¶ The.xxiii.Chapter.

Christe crieth wo ouer the Pharisees, Scribes, and Hypocrites, and prophecieth the destruction of Hierusalem.

A Deu.xvij.b Then spake Jesus to the people, and to his disciples, saying: The Scribes and the Pharisees sit in Moses seate. All a* therfore whatsoeuer they byd you obserue, that obserue and do: but after their workes do not, for they saye, and do not. For they bynde heauy burdens, & greeuous to be borne, and laye them on mens shoulders, but they them selues wyll not heaue at
Esay.x.a. Luk.xj.f. them with one of their fingers. All their workes they do, for to be sene of men. They set abrode their b* Phylacteries, and make large borders c* on their garmentes, and loue to sit vppermost at feastes, and to haue the chiefe seates in the synagogues, and greetinges in the markets, and to be called of men, Rabbi, Rabbi.

But

But ye shall not suffer your selues to be called Rabbi: B
for one is your maister, that is to wit, Christe, and al ye are
brethren. And call no man your father, vpon the earth. For
there is but one your father, and he is in heauen. Be not Iam.iij.a.
called maisters, for there is but one your maister, and he is
Christe. He that is greatest among you, shalbe your ser- Luk.xiiij.e
uaunt. But whosoeuer exalteth hym selfe shalbe brought
lowe. And he that humbleth hym selfe, shalbe exalted. Luk.xj.g.

Wo be vnto you Scribes & Pharisees, hypocrites: D* for ye
shut vp the kyngdome of heauen, before men, ye your selues
go not in, neither suffer ye them that come, to enter in.

Wo be vnto you Scribes and Pharisees, hypocrites: for
ye deuour wyddowes houses, and that vnder a colour of
praying long prayers, wherfore ye shall receaue the greater
dampnation.

Wo be vnto you Scribes and Pharisees, hypocrites: for
ye compasse sea and lande to bring one into your beliefe,
and when he is brought, ye make hym two foulde more the
chylde of hell, then ye your selues are.

Wo be vnto you blynde guydes, which saye, whosoeuer
sweareth by the temple, it is nothyng: but whosoeuer swea-
reth by the golde of the temple, he offendeth. Ye fooles and
blynde: whether is greater, the gold? or the temple that
sanctifieth the golde? And whosoeuer sweareth by the
aulter, it is nothyng: but, whosoeuer sweareth by the offe-
ryng that lyeth on the aulter, offendeth. Ye fooles & blynde:
whether is greater, the offeryng? or the aulter, which sanc-
tifieth the offeryng? Whosoeuer therefore sweareth by the
aulter, sweareth by it, and by all that theron is. And who-
soeuer sweareth by the temple, sweareth by it, and by hym
that dwelleth therein. And he that sweareth by heauen,
sweareth by the seate of God, & by hym that sitteth theron.

Wo be vnto you Scribes & Pharisees, hypocrites, which C
tithe Mynt, Annise, and Commin, and leaue the waightier Math.v.f.
matters of the lawe vndone, iudgement, mercie, and fayth.
These ought ye to haue done, and not to haue left the other
vndone. Ye blynde guydes, which strayne out a gnat, and

swalowe a cammell.

Luke.xi.f. Wo be to you Scribes and Pharisees, hypocrites: for ye make cleane the vtter side of the cuppe, and of the platter, but within they are full of vyverie & excesse. Thou blynde Pharisee, clense fyrst the inside of the cup and platter, that the outside of them may be cleane also.

Wo be to you Scribes and Pharisees, hypocrites: for ye are lyke vnto paynted tombes, which appeare beautifull outwarde, but are within full of dead bones, and of all fylthynes. So are ye, for outwarde ye appeare righteous vnto men, when within, ye are ful of hypocrisie and iniquitie.

D Luke.xj.g. Wo be vnto you Scribes and Pharisees, hypocrites: for ye buylde the tombes of the prophetes, and garnishe the sepulchres of the righteous, & say: if we had ben in the dayes of our fathers, we woulde not haue ben parteners with them in the blood of the prophetes. So then, ye be witnesses vnto your selues, that ye are the chyldren of them which kylled the prophetes. And ye fulfyll lykewyse the measure of your fathers. Ye serpentes and generation of vipers, howe shoulde ye scape the dampnation of hell?

The Gospell on S. Steuens day.

Wherefore, beholde I sende vnto you prophetes, wise men, and Scribes, and of them ye shal kyll and crucifie, and of

of them ye shall scourge in your synagogues, and persecute from citie to citie, that vpon you may come all the ryghteous blood that was shedde vpon the earth, from the blood of ryghteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slew betwene the temple and the aulter. Verily I say vnto you, all these thinges shall lyght vpon this generation. Hierusalem, Hierusalem, which kyllest prophetes, and stonest them which are sent to the: how often would I haue gathered thy chyldren together, as the henne gathereth her chickins vnder her wynges, and thou wouldest not. Beholde, your habitation shalbe left vnto you desolate. For I say vnto you, ye shall not see me henceforth, tyll that ye say: blessed is he, that commeth in the name of the Lorde.

Math. x.b. Luke.xj.g. Actes.xj.e. Gen.iiij.b. ij.Pa.xxiiij

Luk.xiij.g.

Psal.lx.k.

Psal.118.ℨ Luke.xix.k.

The Notes.

a. We ought to haue an eye most especially vnto the doctrine of the preachers, whether they syt in Christes chayre, or not, that is to say, whether they teache Christes doctrine, or not. For by their doctrine shall we be eyther iustified or condemned, and not by their lyuyng.

b. Philacterie, was a certayne paper, or parchement, wherin the .x. commaundementes were written, and this dyd the Pharisees and Scribes put rounde about their heades lyke a crowne, thereby to perswade the simple and ignorant people, that they were holy, and that they dyd diligently kepe the lawe. Hieremi.xxij.

c. Reade Num.xv.chap. and there thou shalt learne, why the Iewes dyd weare such borders on their garmentes.

d. To shut vp the kyngdome of heauen, is, to kepe of men from the true doctine, and from the fayth of the Gospell of Christe.

¶ The.xxiiii.Chapter.

Christ sheweth his disciples the destruction of the temple, the ende of the world, and the token of the latter dayes, and warneth them to wake, for the worlde shall sodenly perysshe.

AND Iesus went out, and departed from the temple, and his disciples came to hym, for to shewe hym the buyldyng of the temple. And Iesus sayd vnto them: See ye not all these thynges? Verily I say vnto you, there shall not be here left one stone vpon another, that shall not be cast downe.

A Mar.xiij.a Luk.xxj.a. Ephe.v.b. i.Cor.iij.b.

And as he sate vpon the mount Oliuet, his disciples came

Luk.xix.g.

Luk.xix.g. vnto him secretly, saying: Tel vs when these thynges shall be: and what signe shalbe of thy commyng, and of the ende
Ephe.v.b. of the worlde? And Jesus aunswered and sayd vnto them: Take heede that no man deceaue you. For many shall come in my name saying, I am Christe, and shall deceaue many. And ye shall heare of warres, and of the rumors of warres: but see that ye be not troubled. For all these thynges must
4.Esd.13.a come to passe: but the ende is not yet. For nation shall ryse agaynst nation, and realme agaynst realme, and there shalbe pestilence, hunger, and earthquakes, in certayne quarters. All these are the begynnyng of sorowes.

Mar.xiij.b Then shall they put you to trouble, and shall kill you, and
Luk.xxi.c. ye shalbe hated of all nations for my names sake. And then shall many be offended, and shall betraye one another, and shal hate one another. And many false prophetes shal arise, and shal deceaue many. And because iniquitie shal haue the vpper hande, the loue of many shal abate. But he that endu-
B
Mar.xiij.b reth to ỹ ende, the same shalbe safe. And this glad tidynges of the kyngdome, shalbe preached through the whole world, for a witnesse vnto all nations, & then shall the ende come.

When ye therefore shall see the abhomination of desola-
Dani.ix. tion, spoken of by Daniel the prophete, standing in the holy place: let him that readeth it, vnderstande it. Then let them which be in Jurie, flee into the mountaynes. And let hym which is on ỹ house toppe, not come downe to fet any thyng out of his house. Neither let hym which is in the fielde, re-
Dan.xxi.a. turne backe to fetche his clothes. Wo shalbe in those dayes to them that are with chylde, and to them that geue sucke. But pray that your flight be not in the Winter, neither on the Sabboth day. For then shalbe great tribulation, such as was not from the begynnyng of the worlde, to this tyme, nor shalbe. Yea, and except those dayes should be shortened, there should no flesh be saued: but for the a* chosens sake, those dayes shalbe shortened.

Then, yf any man shal say vnto you, lo, here is Christe, or, there is Christe, beleue it not. For there shall aryse false christes, and false prophetes, & shall do great miracles, and wonders.

wonders. Insomuch, that if it were possible, the very elect should be deceaued. Beholde I haue tolde you before. Wherfore, yf they shall say vnto you: behold, he is in the desert, go not foorth: behold, he is in the secrete places, beleue not. For as the lyghtnyng commeth out of the east, and shyneth into the west: so shall the comming of the sonne of man be. For, whersoeuer a dead carkasse is, euen thyther wyll the Egles resort. Deut.xiij.c C Mar.xiij.k

Immediatly, after the tribulations of those dayes, shall the sunne b* be darkened, and the moone shall not geue her lyght, and the starres shall fall from heauen, & the powers of heauen shall moue. And then shall appeare the signe of the sonne of man in heauen. And then shall al the kinredes of the earth mourne, & they shall see the sonne of man come in the cloudes of heauen, with power, & great glorie. And he shall send his Angels with the great voyce of a trumpet, and they shall gather together his chosen, from the foure wyndes, and from the one ende of the worlde, to the other. Dan.xij.a.

Learne a similitude of the figge tree. When his braunches are yet tender, and his leaues sproung, ye knowe that sũmer is nye. So likewise, ye when ye see all these things, be ye sure that it is neare, euen at the doores. Verily I say vnto you, that this generation shall not passe, tyll all these be fulfilled. Heauen and earth shall perishe, but my wordes shall not perishe. But of that day and houre, knoweth no man, no not the Angels of heauen, but my father only. Luk.xxj.k

But as the tyme of Noe was: so lykewyse shall the comming of the sonne of man be. For as in the dayes before the fludde, they did eate & drinke, marry, and were married, euen vnto the day that Noe entred into the shippe, and knewe of nothyng, tyll the fludde came, and toke them all away: So shall also, the commyng of the sonne of man be. Then two men shalbe in the fieldes, the one shalbe receaued, and the other shalbe refused. Two women shalbe gryndyng at the myll, the one shalbe receaued, and the other shalbe refused. Wake therfore, because ye know not what houre your maister wyll come. Of this be sure, that yf the good man of the D Gene.vij.b

house Luk.xij.e.

house knewe what watch the thiefe would come, he would surely watch, & not suffer his house to be broken vp. Therfore, be ye also redy, for in the houre that ye thinke not, wyl the sonne of man come. Who is a faythful seruaunt & wise, whom his maister hath made ruler ouer his housholde, to geue thē meate in season conuenient, happy is that seruaūt whom his maister (when he commeth) shall fynde so doing. Verely I say vnto you, he shall make him ruler ouer all his goodes. But and if that euyl seruaūt shall say in his heart, my maister doth deferre his commyng, and begyn to smyte his felowes, yea & to eate, and to drynke with the dronken: that seruauntes maister wyl come in a day, when he loketh not for him, and in an houre that he is not ware of, & wyll diuide hym, and geue hym his rewarde with hypocrites. And there shalbe wepyng, and gnashyng of teeth.

The Notes.

a. Here are the electe and chosen of God very much comforted, in this, that for their sakes, the dayes of affliction and troubles shalbe shortened.

b. By the sunne, Christe (which is the sonne of righteousnes) is to be vnderstanded. This sunne, hath ben, and shalbe, in the latter dayes, darkened with the cloudes of mens traditions. Therfore, the moone, which is the Church, and hath her lyght of the sunne, must needes to lose her light, yea and also the starres, that is to say, the teachers and ministers shall fall from heauen, that is to say, from the heauenlye doctrine, and worde of God.

¶ The. xxv. Chapter.

The tenne virgins. The talentes delyuered to the seruauntes, and of the generall iudgement.

THen the kingdome of heauen shalbe lykened vnto tenne virgins, whiche toke their [a*] lampes, & went to meete the bridegroome, and fiue of them were foolishe, & fiue were wise. The foolishe toke their lampes, but toke none oyle with them: but the wise, toke oyle with thē in their vesselles, with their lampes. Whyle the bridegrome taryed, all slumbred & slept. And euē at midnight, ther was a crye made: behold, the bridegrome cōmeth, go out against him. Then all those virgins arose, & prepared their lampes. And the foolishe saide to the wise: Geue vs of your oyle, for our lampes go out. But the wise answered, saying: Not so, [b*] lest there be not enough for vs

vs and you: but go rather to them that sell, & bye for your selues. And while they went to bye, the bridegrome came, and they that were redye, went in with hym to the wedding, and the gate was shut vp. Afterwardes, came also the other virgins, saying: maister, maister, open to vs. But he aunswered, and sayde: Verily I say vnto you, I knowe you not. Watch therfore, for ye knowe neither the day, nor yet the houre, when the sonne of man shall come.

For lykewyse, as a certaine man, redy to take his iour- B
ney to a straunge countrey, called his owne seruaunts, and delyuered to them his goodes. And vnto one he gaue fyue talentes, to another two, and to another one, to euery man after his abilitie, and strayght way departed. Then he that had receaued the fyue talentes, went and bestowed them, and wan other fyue talentes. Lykewyse, he that receaued two, gayned other two. But, he that receaued that one, went and dygged in the earth, and hyd his maisters money. But after a long season, the Lorde of those seruauntes came, and reckened with them. Then came he that Luk.xvj.a.
had receaued fyue talentes, & brought other fyue talentes, saying: Maister, thou delyueredst vnto me fyue talentes, beholde, I haue gayned with them fyue talentes mo. Then his maister sayde vnto hym: Well good seruaunt & faythfull, thou hast ben faythfull in litle, I wyll make thee ruler ouer much, enter in, into thy maisters ioy. Also, he that had receaued two talentes, came, and sayde: Maister, thou delyueredst vnto me two talentes, beholde, I haue won two other talentes with them. And his maister saide vnto hym: well good seruaunt and faythfull, thou hast ben faythfull in litle, I wyll make thee ruler ouer muche, go in, into thy maisters ioy.

Then he which had receaued the one talent, came, & said: C
Maister, I considered that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not, and was therfore afrayde, and went and hid thy talent in the earth, behold, thou hast thine owne. And his maister aunswered, and sayde vnto him: Thou euyll

seruaunt

seruaunt & slouthfull, thou knewest that I reape where I sowed not, and gather where I strawed not, thou oughtest therfore to haue had my money to the exchaungers, & then at my commyng, should I haue receaued myne owne, with vauntage. Take therfore the talent from hym, and geue it vnto hym whiche hath ten talentes. For, vnto euery man that hath, shalbe geuen, & he shall haue aboundaunce: And, from hym that hath not, shalbe taken away euen that he hath. And cast that vnprofitable seruaunt into vtter darkenesse, there shalbe wepyng and grashyng of teeth.

Mar. iiij.c.

Leui. xiij.e. When the sonne of man commeth in his glorie, and all the holy Angels with him, then shall he sit vpon the seate of his glorie. And before hym shalbe gathered all nations, and he shall seperate them one frō another, as a sheepheard diuideth the sheepe from the goates. And he shall set the sheepe on his ryght hande, and the goates on the left. Then

Math.xx.b shall the king say to thē on his ryght hand: Come, ye blessed of my father, inherite ye the kingdome, prepared for you from the begynnyng of the world. For, I was an hungred,

Esai.xviij.d and ye gaue me meate. I thyrsted, and ye gaue me drynke.

D I was harbourlesse, and ye lodged me. I was naked, and ye clothed me. I was sicke, and ye visited me. I was in prison,

Eccle.vij.d and ye came vnto me. Then shall the righteous aunswere hym, saying: Maister, when saw we thee an hungred, and fedde thee? or a thyrst, and gaue thee drinke? when sawe we thee harbourlesse, & lodged thee? or naked, and clothed thee? or when saw we the sicke, or in prison, and came vnto thee? And the kyng shall aunswere, and saye vnto them: Verily I saye vnto you, inasmuch as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

And then shall the king say vnto them that shalbe on the lefte hande: Depart from me ye cursed, into euerlastyng

Mat.vij.d. fyre, which is prepared for the deuyll and his angels. For,
Luk. xiij.f. I was an hungred, and ye gaue me no meate. I thyrsted,
Esai.xxx.g. and ye gaue me no drynke. I was harbourlesse, & ye lodged me not. I was naked, and ye clothed me not. I was sicke, and in prison, and ye visited me not.

Then

Then shall they aunswere hym, saying: Maister, when sawe we thee an hungred, or a thirst, or harbourlesse, or naked, or sicke, or in prison, and dyd not minister vnto thee? Then shall he aunswere them, and say: Verely I say vnto you, inasmuch as ye dyd it not to one of the least of these, ye did it not to me. And these shall go into euerlastyng payne, and the righteous into lyfe eternall. John. v. c.

¶ The Notes.

a. These lampes, do signifie all maner of outwarde thynges, whereby we are knowen to be Christians. The oyle, betokeneth that lyuely fayth, which worketh by vnfayned loue and charitie. All the whole parable, speaketh of the true and false Christians.

b. Let no man trust in another mans fayth or good workes: for euery man, at that day, shall haue litle enough for hym selfe.

¶ The.xxvi.Chapter.

Marie Magdalene annoynteth Christe. They eate the Easter lambe, and the supper of the Lorde. Christe prayeth in the garden. Judas betrayeth hym. Peter smyteth of Malcus eare. Christe is accused by false witnesses. Peter denyeth hym.

AND it came to passe, when Jesus had finished all these sayinges, he sayde to his disciples: Ye knowe, that after two dayes shalbe Easter, and the sonne of man shalbe deliuered, to be crucified. Then assembled together the chiefe Priestes, & the Scribes, and the Elders of the people, to the palace of the hie Priest, called

A The Gospel on the Sunday before Easter

called Cayphas, and helde a councell, how they might take Jesus by subtiltie, and kyll hym. But they sayde: Not on the holy day, lest any vproze aryse among the people.

Mar.xiiij.a. Luk.vij.a When Jesus was in Bethanie, in the house of Simon the leper, there came vnto hym a woman, which hadde an Alabaster boxe of precious oyntment, and powred it on his head, as he sate at the boorde. And when his disciples sawe that, they had indignatiō, saying: What neded this waste? For this oyntment myght haue ben well solde, and geuen to the poore. When Jesus vnderstoode that, he sayde vnto them: Why trouble ye the woman? she hath wrought a Deut.xv.c. good worke vpon me. For ye haue the poore alwayes with you: but a* me shall ye not haue alwayes. For in that she caste this oyntment on my body, she dyd it to bury me. Verily I say vnto you, wheresoeuer this Gospell shalbe preached, throughout all the worlde, there shall also this that she hath done, be tolde for a memoriall of her.

B Then one of the twelue, called Judas Iscariot, went Mar.xiij.b. Luk.xxij.a. vnto the chiefe priestes, and sayde: What wyll ye geue me, and I wyll delyuer hym vnto you? And they appoynted vnto hym thirtie peeces of syluer. And from that tyme, he sought opportunitie to betraye hym.

On the first day of sweete b* bread, the disciples came to Jesus, saying vnto him: where wylt thou that we prepare for thee to eate the Passeouer? And he sayde: Go into the citie, to a certaine man, and say to him: The maister saith, my tyme is at hande, I wyll kepe my Easter at thy house, with my disciples. And the disciples dyd, as Jesus had appoynted them, and made redy the Passeouer.

Mar.xiij.c. Luk.xxij.b. John.xiij.c. When the euen was come, he sate downe with the twelue. And as they dyd eate, he sayd: Verily I say vnto you, that one of you shall betray me. And they were exceedyng sorowfull, and began euery one of them to say vnto hym, it is I maister? He answered, & sayde: He that dippeth his hand with me in the dyshe, the same shall betray me. The sonne C of man goeth as it is written of hym: but, wo be to that Psal.xl. man, by whom the sonne of man is betrayed. It had ben

good

good for that man if he had neuer ben borne. Then Judas, which betrayed hym, aunswered, & sayde: Is it I maister? He sayde vnto hym: Thou hast sayde. As they dyd eate, Jesus toke bread, and c* gaue thankes, brake it, and gaue it to the disciples, and sayde: Take, eate, this is d* my bodie. And he toke the cuppe, and thanked, and gaue it them, saying: Drinke ye euery one of it. For this is my blood of the newe Testament, that is shedde for many, for the remission of sinnes. I say vnto you, I wyll not drinke hencefoorth of this fruite of the vine tree, vntyll that daye when I shall drinke it newe with you, in my fathers kyngdome.

i.Cor.xi.e. Luk.xxii.b. M

And when they had said grace, they went out into mount Oliuete. Then sayde Jesus vnto them: All ye shalbe offended by me this nyght. For it is written: I wyll smyte the sheephearde, and the sheepe of the flocke shalbe scattered abrode. But after I am rysen agayne, I wyll go before you into Galilee. Peter aunswered, & saide vnto hym: Though all men shoulde be offended by thee, yet woulde I neuer be offended. Jesus sayde vnto hym: Verely I saye vnto thee, that this same night, before the cocke crowe, thou shalt denie me thryse. Peter saide vnto hym: Though I should dye with thee, yet woulde I not denie thee. Likewise also saide all the disciples.

Zach.xiij.e.

Mar.xiij.c. Luk.xxv.a. Joh.xiij.d.

D

Then went Jesus with them, into a place which is called Gethsemane, and saide vnto the disciples: Syt ye here, whyle I go and pray yonder. And he toke with hym Peter, and the two sonnes of Zebedee, & began to ware sorowfull, and to be in an agonie. Then sayde Jesus vnto them: e* My soule is heauy, euen vnto the death. Tary ye here, and watch with me. And he went a litle apart, and fell flat on his face, & prayed, saying: O my father, if it be possible, let this cuppe passe from me. Neuertheless, not as I wyl, but as thou wilt. And he came vnto the disciples, & found them a slepe, & sayde to Peter: What, coulde ye not watch with me one houre? Watch, and pray, that ye fall not into temptation. The spirite is wyllyng, but the flesshe is weake.

Mar.xiiij.d. John.xij.d.

Luk.xij.e. Mar.xiiij.d.

He went away once agayne, and prayed, saying: O my father,

Mar.xiiij.e.

father, yf this cuppe can not passe away from me, but that I drinke it, thy wyll be fulfylled. And he came, and founde them a slepe agayne, for their eyes were heauy. And he left them, and went agayne, and prayed the thirde tyme, saying the same wordes. Then came he to his disciples, & saide vnto them: Slepe hencefoorth, and take your rest. Behold, the houre is at hande, and the sonne of man is betrayed into the handes of sinners. Ryse, let vs be goyng: behold, he
E is at hande that betrayeth me. Whyle he yet spake, loe Judas, one of the twelue, came, and with hym a great multitude, with swordes and staues, sent from the priestes and elders of the people. And he that betrayed hym, had geuen a token, saying: Whomsoeuer I kysse, that same is he, lay
Mar.xiiij.c. Luke,xij.f. Joh.xviij.b. handes on hym. And foorthwith he came to Jesus, & saide, hayle maister, and kyssed hym. And Jesus sayde vnto hym: Frende, wherfore art thou come? Then came they, & layde handes on Jesus, and toke hym.

And beholde, one of them which were with Jesus, stretched out his hande, and drewe his swoorde, and stroke a ser-
Gene.ix.a. Joh.xviij.b. uaunt of the hye priest, and smote of his eare. Then sayde Jesus vnto hym: Put vp thy swoorde into his sheathe. For all that lay hande f* on the swoorde, shall perysshe with the swoorde. Eyther thynkest thou, that I can not nowe praye to my father, and he shall geue me mo then twelue legions of Angels? But, howe then should the Scriptures be fulfylled? For so must it be. The same tyme, saide Jesus to the multitude: Ye be come out, as it were vnto a theefe, with swoordes and staues, for to take me. I sate dayly teaching in the temple among you, & ye toke me not. All this was done,
Matth.xxvj.f Luk,xxij.f. Joh.xviij.b. that the Scriptures of the prophetes myght be fulfylled. Then al the disciples forsoke him, and fledde. And they toke Jesus, and ledde hym to Cayphas the hye priest, where the
F Scribes and the Elders were assembled. And Peter folowed him a farre of, vnto the hye priestes palace, and went in, and sate with the seruauntes to see the ende.

The chiefe priestes, and the elders, and all the whole councel, sought false witnesse against Jesus, for to put him

to

to death, and they found none: insomuch, that when many false witnesses came, yet found they none. At the laste, came two false witnesses, and sayde: This felowe sayd, I can destroy the temple of God, and buyld it againe in three dayes. And the chiefe Priest arose, and sayde to hym: Aunswerest thou nothing? How is it, that these beare witnesse agaynst thee? But Jesus helde his peace. And the chiefe Priest aunswered, and sayde to hym: I charge thee in the name of the liuyng God, that thou tell vs, whether thou be Christe the sonne of God. Jesus sayde to hym: Thou hast sayde. Neuertheless, I saye vnto you, hereafter shall ye see the sonne of man, sittyng on the ryght hande of power, and come in the cloudes of the skye. Mar.14.g Luk.xxij.g

Then the hye Priest rent his clothes, saying: He hath blasphemed, what nede we of any mo wytnesses? Beholde, nowe ye haue hearde his blasphemy, what thynke ye? They aunswered, and sayd: He is worthy to dye. Then spat they in his face, and bufeted hym with fystes. And other smote hym with the palme of theyr handes on the face, saying: Tell vs thou Christe, who is he that smote thee? Mar.14.g Luk.xxij.f. G

Peter sate without in the palace. And a damosel came to hym, saying: Thou also waste with Jesus of Galilee. But he denied [s*] before them all, saying: I wote not what thou sayest. When he was gone out into the porche, another wenche sawe hym, and sayde vnto them that were there: This felow was also with Jesus of Nazareth. And againe he denied with an othe, that he knewe the man. And after a whyle, came vnto him, they that stoode by, and sayde vnto Peter: Surely, thou art euen one of them, for thy speache bewrayeth thee. Then began he to curse, and to sweare, that he knew not the man. And immediatly the cocke crewe. And Peter remembred the wordes of Jesu, whiche sayde vnto hym, before the cocke crowe, thou shalt denie me thryse, and went out, and wept bitterly. Mat.14.f. Luk.xxij.d. Iohn.18.c

¶ The Notes.

a. We can not haue Christe alwayes with vs, touchyng his manhead. For he is ascended vp into heauen with it, and sytteth on the ryght hand of the father. But as touchyng his godhead, he is alwayes with vs, vnto the wordes ende.

b. They were called the dayes of sweete bread, because that by the space of. vij. dayes,

no leauened bread was vsed among the Iewes, when they kept their Easter. Exod.xii.
c. Geuing of thankes vnto God, for the death of his only begotten sonne Iesu Christe, is the true consecration.
d. Thou shalt haue a farther exposition of the same, in the.xxij.chapt.of Luke.
e. Here we learne, that Christe dyd not onely take an humaine body vpon him, but also an humayne soule, so that he was both a perfect man, and a perfect God. Els, yf the godhead had ben vnto hym, in stede of his soule, he couide not haue ben heauye.
f. This ought not to be vnderstanded of magistrates, whiche haue receaued of God, authoritie to stryke with the swoorde, such as be yll doers: but of priuate persons, that go about to reuenge theyr selues.
g. Peter had afore confessed, that Christe was the onlye begotten sonne of the lyuyng God, and nowe he vtterly denyed hym: yet for all that, assoone as he repented, and dyd call for mercy, he was forgeuen. That opinion then is false, which affirmeth, that yf a man falleth (after he hath knowen the trueth) he shall neuer be forgeuen.

¶ The. xxvii. Chapter.

Christe is deliuered vnto Pilate. Judas hangeth him selfe. Christe is crucified among theeues. He dyeth, and is buried, Watchmen kepe the graue.

A Mar.xv.a. Luk.xxiij.a

When the morning was come, all the chief Priests, and the Elders of the people, helde a councell agaynst Jesus, to put hym to death, and brought hym bound, and delyuered hym vnto Pontius Pilate the deputie.

Then when Judas, which betrayed hym, sawe that he was condempned, he repented hym selfe, and brought agayne the. xxx. peeces of siluer to the chiefe Priestes and Elders, saying: I haue sinned, betraying the innocent blood. And they sayd: what is Actes.i.c. **that to vs? See thou to that. And he caste downe the siluer peeces in the temple, and departed, and went, and hounge hym selfe.**

And the chiefe Priestes toke the siluer peeces, and sayde: It is not lawfull, for to put them into the treasure, because it is the pryce of blood. And they toke councell, and bought with them a potters field, to bury straungers in. Wherfore that fielde is called, the fielde of blood, vntyll this daye. Then was fulfilled, that which was spoken by Jeremie the prophete, saying: And they toke. xxx. siluer peeces, the price of him that was valued, whom they bought of the children of Israel, and they gaue them for the potters fielde, as the Lorde appoynted me. Jesus stoode before the deputie, and
B **the deputie asked hym, saying: Art thou the kyng of the**

Iewes?

Iewes? Iesus sayde vnto hym: Thou sayest. And when he was accused of the chief Priestes, and Elders, he aunswered nothyng. Then sayde Pilate vnto hym: Hearest thou not, how many thynges they laye agaynst thee? And he aunswered hym to neuer a word, insomuche, that the deputie marueyled greatly. Mar.xv.a. Luk.xxiij.a Iohn.18.f.

And at that feast, the deputie was wont to deliuer vnto the people a prysoner, whom they woulde desyre. He hadde then a notable prysoner, called Barrabas. When they were then gathered together, Pilate sayd vnto them: whether wyll ye that I geue loose vnto you, Barrabas, or Iesus, whiche is called Christe? For he knewe well, that for enuie they had delyuered hym. Mar.xv.a. Iohn.18.c

When he was set downe to geue iudgement, his wyfe sent to him, saying: Haue thou [a*] nothyng to do with that iuste man. For I haue suffered many thynges this day in a dreame for his sake. But the chiefe Priestes and the Elders, had perswaded the people, that they should aske Barrabas, and shoulde destroye Iesus. Then the deputie aunswered, and sayde vnto them: whether of the twayne wyll ye that I let loose vnto you? And they sayde, Barrabas. Pilate said vnto them: what shall I do then with Iesus, whiche is called Christe? They all sayde to hym: Let hym be crucified. Then sayde the deputie: What euyll hath he done? And they cryed the more, saying: Let hym be crucified. When Pilate sawe that he preuayled nothyng, but that more businesse was made, he toke water, and washed his handes before the people, saying: I am innocent of the blood of this iuste person, and that ye shall see. Then aunswered all the people, and sayd: His blood be on vs, and on our chyldren. Then let he Barrabas loose vnto them, and scourged Iesus, and delyuered hym to be crucified. Mar.xv.a. Luk.xxiij.c Iohn.18.g C

Then the souldiours of the deputie, toke Iesus vnto the common hall, and gathered vnto him al the companie. And they stripped hym, and put on hym a purple robe, and platted a crowne of thornes, and put it on his head, and a reede in his ryght hande, and bowed theyr knees before hym, and Mar.xv.b. Luk.xxiij.c Iohn.xix.c

mocked hym, saying: Hayle king of the Jewes, and spitte vpon hym, and toke the reede, and smote him on the head.

And when they had mocked him, they toke the robe from hym, and put his owne rayment on hym, and ledde hym a-
D waye to crucifie him. And as they came out, they founde a man of Cyrene, named Simon, hym they cõpelled to beare his crosse. And when they came vnto the place, called Golgotha (that is to saye, a place of dead mens skulles) they gaue him vineger to drynke, myngled with gall. And when he had tasted therof, he woulde not drynke.

When they had crucified him, they parted his garmentes, and did cast lottes, to fulfyll that, which was spoken by the
Psal.xxi.d. Mar.xv.c. Prophete: They diuided my garmentes among them, and vpon my vesture did cast lottes. And they sate and watched hym there, and they set vp ouer his head, the cause of his death written: This is Iesus, the king of the Iewes. And
Mar.xvi.c Luk.xxiij.c there were two theeues crucified with him, one on the
E ryght hande, and another on the lefte.

And they that passed by, reuyled hym, waggyng their heades, and saying: Thou that destroyest the temple, and buildest it in three dayes, saue thy selfe. If thou be the sonne of God, come downe from the crosse. Likewyse also the hye Priestes, mocking him, with the Scribes, Elders, and Pharisees, sayde: He saued other, him selfe he can not saue. If he be the kyng of Israel, let hym nowe come downe from the crosse, and we wil beleue him. He trusted in God, let him deliuer him now, if he wyll haue him, for he sayd: I am the sonne of God. That same also the theeues, which were crucified with him, cast in his teeth. From the sixth houre, was there darknes ouer all the land, vnto the nynth houre. And about the nynth houre, Jesus cryed with a loude voyce, saying: Eli, Eli, lamasabacthani? That is to say: My God, my
F God, why hast thou forsaken me? And some of them that
Mar.xv.c. Psal.xxi.a. stoode there, when they hearde that, sayd: This man calleth for Helias. And strayghtway one of them ranne, and toke a sponge, and fylled it full of vineger, and put it on a reede, & gaue hym to drinke. Other sayd, let be, let vs see whether

Helias

Helias wyll come and delyuer hym. Jesus cryed agayne with a loude voyce, and yelded vp the ghost. Mar.xv.d. Luk.xviij f

And beholde, the vayle of the temple dyd rent in twayne, from the toppe to the bottome, and the earth did quake, and the stones dyd rent, and graues did open, and many bodies of the saintes which slept, arose, and came out of the graues after his resurrection, and came into the holy citie, and appeared vnto many. When the Centurion, and they that were with hym, watching Jesus, sawe the earthquake, and those thynges which happened, they feared greatly, saying: Of a surete, this was the sonne of God. Mar.xv.e. Luk.xxiij g

And many women were there, beholding him a farre of, which folowed Jesus from Galilee, ministring vnto hym. Among whiche, was Marie Magdalene, and Marie the mother of James and Joses, and the mother of Zebedees chyldren. Mar.xv.d. Luk.xxiij g

When the euen was come, there came a riche man of Aramathia, named Joseph, which man also was Jesus disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commaunded the body to be deliuered. And Joseph toke the body, and wrapped it in a cleane lynnen cloth, and put it in his newe tombe, whiche he hadde hewen out in a rocke, The gospell on Easter euen. G Mar.xv.d. Luk.xxiij g Joh.xix.g

rocke, and rolled a great stone to the doze of the sepulchze, and departed. And there was Marie Magdalene, and the other Marie, sittyng ouer against the sepulchze. The nert
Mar.xv.d. daye, that folowed the daye of prepayng the Sabboth, the hye Priestes, and Pharisees gat them selues to Pilate, and sayde: Syz, we remember, that this deceauer sayde, whyle he was yet alyue: After thzee dayes I ryse agayne. Com-
Mark.ix.a Luk.xviij.f maund therfoze, that the sepulchze be made sure, vntyll the thyzd daye, leste peraduenture his disciples come, and steale hym awaye, and saye vnto the people, he is rysen from the dead, and the last errour, shalbe woxse then the first. Pilate sayde vnto them: Ye haue the watche, go and make it as sure as ye can. And they wente, and made the sepulchze sure with a watche, and sealed the stone.

¶ The Notes.

a. This was done by the diuine pzouidence of God, and not by the operation of the deuyll, as some men thynke, whiche affirme, that this was done by Sathan, to let the redemption of mankynde. But it is not so. Foz yf the deuyll woulde haue letted Chziste from his death, he woulde rather haue stopped the furie of the Scribes, Priestes, and Pharisees, whom he dyd by all meanes kyndell agaynst Chziste, to bzynge his purpose to an ende. This therfoze was done to this intente, that Chzistes innocencie shoulde be so knowen (euen Heathen women bearyng wytnesse of the same) that Pilate, with all the other, shoulde be inexcusable.

¶ The. xxviii. Chapter.

The resurrection of Chziste. The hye Priestes geue the souldiers large money, to saye that Chziste was stolen out of his graue. Chziste appeareth to his disciples, and sendeth them fooxth to pzeache, and to baptize.

A
Mar.xvi.a Leui.24.a.

THe Sabboth daye at euen, whiche dawneth the mozowe after the Sabboth, Marie Magdalene, and the other Marie came to see the sepulchze.

And behold, there was a great earthquake. Foz the Angell of the Lozde descended from heauen, and came and rolled backe the stone from the doze, and sate vpon it. His countenaunce was lyke lightnyng, and his rayment whyte as snowe. And foz feare of him, the kepers were astonied, a* and became as dead men.

Mar.xvi.b Luk.xxiij.a But the Angel aunswered, and said to the women: Feare ye not, foz I know that ye seke Jesus, which was crucified: He is not here, foz he is rysen as he sayd. Come, see the place where

where the Lord was put, and go quickly, and tell his disciples, that he is risen frō death. And behold, he goeth before you into Galilee, there ye shal see him. Lo, I haue told you.

And they departed quickly from the sepulchre, with feare, B
and great ioye, and dyd runne, to bring his disciples worde. And as they went to tell his disciples: Behold, Iesus mette them, saying: All hayle. And they came, and held his feete, and worshypped him. Then sayd Iesus vnto them: Be not afrayde. Go and tell my brethren, that they go into Galilee, and there shall they see me. When they were gone, beholde, some of the kepers came into the citie, and shewed vnto the hye Priestes, all the thinges that were happened. And they gathered them together, with the Elders, and toke counsell, and gaue large monye vnto the souldiers, saying: Say that his disciples came by nyght, and stole hym awaye, whyle we slept. And yf this come to the rulers eares, we will pacifie hym, and saue you harmelesse. And they toke the money, and did as they were taught. And this saying is noysed among the Iewes vnto this daye.

Then the. xi. disciples went awaye into Galilee, into a C
mountayne, where Iesus had appoynted them. And when they sawe hym, they worshypped him. But some doubted. Mat.xi.b.
And Iesus came, and spake vnto them, saying: All power Ioh.xvij.a
is geuen vnto me, in heauen, and in earth. Go therfore, and Mar.xvi.c
teache all nations, baptizing them in the name of the father, and the sonne, and the holy ghost: Teachyng them to obserue all thynges, whatsoeuer b * I commaunded you. Iohn.14.b
And lo, I am with you alway, euen vntyll the ende of the worlde.

The Notes.

a. They that go about, to feare the ministers of Gods word, are by the power of God, at the rysyng agayne of the trueth, stricken downe to the grounde, and be as dead, for they are at theyr wyttes ende.

b. Here do all preachers learne what they shoulde teache, nothyng els, but Gods worde, nothyng els, but that the Lorde hath commaunded them, not theyr owne dreames and inuentions.

¶ Here endeth the Gospell of S. Matthewe.

The Gospell

¶ The lyfe of the Euangelist Saint Marke, set foorth by the famous doctour S. Hierome.

MArke, beyng the disciple, and interpreter of Peter, at the desyre of certayne brethren, that were at Rome, dyd wryte a short Gospell, accordyng as he had hearde of Peter. Which Gospel, Peter (assoone as he sawe it) did both alowe, and set foorth by his owne authoritie, for to be read in the Churche, as Clemens dyd wryte, in his booke of informations. Papias Bishop of Hierusalem, maketh mention of this Marke, and Peter in his first Epistle (where, vnder the name of Babylon, he setteth foorth Rome couertly and colouredly) sayth on this maner: The chosen congregation, that is at Babylon, salute you, and Marke my sonne. He therefore, takyng the Gospell which he had made, went into Egypte, and teachyng Christe first at Alexandria, dyd gather a congregation, with suche doctrine, and continencie of lyuyng, that he dyd thereby prouoke and moue all the professours of Christe, to folowe his example. Finally, Philo, a most eloquent man among the Iewes, seyng the first congregation of Alexandria, to be yet Iewyshe (that is to saye, to vse yet the ceremonies of the Iewes) dyd wryte, as it were, to the prayse and laude of his nation, a booke of their conuersation and liuyng. And as Lucas doth tell, that they whiche beleued in Hierusalem, had all thynges common among them. So this man dyd set foorth by wrytyng, whatsoeuer he dyd see done vnder Marke, beyng then their teacher.

At length he dyed (in the. viij. yeare of Nero) and was buryed at Alexandria, Anianus succeadyng hym.

The Gospell by Saint *Marke.*

The first Chapter.

The office of John the Baptist. The baptisme of Christe, his fastyng, his preachyng, and the callyng of Peter, Andrewe, James, and John. Christe healeth the man with the vncleane spirite, helpeth Peters mother in lawe, and cleanseth the leper.

THe [a]* begynnyng of the Gospell of Jesu Christe, the sonne of God, as it is written in the prophetes: Behold, I sende my messenger before thy face, whiche shall prepare thy way before thee. The voyce of one crying in the wyldernes, prepare ye the way of the Lord, make his pathes straight. [b]* John dyd baptize in the wyldernesse, and preache the baptisme of repentaunce, for the remission of sinnes. And all the land Jurie, and they of Hierusalem, went out vnto him, & were al baptized of him in the riuer Jordan, confessing their sinnes. A Mala.iij.a Esay.xl.a.

And John was clothed with Camels heere, and with a gyrdle of a skyn about his loynes. And he dyd eate locustes and wylde hony, and preached, saying: a stronger then I commeth after me, whose shoe latchet I am not worthy to stoupe downe, and vnlose. I haue baptized you with water, but he shall baptize you with the holy ghost. Math.iij.a B

And it came to passe in those dayes, that Jesus came from Nazareth, a citie of Galilee, and was baptized of John in Jordan. And assoone as he was come out of the water, John sawe heauen open, and the holy ghost [c]* descendyng vpon him like a doue. And there came a voyce from heauen: Thou art my deare sonne, in whom I delyte. Mat.iiij.a. Luk.iij.a.

And immediatly the spirite draue him into wyldernes, and he was there in the wildernes fourtie dayes, and was tempted

tempted of Sathan, and was with wylde beastes. And the Angels ministred vnto him. And after Johñ was taken, Jesus came into Galilee, preaching the Gospell of the kingdome of God, and saying: The tyme is fulfilled, & the kingdome of God is at hande, repent, and beleue the Gospell.

Mat.iiij. b As he walked by the sea of Galilee, he sawe Simon, and Andrewe his brother, castyng nettes into the sea, for they were fishers. And Jesus said vnto them: folowe me, and I wil make you, that you shalbe fishers of men. And straightway they forsoke their nettes, and followed him. And when he had gone a litle further thence, he saw James the sonne of Zebedee, and Johñ his brother, euen as they were in the ship mending their nettes. And anone he called them. And they left their father Zebedee in the ship, with his hyred seruauntes, and went their way after hym. And they entred into Capernaum, and straightway, on the Sabboth dayes, he entred into the synagogue & taught. And they marueyled at his learnyng. For he taught them, as one that had power, & not as the Scribes. And there was in their synagogue, a man vexed with an vncleane spirite, and he cryed, saying: let be, what haue we to do with thee, thou Jesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, euen that holy of God. And Jesus rebuked hym, saying: hold thy peace, & come out of him. And the vncleane spirite tare him, and cried with a loude voyce, & came out of him. And they were al amased, insomuch that they demaũded one of another, saying: what thing is this? [b*] what newe doctrine is this? For he cõmaundeth the foule spirites with power, and they obey him. And immediatly, his fame spred abrode, throughout al ỹ region bordering on Galilee.

Jerc.xvi.f C

Mat.viij.d. Luk.iij.c.

Mat.viij.b Luk.iiij.f. And foorthwith, assoone as they were come out of the synagogue, they entred into the house of Simon & Andrewe, with James and Johñ. And Simons mother in lawe lay sicke of a feuer. And anone they tolde hym of her. And he came, and toke her by the hande, and lyft her vp, and the feuer forsoke her by and by, and she ministred vnto them. And at euen, when the sunne was downe, they brought to hym,

all

all that were diſeaſed, and them that were poſſeſſed with deuils. And all the citie gathered together at the doꝛe, and he healed many that were ſicke of diuers diſeaſes. And he caſt out many deuils, and ſuffred not the deuyls to ſpeake, becauſe they knewe him. D Luk.iiij.b. Mar.iij.b.

And in the moꝛnyng very early, Jeſus aroſe and went out into a ſolitarie place, and there prayed. And Simon, & they that were with him, folowed after hym. And when they had founde him, they ſayd vnto hym, all men ſeeke foꝛ thee. And he ſaid vnto them: let vs go into the next townes, that I may preache there alſo, foꝛ I came out foꝛ that purpoſe. And he preached in their ſynagogues, thꝛoughout all Galilee, and caſt the deuils out.

And there came a leper to him, beſeching him, and kneeled downe vnto hym, and ſayde to hym: yf thou wilt, thou canſt make me cleane. And Jeſus had compaſſion on him, & put fooꝛth his hande, touched him, and ſayd to him: I will, be thou cleane. And aſſoone as he had ſpoken, immediatly the lepꝛoſie departed from him, & he was made cleane, and after he had geuen him a ſtraight commaundement, he ſent him away fooꝛthwith, and ſayde vnto hym: See thou ſay nothing to any man, but get thee hence, and ſhewe thy ſelfe to the Prieſt, and offer foꝛ thy clenſing, thoſe thinges which Moſes commaunded, foꝛ a teſtimoniall vnto them. But he (aſſoone as he was departed) began to tel many thinges, and to publiſhe the deede, inſomuche that Jeſus coulde no moꝛe openly enter into the citie, but was without in deſert places. And they came to him from euery quarter. Mat.viij & Luk.v.c.

The Notes.

a. The beginning of the Goſpell, is the ende of the lawe.

b. Baptiſme is a ſigne of repentaunce, and of foꝛgeuenes of ſinnes, whereby God doth teſtifie, that he waſſheth away, oꝛ foꝛgeueth the ſinnes of them that beleue, and alſo wherby God doth ſeale and admoniſhe vs of true repentaunce, all the dayes of our life.

c. Chriſte did come downe, the holy ghoſt alſo did come downe. But Chriſte the ſonne of God, did appeare in a true naturall and eſſentiall body, where as the holy ghoſt dyd come downe in the lykenes, and not in the true and eſſentiall body of a doue. The father alſo dyd ſpeake from heauen. Here ye haue the whole trinitie. Ambroſe, de Sacrament. Lib.i.cap.v.

d. They blaſphemed, which dyd call the Goſpell a newe doctrine. Foꝛ Chriſte did onlye by him ſelfe, ſpeake thoſe thynges, which before he had ſpoken by the Pꝛophetes.

The

¶ The.ii. Chapter.

He healeth the man of the paulsey, calleth Leui the customer, eateth with open sinners, and excuseth his disciples.

After a few dayes, he entred into Capernaum agayne, & it was noysed that he was in the house. And anone, many gathered together, insomuch, that nowe there was no rowme to receaue them, no, not so much as about the doze. And he preached the wozde vnto them. And there came vnto him, that brought one sicke of the paulsey, bozne of foure men. And because they coulde not come nye vnto hym for prease, they vncouered the roofe of the house where he was. And when they had broken it open, they let downe the bed, wherein the sicke of the paulsey lay. When Jesus saw their fayth, he sayd to the sicke of the paulsey: sonne, thy sinnes are forgeuen thee.

A Wath.ix.a Luk.vi.d.

Luk.v.d.

And there were certayne of the Scribes, sitting there, & reasonyng in their heartes, why doth this felowe so blaspheme? who can forgeue sinnes, but God onlye? And immediatly, when Jesus perceaued in his spirite, that they so reasoned in them selues, he sayde vnto them: why thinke ye such thynges in your heartes? Whether is it easier to say to the sicke of the paulsey, thy sinnes are forgeuen thee? or to say, aryse, take vp thy bedde, and walke? And that ye may knowe, that the sonne of man hath power in earth, to forgeue sinnes, he spake vnto the sicke of the paulsey: I say vnto thee, aryse, and take vp thy bed, and get thee hence into thyne owne house. And by and by he arose, toke vp the bed, and went foorth before them all, insomuche, that they were all amased, and glozified God, saying: we neuer sawe it on this fashion.

B Wath.ix.a Luk.v.c.

And he went agayne vnto the sea, and all the people resorted vnto hym, and he taught them. And as Jesus passed by, he sawe [a*] Leui the sonne of Alphee, sit at the receipt of custome, and sayd vnto him: folow me. And he arose, and followed hym. And it came to passe, as Jesus sate at meate in his

his house, many publicanes and sinners sate at meate also with Jesus and his disciples. For there were many that followed hym. And when the Scribes and Pharisees sawe hym eate with publicanes and sinners, they sayde vnto his disciples: Howe is it, that he eateth and drinketh with publicanes and sinners? And when Jesus hearde that, he sayd vnto them: The whole haue no neede of the phisition, but the sicke. I came not to call the righteous, but the sinners to repentaunce. Mat.ix.b. Luk.v.f. C Mat.ix.b. Luk.v.f.

And the disciples of John, and the Pharisees dyd fast: and came and sayd vnto hym: why do the disciples of John and of the Pharisees, fast, and thy disciples fast not? And Jesus sayde vnto them: Can the children of the wedding fast, whyles the bridegrome is with them. As long as they haue the brydegrome with them, they can not fast. But the dayes will come, when the b* bridegrome shalbe taken from them, and then shall they fast in those dayes.

Also, no man soweth a peece of newe cloth, vnto an olde garment, otherwayes, his new peece taketh away from the olde, and so the rent is made worse. In likewise, no man powreth newe wyne into olde vessels: for if he do, the newe wine breaketh the vessels, and the wyne runneth out, and the vessels are marred. But newe wine, must be powred into newe vessels. D

And it chaunced that he went through the corne fieldes on the Sabboth day: & his disciples as they went in their way, began to plucke the eares of corne. And the Pharisees sayd vnto him: behold, why do they on the Sabboth dayes, that, whiche is not lawfull? And he sayd to them: Haue ye neuer read what Dauid did, when he had nede, and was an hungred, both he, and they that were with hym? Howe he went into the house of God, in the dayes of Abiathar the hye Priest, and did eate the shewe loaues, which is not lawful to eate, but for the Priestes only, and gaue also to them which were with him? And he said to them: the Sabboth was made for man, & not man for the Sabboth. Wherfore, the sonne of man is Lorde, euen of the Sabboth day. Mat.xij.a. Luk.vi.a. 1.Reg.xxi.d

The

The Notes.

a. He that is here in Marke called Leui, in the Gospell before, is called Matthewe. In him we haue an example, howe they that be called, and beleue, ought to bryng foorth worthy fruites of repentaunce.

b. The brydegrome is taken from vs, when euyll affections, concupiscences, & lustes, do dryue Christe out of our heartes, then ought we to vse abstinence, thereby to tame the wanton flesshe, and to geue our selues to earnest prayers, that so the spirite of God may be renewed in vs.

¶ The. iij. Chapter.

He helpeth the man with the dryed hande, choseth his Apostles, and casteth out the vncleane spirite, whiche the Pharisees ascribe vnto the deuyll. The brother, sister, and mother of Christe.

A

Math.xij.a
Luk.vi.a.

AND he entred agayne into the synagogue, and there was a man which had a withered hande. And they watched him, whether he woulde heale hym on the Sabboth day, that they myght accuse hym. And he sayde vnto the man which had the wythered hande: arise, and stande in the middes. And he sayde to them: whether is it lawfull to do a good deede on the Sabboth dayes, or an euyll? to saue life, or kyll? But they held their peace. And he looked rounde about on them angerly, mourning for the hardnesse of their heartes, and sayd to the man, stretche foorth thyne hande. And he stretched it out. And his hand was restored, euē as whole as the other.

Mar.xij.b.
Luk.vi.c.

And the Pharisees departed, and straightway gathered a councel, with them that belonged to Herode, against him, that they might destroy him. And Jesus auoyded, with his disciples, to the sea. And a great multitude folowed hym from Galilee, and from Iurie, and from Hierusalem, and from Idumea, and from beyonde Jordane, and they that dwelled about Tyre and Sidon, a great multitude, whiche when they had heard what thinges he did, came vnto him.

Mat.iiij.b.
Luk.vi.c.
John.vi.a.

B

And he commaunded his disciples, that a shyp shoulde wayte on him, because of the people, lest they should throng him. For he had healed many, insomuch, that they preased vpon hym, for to touche him, as many as had plagues. And when the vncleane spirites saw him, they fel downe before him, & cryed, saying: thou art the sonne of God. And he straightly

straightly charged them, that they shoulde not vtter hym.
And he went vp into a mountayne, and called vnto him whom he would, and they came vnto him. And he ordayned the twelue, that they shoulde be with him, & that he myght sende them to preache, and that they might haue power to heale sicknesses, and to cast out deuils. And he gaue Simon to name, Peter. And he called Iames, the sonne of Zebedee, and Iohn, Iames brother, & gaue them Boanerges to name, whiche is to say, the sonnes of thunder, and Andrew, and Philip, and Bartholomewe, & Mathewe, and Thomas, and Iames the sonne of Alphee, and Taddeus, and Simon of Cane, and Iudas Iscariot, whiche also betrayed hym. Math.x.a. Luk.vi.c. C

And they came vnto a house, and so muche people assembled together agayne, that they had not leysure so much as to eate bread. And when they that longed vnto him, hearde of it, they went out to holde hym: for they thought he had ben beside hym selfe. And the Scribes whiche came from Hierusalem, said: he hath Beelzebub, and through the chiefe of deuils, casteth out deuils. And he called them vnto hym, and sayde vnto them in similitudes. A Mat.xij.b. Luk.xi.c.

Howe can Sathan driue out Sathan? For if a Realme be diuided against it selfe, that Realme can not endure. Or if a house be diuided against it selfe, that house can not continue: So, if Sathan make insurrection against him selfe, and be diuided, he can not continue, but is at an ende. No man can enter into a strong mans house, & take away his goodes, except he first binde that strong man, & then spoyle his house. Verely, I say vnto you, all sinnes shalbe forgeuen vnto the children of men, & blasphemie, wherwith they blaspheme: But, he that blasphemeth the holy ghost, shall neuer haue forgeuenes, but is in daunger of eternal damnatiō, because they said he had an vncleane spirit. D Math.xij.b

There came his mother, and his b* brethren, & stoode without, and sent vnto him, and called him. And the people sate about him, & sayd vnto him: beholde, thy mother and thy brethren seeke for thee without. And he answered them, saying: who is my mother, and my brethren? And he looked round about on Gen.xij.b. Math.xij.d Luk.viij.c.

his

his disciples, whiche sate in compasse about hym, and sayd: beholde my mother and my brethren. For whosoeuer doth the wyll of God, he is my brother, my sister, and mother.

The Notes.

a. The vncleane spirites confesse here, that Christe is the sonne of God. Be ye therfore confounded, and loke for a worse punyshment, then the deuyls haue, that dare denye Christe to be a very naturall God.

b. Here they are called Christes brethren, whiche in deede were not his naturall brethren, but his cosins and kinsefolkes, euen as Lot is called Abrahams brother, whiche was his brother Arams sonne. Conferre the. vj. of Marke, and the. xiij. of Mathewe, with the. xix. of John: And agayne, reade diligently the. xliiij. chap. of Ezechiel, and thou shalt finde that the virgin Marie had neuer no sonnes or daughters, but Christe only.

¶ The. iiii. Chapter.

The parable of the sower. Christe stilleth the tempest of the sea, whiche obeyed hym.

A

Mat. 14. a. Luk. viij. a

And he began agayne to teache by the sea side. And there gathered together vnto him much people, insomuch, that he entred into a ship, and sate in the sea, and all the people was by the sea side on the shore. And he taught them many thinges in similitudes, and said vnto them in his doctrine. Hearken to: beholde, there went out a sower to sowe. And it fortuned as he sowed, that some fell by the way side, & the fowles of the ayre came and deuoured it vp. Some fell on stonye ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth, but as soone as the sunne was vp, it caught heate, and because it had not rootyng, withered away. And some fell among the thornes, and the thornes grewe vp, and choked it, so that it gaue no fruite. And some fell vpon good grounde, [a*] and dyd yelde fruite that sprong and grewe, and brought forth, some thirtie folde, some sixtie folde, & some an hundred folde. And he said vnto them: He that hath eares to heare, let him heare.

Mat. xiij. b Luk. viij. b

And when he was alone, they that were about him, with the twelue, asked him of the similitude. And he sayde vnto

B

them. To you it is geuen, to know the misterie of the kingdome of God. But vnto them that are without, all thinges be done in similitudes, that they seyng, may see, and not discerne, and they hearyng, may heare, and not vnderstande,

lest

leſt at any tyme they ſhoulde turne, and their ſynnes ſhould be forgeuen them. And he ſayde vnto them: Perceaue ye not this ſimilitude? Howe then ſhoulde ye vnderſtande all other ſimilitudes?

The ſower ſoweth the worde. And they that are by the wayes ſide, where the worde is ſowen, are they to whom, aſſone as they haue heard it, Sathan commeth immediatly, & taketh away the worde, that was ſowen in their heartes. And lykewyſe, they that are ſowen on the ſtonie grounde, are they, which when they haue hearde the worde, at once receaue it with gladnes, yet haue no rootes in them ſelues, and ſo endure but a tyme: and anone, as trouble & perſecution ariſeth for the wordes ſake, immediatly they be offended. And they that are ſowen among the thornes, are ſuch as heare the worde, and the care of this worlde, and the deceitfulneſſe of ryches, and the luſtes of other thynges, enter in, and choke the worde, and it is made vnfruitfull. And thoſe that were ſowen in good ground, are they that heare the worde, and receaue it, & bring foorth fruite, ſome thirtie foulde, ſome ſixtie foulde, ſome an hundred foulde.

And he ſayde vnto them: Is the candle lyghted to be put vnder a buſhell, or vnder the table, and not rather to be put on a candleſticke? For there is nothyng ſo priuie, that ſhall not be opened, neither ſo ſecret, but that it ſhal come abrode. If any man haue eares to heare, let hym heare. And he ſayd vnto them: Take heede what ye heare. With what meaſure ye meate, with the ſame ſhall it be meaſured vnto you agayne. And vnto you that heare, ſhall more be geuen. For vnto hym that hath, ſhall it be geuen; and from hym that hath not, ſhalbe taken away, euen that he hath. Math.v.d. Luk.viij.c. C Math.vij.a Luke.vj.k. Math.xiij.b

And he ſayde. So, is the kyngdome of God, euen as yf a man ſhoulde ſowe ſeede in the grounde, and ſhoulde ſlepe, and ryſe vp nyght and daye, and the ſeede ſhould ſpring and grow vp, he not ware. For the earth bringeth foorth fruite of her ſelfe, firſt the blade, then the eares, after that, full corne in the eares. And aſſoone as the fruite is brought foorth, anone he thruſteth in the ſickle, becauſe the harueſt is come.

And he ſayde: Wherevnto ſhall we lyken the kyngdome

Mat.xiij. d. Luk. xiij.d. of God? or with what comparision shall we compare it? It is like a grayne of mustarde seede, which when it is sowē in the earth, is the least of all seedes that be in the earth: but after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the fowles of the ayre may dwell vnder the shadowe of it.

Math.xiij.c D And with many such similitudes he preached the worde vnto them, as they were able to heare it. And without similitude spake he nothyng vnto them. But when they were apart, he expounded all thynges to his disciples. And the same day, when euen was come, he sayde vnto them: let vs passe ouer vnto the other syde. And they left the people, and toke hym euen as he was in the shyp. And there were also with hym other shyppes.

Math.viij.c Luk. viij. c. And there arose a great stormе of wynde, and dasshed the waues into the shyp, so that it was full. And he was in the sterne, [b*] a slepe on a pyllowe. And they awoke hym, & sayde to hym: Maister, carest thou not that we perysshe? And he rose vp, and rebuked the wynde, and sayde vnto the sea: peace and be styl. And the wynde alayed, and there followed a great calme. And he sayde vnto them: why are ye so fearefull? Howe is it that ye haue no fayth? And they feared exceedyngly, and sayde one to another: what felowe is this? For both wynde and sea obey hym.

The Notes.

a. Only the fourth part of the seede doth bryng foorth fruite. Therfore, let not the ministers of Gods worde be discouraged, though that very fewe do geue credite vnto their doctrine, and be saued.

b. It is sayde, that the Lorde slepeth, when in the troubles and aduersities of this worlde, he deferreth to heare and succour his elect and chosen, which thyng, was here prefigurated by Jesus slepyng.

¶ The.v.Chapter.

He deliuereth the possessed from the vncleane spirite, the woman from the bloody issue, and rayseth the captaynes daughter.

A Mat.viij.d. Luk.viij.e. AND they came ouer to the other side of the sea, into the countrey of the Gadarenites. And when he was come out of the shyppe, there met hym, out of the graues, a man, possessed of an vncleane spirite, which had his abiding among the graues. And no man could binde hym, no, not with chaynes, because that when he

he was often bounde with fetters and chaynes, he plucked the chaynes a sunder, & brake the fetters in peeces. Neither coulde any man tame hym. And alwayes, both nyght and day, he cryed in the mountaynes, and in the graues, and bet hym selfe with stones. When he had spied Jesus a farre of, he ran and worshypped hym, and cried with a loude voyce, and sayd: what haue I to do with thee, Jesus the sonne of the most hiest God? I require thee in the name of God, that thou torment me not. For he sayde vnto hym: come out of the man thou foule spirite. And he asked hym: What is thy name? And he aunswered, saying: My name is Legion, for we are many. And he prayed hym instauntly, that he woulde not sende them away, out of the countrey.

And there was there, nye vnto the mountaynes, a great B
hearde of swyne, feedyng, and all the deuyls besought hym, Mat.viij. & Luk.viij.c.
saying: Sende vs into the hearde of swyne, that we may enter into them. And anone Jesus gaue them leaue. And the vncleane spirites went out, and entred into the swyne. And the hearde starteled, a* and ran headlong into the sea. They were about two thousande swyne, and they were drowned in the sea. And the swyneheard fledde, and tolde it in the citie, and in the countrey. And they came out, for to see what had happened, and came to Jesus, and saw him that was vexed with the feende, and had the Legion, syt, both clothed, and in his right mynde, and were afrayde. And they that sawe it, tolde them, how it had happened to hym that was possessed with the deuyll, & also of the swyne.
b* And they began to pray hym, that he woulde depart from Luk.viij.c. Mat.viij.d
their coastes. And when he was come into the shyp, he that had the deuyll, prayed hym that he myght be with hym. Howbeit, Jesus would not suffer hym, but sayd vnto hym: go home into thine owne house, and to thy frendes, & shewe them what great thynges the Lorde hath done vnto thee, and howe he had compassion on thee. And he departed, and began to publysh in the ten cities, what great thynges Jesus had done vnto hym, and all men dyd maruayle.

And when Jesus was come ouer agayne by shyp, vnto C
the other syde, much people gathered to hym, and he was

nie vnto the sea. And beholde, there came one of the rulers of the synagogue, whose name was Jairus, and when he
Math.ix.c. Luk.viij.g. sawe him, he fel downe at his feete, & besought him greatly, saying: My daughter lyeth at the poynt of death, I would thou wouldest come & laye thy hande on her, that she myght be safe, and lyue. And he went with hym, and much people folowed hym, and thronged hym.

And there was a certayne woman, which was diseased of an issue of blood. xii. yeres. c* and had suffred many thinges of many physitions, and had spent all that she had, and felt none amendement at all, but waxed worse and worse. When she had heard of Jesus, she came in the prease behynd hym, and touched his garment. For she sayde: if I may but touche his clothes, I shalbe whole. And strayght way her fountayne of blood was dried vp, and she felt in her body, that she was healed of the plague.

And Jesus, immediatly felt in hym selfe, the vertue that went out of hym, and turned hym rounde about in the prease, and sayde: who toucheth my clothes? And his disciples sayde vnto hym: Thou seest the people thrust thee, and yet askest who dyd touche me? And he loked rounde about, for to see her that had done that thyng. The woman feared, and trembled (for she knewe what was done within her) and she came and fell downe before hym, and tolde hym the trueth of euery thyng. And he sayde to her: Daughter, thy fayth hath made thee whole, go in peace, and be whole of thy plague.

D Whyle he yet spake, there came from the ruler of the synagogues house, certayne which sayde: thy daughter is dead,
Math.ix.c. Luk.viij.g. why diseasest thou the maister any further? Assone as Jesus hearde that worde spoken, he sayde vnto the ruler of the synagogue: Be not afrayde, only beleue. And he suffered no man to folowe hym, more then Peter, and James, and John the brother of James. And he came vnto the house of the ruler of the synagogue, and sawe the wonderyng, and them that wept and wayled greatly, and went in, and sayde vnto them: Why make ye this a do, and wepe? The mayden is not dead, but slepeth. And they laught hym to scorne.

scorne. Then he put them all out, and toke the father and the mother of the mayden, and them that were with hym, and entred in, where the mayden lay, and toke the mayden by the hande, and sayde vnto her: Talitha cumj, which is by interpretation, mayden I say vnto thee, aryse. And strayght the mayden arose, and went on her feete. For she was of the age of twelue yeres. And they were astonied at it, out of measure. And he charged them strayghtly, that no man shoulde knowe of it, and commaunded to geue her meate.

The Notes.

a. Here we learne, that it is the nature and propertie of the deuyl, alwayes to do harme, and to hurt, vnlesse he were forbydden of God.

b. They are very Gadarenites, which for feare to lose any thyng of their worldly substaunce, do bannyshe away Christe, and his Gospell.

c. Here the woman is not blamed, because that she had spent and bestowed much substaunce vpon phisitions, but rather here we do learne, that phisicke ministred without God, is vnprofitable. Let vs not then despise phisicke, which the hyghest dyd create, from the earth, but let vs resigne and put our whole wyll, into the handes of God, whether that he wyll heale vs by phisicke, or bryng vs into our graue.

¶ The.vi. Chapter.

Christe sendeth his Apostles to heale them that were diseased. Of Johñ and Herode. Of the fyue loaues, and two fyshes. And of the walkyng on the sea.

AND he departed thence, and came into his owne countrey, and his disciples folowed hym. And when the Sabboth day was come, he began to teache in the synagogue. And many that hearde hym, were astonied, and sayde: From whence hath he these thynges? and what wisdome is this that is geuen vnto hym, and such vertues that are wrought by his handes? Is not this the carpenter Maries sonne, a* the brother of James, and Joses, and of Judas and Simon? and are not his sisters here with vs? And they were offended in hym. And Jesus sayd vnto them: A prophete is not despised, but in his owne countrey, and among his owne kynne, and in his owne house. And he could there shewe no miracles, but layde his handes vpon a fewe sicke folke, and healed them, and he marueyled at their vnbeliefe. A Mat. xiij.g Luk.iiij.e. Mat. xiij.g Luk.iiij.d. Johñ.v.k.

And he went about by the townes that laye on euery syde, teachyng. And he called the twelue, and began to B

send them two & two, and gaue them power ouer vncleane spirites, and commaunded them, that they shoulde take nothyng vnto their iourney, saue a rodde only, neither scrip, neither bread, neither money in their purses, but should be shood with sandales: and that they shoulde not put on two coates. And he sayde vnto them: whersoeuer ye enter into an house, there abyde, till ye depart thence. And whosoeuer shal not receaue you, nor heare you, when ye depart thence, shake of the dust that is vnder your feete, for a witnesse vnto them. Verely I say vnto you, it shalbe easyer for Sodom and Gomor, at the day of iudgement, then for that citie. And they went out, and preached, that they should repent. And they cast out many deuils, and they annoynted many that were sicke,b* with oyle, and healed them.

Math. x.a. Luke.x.a.

And kyng Herode heard of hym (for his name was spread abrode) and sayd: John Baptist is risen agayne from death, and therfore miracles are wrought by hym. Other sayde, it is Helias. And some sayde, it is a prophete, or as one of the prophetes. But when Herode hearde of hym, he sayd: It is John, whom I beheaded, he is rysen from death agayne. For Herode hym selfe had sent forth and had taken John, and bound hym, and cast him into prison for Herodias sake, C which was his brother Philips wife, because he had maried her. For John sayd vnto Herode: It is not lawfull for thee to haue thy brothers wife. Herodias layde wayte for hym, and would haue killed hym, but she coulde not: For Herode feared John, knowyng that he was a iust man, and an holy, and gaue hym reuerence, and when he hearde hym, he dyd many thynges, and hearde hym gladly.

Mat.xiiij.a Luke. ix.a. Leu.xviij.b and.xx.c.

But when a conuenient day was come, Herode on his byrth day, made a supper to the lordes, captaines, and chiefe estates of Galilee. And the daughter of the sayde Herodias came in, & daunsed, and pleased Herode, and them that sate at boorde also. Then the kyng sayde vnto the mayde: Aske of me what thou wilt, and I wil geue it thee. And he sware vnto her: whatsoeuer thou shalt aske of me, I wyll geue it thee, euen vnto the one halfe of my kingdome. And she went forth, and sayd to her mother: What shall I aske? And she

Mat.xiiij.a Gene.xl.c.

Mat.xiiij.a

sayde:

sayde: John Baptistes head. And she came in strayghtway with haste, vnto the kyng, & asked, saying: I wyll that thou geue me by and by in a charger, the head of John Baptist. And the kyng was sory, howbeit, for his othes sake, and for D their sakes which sate at supper also, he woulde not put her beside her purpose. And immediatly the kyng sent the hangman, and commaunded his head to be brought in. And he went and beheaded hym in the prison, and brought his head in a charger, & gaue it to the mayden, and the mayden gaue it to her mother. And when his disciples hearde of it, they came and toke vp his body, and put it in a tombe.

And the Apostles gathered them selues together to Jesus, and tolde hym all thynges, both what they had done, and what they had taught. And he sayde vnto them. Come ye aparte into the wyldernes, and rest a while. For there were Mat.xiiij.a Luke.ix.c. many cummers & goers, that they had no leysure, so much as to eate. And he went by shyp, out of the way, into a desert place. And the people spyed them, when they departed, and many knewe hym, and ran a foote thither, out of all cities, and came thither before them, and came together vnto hym. And Jesus went out, and saw much people, and Mark.ix.b had compassion on them, because they were lyke sheepe which had no shepheard. And he began to teach them many thynges.

And when the day was nowe farre spent, his disciples E came vnto him, saying: This is a desert place, and nowe the Mat. xiij.b Luke.ix.b. day is farre passed, let them depart, that they may go into John.vj.a. the countrey rounde about, and into the townes, and bye them bread, for they haue nothyng to eate. He aunswered and sayde vnto them: Geue ye them to eate. And they sayde vnto hym: Shall we go & bye (* two hundred penie worth of bread, and geue them to eate? He said vnto them: Howe many loaues haue ye, go & loke. And when they had searched, they sayde, fyue, & two fysshes. And he commaunded them, to make them all syt downe, by companies, vpon the greene grasse. And they sate downe, here a rowe, & there a rowe, by hundredes, and by fifties. And he toke the fiue loaues, & the two fishes, and loked vp to heauen, & blessed,

and brake the loaues, and gaue them to his disciples to put before them, and the two fyshes he diuided among them all. And they all dyd eate, and were satisfied. And they toke vp twelue basshettes full, of the fragmentes, and of the fyshes. And they that ate, were about fyue thousande men.

F And strayghtway, he caused his disciples to go into the
Mat.xiiij.c shyppe, and to go ouer the water before, vnto Bethsaida,
while he sent away the people. And assoone as he had sent
Iohn.vj.b. them away, he departed into a mountayne to pray. And
when euen was come, the shyppe was in the myddes of the
sea, and he alone on the lande, and he sawe them troubled
in rowyng, for the wynde was contrary vnto them. And a-
bout the fourth watche of the nyght, he came vnto them,
walkyng vpon the sea, and woulde haue passed by them.
When they sawe hym walkyng vpon the sea, they supposed
it had ben a spirite, and cried out: for they all saw him, and
were afrayde. And anone he talked with them, and sayde
G vnto them: Be of good cheare, it is I, be not afrayde. And
Mat.xiiij.d he went vp vnto them, into the shyp, and the wynd ceassed,
and they were sore amased in them selues beyond measure,
and marueyled. For they remembred not of the loaues, be-
cause their heartes were blynded.

And they came ouer, and went into the land of Gennezaret, & drewe vp into the hauen. And assoone as they were come out of the shyppe, straygh they knew hym, and ranne foorth throughout all the region rounde about, and began to carry about in beddes all that were sicke, to the place where they heard tell that he was. And whither soeuer he entred, into townes, cities, or billages, they layde their sicke in the streates, and prayed hym that they myght touch, and it were but the edge of his vesture. And as many as touched hym, were safe.

The Notes.

a. Reade in the thyrde chapter, the exposition of this place.

b. In healyng the sicke, the Apostles dyd vse oyle, to signifie thereby, that they were healed by the vertue of the holy ghost, which in the holy scriptures, many tymes is signified by the outwarde vnction. Of this oyle, we wyll speake more in the fyfte chapter of Iames.

c. We learne here that Christe had money, els the Apostles woulde not haue sayde: Let vs go and by two hundreth penyworth of bread. Then it is lawful for preachers to haue money with them, therwith to bye meate & drynke, and clothyng, with other necessaries.

¶ The

¶ The. vii. Chapter.

The disciples eate with vnwaslhen handes. The commaundement of God is transgressed by mans traditions. Of the woman of Sirophenissa. Of the Sabboth.

AND the Pharisees came together A
vnto hym, and diuers of the Scribes, which came from Hierusalē.
And when they sawe certayne of his disciples eate bread with common handes (that is to say, with vnwaslhen handes) they complayned. For the Pharisees, and al the Iewes, except they waslhe their handes oft, eate not, obseruyng the traditions of the Elders. And when they come from the market, except they waslhe, they eate not. And many other thynges there be, whiche they haue taken vpō them to obserue, as the waslhyng of pottes, of cuppes, and cruses, and of brasen vessels, and of tables.

Then asked hym the Pharisees and Scribes: why walke B
not thy disciples accordyng to the traditions of the Elders, Mat. xv. a.
but eate bread with vnwaslhen handes? He answered, and sayd vnto them: well prophesied Esaias of you hypocrites, Esai. xxix. b
as it is written: This people honoureth me with their Mat. xv. b.
lippes, but their heart is farre from me. In vayne they worslhip me, teachyng doctrines, whiche are nothyng but the commaundementes of men. For ye lay the commaundement of God apart, and obserue the traditions of men: as the waslhyng of cruses, and of cuppes. And many other such lyke thynges ye do.

And he sayde vnto them: well, ye cast alyde the cōmaundement of God, to mayntayne your owne traditions. For Moses sayde: Honour thy father, and thy mother. And, Exod. xx. b.
whosoeuer curseth father or mother, let him dye for it. But Deut. v. b.
ye saye, a man shall saye to father or mother Corban, Ephe. vj. a.
whiche is: That thou desirest of me to helpe thee with, is Exod. xxj. c
geuen God. And so ye suffer hym no more to do ought for Leuit. xx. b.
his father or his mother, makyng the word of God of none Prou. xx. b.
effect, through your owne traditions, which ye haue ordey-

ned.

ned. And many such thynges do ye.

C And he called all the people vnto him, & saide vnto them:
Mat.xv.b. Hearken vnto me euery one of you, & vnderstand. a* There is nothyng without a man, that can defyle hym, when it entreth into hym: But those thynges which proceade out of hym, are those which defyle the man. If any man haue eares to heare, let hym heare. And when he came into a house, away from the people, his disciples asked him of the similitude. And he sayde vnto them: Are ye so without vnderstandyng also? Do ye not yet perceaue, that whatsoeuer thyng, from without, entreth into a man, it can not defyle him, because it entreth not into his heart, but into the belye, and goeth out into the draught, that purgeth out all meates.

And he saide. That defylyth a man, which commeth out of a man. For from within, euen out of the heart of men, proceade euyll thoughtes, adultrie, fornication, murder, theft, couetousnesse, wickednesse, deceyte, vncleannesse, and a wicked eye, blasphemie, pryde, foolyshnesse. All these euyll thynges come from within, and defyle a man. And from thence he rose, and went into the borders of Tyre & Sidon,
Mat.xv.c. and entred into an house, and would that no man shoulde haue knowen: but he coulde not be hyd. For a certayne woman, whose daughter had a foule spirite, heard of him, and came and fell at his feete. The woman was a Greke, out of Sirophenitia. And she besought him, that he would
D cast out the deuyll out of her daughter. And Jesus sayd vnto her: Let the chyldren first be fedde, for it is not meete to take the chyldrens bread, & cast it vnto whelpes. She answered, and sayde vnto hym: Euen so maister. Neuertheless, the whelpes also eate vnder the table of the chyldrens crumbes. And he sayde vnto her: For this saying, go thy way, the deuyll is gone out of thy daughter. And when she was come home to her house, she founde the deuyll departed, and her daughter lying on the bedde.

The Gospel on the xii. Sunday after Trinitie.

And he departed againe from the coastes of Tyre and Sidon, and came vnto the sea of Galilee, through the myddes of the coastes of the ten cities. And they brought vnto him one

one that was deafe, and stambred in his speache, & prayed hym to put his hande vppon hym. And he toke hym aside from the people, and put his fyngers in his eares, and dyd spyt, and touched his tongue, and loked vp to heauen, and syghed, & saide vnto hym, Ephata, that is to say, be opened. And strayght way his eares were opened, & the stryng of his tongue was loosed, and he spake playne. And he commaunded them [b]* that they shoulde tell no man. But the more he forbad them, so much the more a great deale they publyshed it, & were beyonde measure astonyed, saying: He hath done all thynges well, and hath made both the deafe to heare, and the dumbe to speake.

Mat. xb.c. Mat. ix. d.

Genes. j. d. Eccle. xxxix

The Notes.

a. Meate defyleth not, if it be taken and receaued with fayth. And if any man maketh this obiection, saying: Doth not meate and drynke, defyle them that do surfet and are dronken? Answere: That surfettyng and dronkennes, ought not to be imputed to the meate, or to the drynke: but, to the inordinate lust of the heart.

b. In this place, we are taught, when we do any good deede, that we shoulde not hunt and hawke after the prayse of men. They therfore that do here so earnestly spreade abrode the benefites and power of God, sinne not agaynst Christes wordes. For in other places, he requireth thankfulnesse of vs, and that we should alwayes set forth the bounteous liberalitie of our heauenly father. Theophilactus.

¶ The

¶ The .viii. Chapter.

The miracle of the seuen loaues. The Pharisees aske a signe. The leauen of the Pharisees. The blynde receaueth his syght.

A Mat.xv.d. The Gospel on the vii. Sunday after Trinitie.

IN those dayes, when there was a very great company, and had a* nothyng to eate, Jesus called his disciples to him, and sayde vnto them: I haue compassion on the people, because they haue nowe ben with me three dayes, & haue nothyng to eate: and if I should sende them away fastyng to their owne houses, they should saynt by the way, for diuers of them came from farre. And his disciples answered him: Where should a man haue bread here in the wyldernesse, to satisfie these? And he asked them: How many loaues haue ye? They said, seuen. And he commaunded the people to syt downe on the grounde. And he toke the .vii. loaues, gaue thankes, brake, and gaue to his disciples to set before them. And they dyd set them before the people. And they had a few small fishes. And he blessed, and commaunded them also to be set before them. And they ate, and were suffised. And they toke vp of the broken meate that was left, seuen baskettes full. And they that ate, were about foure thousande. And he sent them away.

B Luk.xi.d. Joh.vj.d. And anone, he entred into a shippe, with his disciples, and came into the parties of Dalmanutha. And the Pharisees came forth, and began to dispute with hym, seking of hym a signe from heauen, and temptyng hym. And he syghed in his spirite, and saide: Why doth this generation seke a signe? Verily I say vnto you, there shall no signe be geuen vnto this generation. And he left them, & went into the shippe agayne, & departed ouer the water.

Mat.xvj.a Luk.xij.a. And they had forgotten to take bread, neither had they in the shippe with them more then one loafe. And he charged them, saying: Take heede & beware of the leauen of the Pharisees, & of the leauen b* of Herode. And they reasoned among them selues, saying: We haue no bread. And when Jesus knewe that, he sayde vnto them: Why take ye

thought,

thought, because ye haue no bread? Perceaue ye not yet, neither vnderstande? Haue ye your heartes yet blynded? Haue ye eyes, and see not? And haue ye eares, & heare not? Do ye not remember when I brake fyue loaues among fyue thousande, howe many baskettes full of broken meate toke ye vp? They sayde vnto him, twelue. When I brake seuen, among foure thousande, howe many baskettes of the leauynges of broken meate toke ye vp? They sayde, seuen. And he said vnto them: How is it that ye vnderstand not?

C And he came to Bethsaida, and they brought a blynd man vnto hym, and desired him to touche hym. And he caught the blynde by the hande, and ledde hym out of the towne, & spat in his eyes, and put his handes vpon hym, and asked hym whether he sawe ought? And he loked vp, and sayde: I see the men, for I see them walke, as they were trees. After that, he put his handes agayne vppon his eyes, and made hym see. And he was restored to his syght, and sawe euery man clearely. And he sent hym home to his house, saying: Neither go into the towne, nor tell it to any in the towne.

And Jesus went out, and his disciples, into the townes that long to the citie called Cesarea Philippi. And by the way he asked his disciples, saying: Whom do men say that I am? And they aunswered: Some say that thou art John Baptist, some say Helias, and some, one of the prophetes. And he saide vnto them: But whom say ye that I am? Peter aunswered, & saide vnto him: Thou art very Christe. And he charged them, that they shoulde tell no man of it.

Mat.xvj.c. Luk.ix.c. John.vj.g.

D And he began to teache them, howe that the sonne of man must suffer many thynges, & shoulde be reproued of the Elders, & of the hye Priestes and Scribes, and be kylled, and after three dayes ryse agayne. And he spake that saying openly. And Peter toke him aside, and began to chyde hym. Then he turned about, and loked on his disciples, and rebuked Peter, saying: Go after me Sathan. For thou sauourest not the thynges of God, but the thynges of men.

Mat.xvj.d. Luk.ix.c. and.xiij.f.

And he called the people vnto hym, with his disciples also, and saide vnto them: Whosoeuer wyll folow me, let him forsake him selfe, and take vp his crosse, and folowe me. For who-

whosoeuer wyll saue his lyfe, shall lose it: But whosoeuer shall lose his lyfe, for my sake & the Gospels, the same shall saue it. For what shall it profite a man, if he should wynne all the worlde, and lose his owne soule? Or els, what shall a man geue, to redeeme his soule agayne? Whosoeuer therfore shalbe ashamed of me, and of my wordes, among this adulterous and sinfull generation, of hym shall the sonne of man be ashamed also, when he commeth in the glorie of his father, with the holy Angels.

The Notes.

a. Alwayes the fleshe is afrayde to lacke: but they that be desirous of Gods trueth, and geue them selues to godlynesse, can neuer lacke.

b. By the leauen of Herode, he vnderstandeth the doctrine of the Saducees, whiche dyd denie both the immortalitie of the soule, and also the resurrection of the dead. Their doctrine dyd Herode & all his court imbrace. They were also called Herodians, which beleued and taught, that Herode was the Messias.

¶ The. ix. Chapter.

The transfiguration. The lunatike is healed. The disputation who should be the greatest. Offences are forbydden.

Mat.xvij.a. Luk.ix.d.

AND he sayde vnto them: Verely I say vnto you, there be some of them that stand here, which shal not taste of death, tyll they haue sene the kyngdome of God come, with power.

And after sixe dayes, Jesus toke Peter, James, and John, & led them vp into an hye mountayne, out of the way, alone, and he was transfigured before thē. And his rayment dyd shyne, & was made very whyte, euen as snowe: so whyte, as no fuller can make vpon the earth. And there appeared vnto them Helias, with Moses, and they talked with Jesu. And Peter answered, and sayde to Jesu: Maister, here is good beyng for vs, let vs make also, three tabernacles, one for thee, one for Moses, and one for Helias: and yet he wyst not what he sayde, for they were afrayde. And there was a cloude that shadowed them, and a voyce came out of the cloude, saying: This is my deare sonne, heare hym. And sodenlye they loked rounde about, and

Math.xij.d. Luk.ix.d. Mark.j.b.

a* and sawe no man, more then Jesus only, with them.

And as they came downe from the hyll, he charged them, that they should tell no man what b* they had sene, tyll the sonne of man were risen from death againe. And they kept that saying with them, & demaunded one of another, what the rysyng from death agayne, should meane? And they asked hym, saying: Why then say the Scribes, that Helias must first come? He aunswered, and sayde vnto them: Helias verely shall first come, and restore all thynges. And also, the sonne of man, as it is written, shall suffer many thynges, and shalbe set at naught. But I saye vnto you, that Helias is come, and they haue done vnto hym whatsoeuer pleased them, as it is written of hym. B

Mala.iiij.a. Esai.liij.b. Math.xij.b. Luk.ix.e.

And he came to his disciples, and saw much people about them, and the Scribes disputing with them. And straightway all the people, when they beheelde hym, were amased, and ran to hym, & saluted hym. And he asked the Scribes: What dispute ye with them? And one of the company aunswered, and sayde: Maister, I haue brought my sonne vnto thee, whiche hath a dumbe spirite, and whensoeuer he taketh hym, he teareth hym, and he foometh, and gnasheth with his teeth, and pyneth away: and I spake to thy disciples, that they shoulde cast hym out, and they coulde not.

Mat.xvij.e. Luk.ix.e.

He aunswered hym, and sayde: O generation without sayth, howe long shall I be with you? howe long shall I suffer you? Bryng hym vnto me. And they brought hym vnto hym. And assoone as the spirite sawe hym, he tare hym, and he fell downe on the grounde, wallowyng, and fomyng. And he asked his father, how long it is ago sence this hath happened hym? And he saide, of a chylde: and oft tymes casteth hym into the fire, and also into the water, to destroy hym: But yf thou canst do any thyng, haue mercy on vs, and helpe vs. And Jesus sayde vnto hym: If thou couldest beleue, all thynges are possible to hym that beleueth. And strayghtway the father of the chylde cryed with teares, saying: Lorde, I beleue, helpe myne vnbeliefe. C

When Jesus sawe, that the people came runnyng together vnto hym, he rebuked the foule spirite, saying vnto D

him:

him: Thou dumbe and deafe spirite, I charge thee come out of hym, and enter no more into hym. And the spirite cryed, and rent hym sore, and came out. And he was as one that had ben dead, insomuch that many sayde, he is dead. But Jesus caught his hande, and lyft him vp, and he arose. And when he was come into the house, his disciples asked hym secretely: Why coulde not we cast hym out? And he sayde vnto them: This kynde can by none other meanes come foorth, but by prayer and fastyng.

E And they departed thence, & toke their iourney thorowe Galilee, and he would not that any man shoulde haue knowen it. For he taught his disciples, & saide vnto them: The sonne of man shalbe deliuered into the handes of men, and they shall kyll hym, and after that he is kylled, he shal aryse agayne the thirde daye. But they wyst not what that saying meant, and were afrayde to aske hym. And he came to Capernaum, and when he was come to the house, he asked them: What was it that ye disputed betwene you by the way? And they held their peace. For by the way, they reasoned among them selues, who shoulde be the chiefest. And he sate downe, and called the twelue vnto hym, and sayde to them: If any man desire to be first, the same shalbe last of all, and seruaunt vnto all. And he toke a chylde, and set hym in the middes of them, and toke him in his armes, and sayde vnto them: Whosoeuer receaueth any such a chyld in my name, receaueth me. And whosoeuer receaueth me, receaueth not me, but hym that sent me.

Mat. xvj.c. Luk.ix.c.

Math.18.a Luk.ix.f.

F John aunswered hym, saying: Maister, we saw one casting out deuyls in thy name, which foloweth not vs, and we forbad hym, because he foloweth vs not. But Jesus sayde: Forbyd hym not. (* For there is no man (yf he do a miracle in my name) that can lyghtlye speake euyll of me. For whosoeuer is not agaynst vs, is on our part. And whosoeuer shall geue you a cuppe of water to drynke, for my names sake, because ye belong to Christe, verily I say vnto you, he shall not lose his rewarde. And whosoeuer shall offend one of these litle ones that beleue in me, it were better for hym, that a mylstone were hanged about his necke, and

and that he were caſte into the ſea.

Wherfore, yf thy hand offende thee, cut it of. It is better for thee, to enter into lyfe, maymed, then hauyng two handes, go into hell, into fyre that neuer ſhalbe quenched, G
where theyr worme dieth not, and the fyre neuer goeth out. Lykewyſe, yf they foote offend thee, cut it of. For it is better for thee, to go halt into lyfe, then hauyng two feete, to be caſt into hell, into fyre that neuer ſhalbe quenched, where theyr worme dieth not, and the fyre neuer goeth out. Euen ſo, yf thyne eye offende thee, plucke it out. It is better for thee, to go into the kyngdome of God with one eye, then hauing two eyes, to be caſt into hel fyre, where their worme dyeth not, and the fyre neuer goeth out.

Euery man therefore ſhalbe ſalted with fyre, and euery ſacrifice ſhalbe ſeaſoned with ſalte. Salte is good, but yf the ſalte be vnſauery, what ſhall ye ſalt therwith? See that ye haue ſalte in your ſelues, and haue peace among your ſelues, one with another. Leuit.ij.d. Luk.xiiij.a.

¶ The Notes.

a. In this, that Jeſus after the departyng of Moſes and of Helias, is ſene alone, it is to be noted, that the lawe beyng by Chriſtes death remoued, and the prophecies fulfylled, we ought onely to haue a reſpect vnto Chriſte, the onely begotten ſonne of God, our ſauiour and redeemer.

b. Chriſte forbyddeth his Apoſtles to tell foorth the viſion, afore his ryſing agayne from death, leſte when men ſhould ſee him to be crucified, of whom ſo excellente and glorious thynges were ſpoken, they ſhoulde therwith be offended, hauyng his apoſtles in deriſion, for tellyng of ſuche thynges.

c. He that doth not withſtande the Goſpell, nor let the preachyng of it, but rather doth fauour it, and willeth it to be ſet foorth, ſufferyng him ſelfe to be taught and rebuked by it, though that he doth not folowe Chriſte in all thynges, yet ought we not to counte hym for an ennemie, but much rather for a frende. Chriſte ſayeth in the tenth Chapter of Matthewe: He that is not with me, is agaynſt me. But that ſaying is nothing contrary vnto this, where he ſayth: He that is not agaynſt vs, is with vs. For in the tenth of Matthewe, he ſpeaketh of open blaſphemers, and haters of the trueth.

¶ The. x. Chapter.

Of diuorcement. The ryche man queſtioneth with Chriſte. Of the ſonnes of Zebedee. Barthimeus the blynde man.

AND he roſe from thence, and went into the coaſtes of Jurie, through the region that is beyonde Jordan. And the people reſorted vnto him a freſhe, and as he was wont, he taught them agayne. And the Phariſees came, and aſked hym a queſtion: whether it were lawfull for a man, to put awaye his wyfe, to proue A Mat.xix.a.

Deu.xxiij a Mat.xix.a. hym. And he aunswered, & sayd vnto them: what did Moses byd you do? And they sayde: Moses suffred to wryte a testimoniall of diuorsement, and to put her awaye. And Jesus aunswered, and sayd vnto them: For the hardnesse of your heartes, he wrote this precept vnto you. But at the begin-

Gene.ij.d. i.Cor.vi.d. Math.v.e. and.xix.a. ning of the creation, God made them man and woman. And for this thynges sake, shall man leaue his father and mother, and byde by his wife, and they twayne shalbe one flesshe. So then are they now not twayne, but one flesshe. Therfore what God hath coupled, let not man seperate.

And in the house, his disciples asked him agayne of that matter. And he saide vnto them: whosoeuer putteth away his wyfe, and marieth another, breaketh wedlocke to her-

B warde. And if a woman forsake her husband, and be maried to another, she committeth adultrye. And they brought

Mat.xix.b. Luk.18.d. chyldren to him, that he shoulde touche them. And his disciples rebuked those that brought them. But when Jesus sawe that, he was displeased and sayd to them: Suffre the chyldren to come vnto me, & forbyd them not: [a*] For of suche is the kyngdome of God. Verely I saye vnto you: Whosoeuer shall not receaue the kyngdome of God as a chylde, he shall not enter therin. And he toke them vp in his armes, and put his handes vpon them, and blessed them.

Mat.xix.b. Luk.18.c. And when he was come into the way, there came one runnyng, and kneeled to hym, and asked hym: Good maister, what shall I do, that I may inherite eternall lyfe? Jesus sayde to hym: Why callest thou me good? There is [b*] no man good but one, whiche is God. Thou knowest the commaundementes: Breake not matrimonie, kyll not, steale not, beare no false witnesse, defraude no man, honour thy

C father and mother. He aunswered and sayde to him: Maister, all these I haue obserued from my youth. Jesus beheld hym, and had fauour to hym, and sayde vnto hym: One thing is lackyng vnto thee. Go and sell all that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come and folowe me, and take vp the crosse. But he was discomforted with that saying, and went awaye mournyng, for he had great possessions.

And

And Jesus looked rounde about, and sayde vnto his disciples: What an hard thyng is it for them that haue riches, to enter into the kingdome of God. And his disciples were astonied at his wordes. But Jesus aunswered agayne, and D
sayde vnto them: Chyldren, howe harde is it for them, that trust in ryches, to enter into the kyngdome of God? It is easier for a camell, to go thorowe the eye of a nedle, then for a ryche man to enter into the kyngdome of God. And they were astonied out of measure, saying betwene themselues: Who then can be saued? Jesus looked vppon them, and sayde: With men it is vnpossible, but not with God, Zach.8.b.
for with God all thynges are possible.

And Peter began to say vnto him: Lo, we haue forsaken all, and haue followed thee. Jesus aunswered and sayde: Mat.xix.e.
Verily I say vnto you, there is no man that forsaketh house Luk.xix.f.
or brethren, or systers, or father, or mother, or wyfe, other chyldren, or landes, for my sake, and the Gospelles, whiche shall not receaue an hundred folde, nowe in this life, houses
and brethren, and systers, and mothers, and chyldren, and E
landes, with persecutions: and in the worlde to come, eternall lyfe. Many that are fyrste, shalbe last, and the last, first.
And they were in the waye goyng vp to Hierusalem. And Jesus went before them, and they were amased, and as they followed, were afrayde.

And Jesus toke the. xii. agayne, and began to tell them, Mat.xvij.c
what thynges shoulde happen vnto hym. Beholde, we go and.xxvi.c.
vp to Hierusalem, and the sonne of man shalbe deliuered Luk.xviij.f.
vnto the hye Priestes, and vnto the Scribes, and they shall condempne him to death, and shall delyuer him to the Gentyles, and they shall mocke him, and scourge hym, and spyt vpon hym, and kyll hym. And the thyrde day, he shall ryse agayne.

And then James and John, the sonnes of Zebedee, came vnto him, saying: Maister, we would that thou shouldest do for vs, whatsoeuer we desire. And he said vnto them: What woulde ye I shoulde do vnto you? And they sayde to hym: Graunt vnto vs, that we may syt, one on thy ryght hand, and the other on thy left hand, in thy glory. But Jesu

sayd vnto them: Ye wote not what ye aske. Can ye drynke of the cup that I shall drynke of, and be baptized in the baptisme, that I shalbe baptized in? And they sayde vnto hym: That we can. Jesus sayde vnto them: Ye shall drinke of the
F cup that I shall drynke of, and be baptized with the baptisme, that I shalbe baptized in, but to sit on my ryght hande, and on my lefte hande, is not mine to geue, but to them, for whom it is prepared.

And when the. x. hearde that, they began to disdayne
Mat.xx.d. at James and John. But Jesus called them vnto hym, and sayde to them: Ye knowe, that they whiche seeme to beare rule among the Gentiles, raigne as lordes ouer them, and they that be great among them, exercise auctoritie ouer them. So shall it not be among you: but whosoeuer of you wyll be great among you, shalbe your minister, and whosoeuer will be chiefe, shalbe seruaunt vnto all. For euen the sonne of man, came not to be ministred vnto, but to minister, and to geue his lyfe for the redemption of many.

G And they came to Hierico. And as he went out of Hierico with his disciples, & a great numbre of people, Barthimeus the sonne of Timeus, whiche was blynde, sate by the hye wayes syde beggyng. And when he hearde, that it was
Mat.xx.d. Luk.18.g. Jesus of Nazareth, he began to crye, and to saye: Jesus the sonne of Dauid, haue mercye on me. And manye rebuked him, that he should holde his peace. But he cryed the more a great deale, thou sonne of Dauid, haue mercy on me. And Jesus stoode styll, and commaunded hym to be called. And they called the blynde, saying vnto hym: Be of good comfort, ryse, he calleth thee. And he threwe awaye his cloke, and rose, and came to Jesus. And Jesus aunswered, and sayd vnto hym: what wilt thou that I do vnto thee? The blinde said vnto him: Maister, that I might see. And Jesus sayde vnto hym: Go thy waye, thy fayth hath saued thee. And by and by he receaued his sight, and folowed Jesus in the waye.

The Notes.

a. Unto such as chyldren be, doth the kyngdome of God pertayne, therfore ought children to be brought vnto Christe, not onely by baptisme, whiche is the seale of the kyngdome of heauen, but also by godly education and bryngyng vp.

b. The.xix. Chapter of Matthewe, shall certifie thee in this thyng.

¶ The

¶ The. xi. Chapter.

Chriſte rydeth to Hieruſalem. The fygge tree dryeth vp. The byers and ſellers are caſt out of the temple. The Phariſees queſtion with Chriſte.

AND when they came nye to Hieruſalem, vnto Bethphage and Bethanie, beſides mount Oliuete, he ſent foorth two of his diſciples, A ſayd vnto them: Go your wayes into the towne, that is ouer againſt you. And aſſoone as ye be entred into it, ye ſhall fynde a colte bounde, wheron neuer man ſate: loſe hym, and bryng hym. And yf any man saye vnto you: why do ye ſo? Say, that the Lord hath nede of him, and ſtraightwaye he wyll ſende hym hyther. And they went their way, and founde a colte, tyed by the doze without, in a place where two wayes met, and they looſed hym. And certayne of them that ſtoode there, ſayd vnto them: what do ye looſing the colte? And they ſayde vnto them, euen as Jeſus had commaunded them. And they let them go. And they brought the colt to Jeſus, and caſte theyr garmentes on hym, and he ſate vppon hym. And many ſpread theyr garmētes in the way. Other cut downe braunches of the trees, and ſtrawed them in the way. And they that went before, and they that followed, cried, ſaying: Hoſanna. Bleſſed be he, that commeth in the name of the Lorde. Bleſſed be the kyngdome, that commeth in the name of hym, that is Lord of our father Dauid, Hoſanna in the hyeſt.

A Mat.xxi.a. Luk.xix.e.

B Iohn.xij.b

And the Lorde entred into Hieruſalem, and into the temple. And when he hadde loked rounde about, vppon all thynges, and nowe the euentide was come, he went out vnto Bethanie, with the twelue. And on the morow, when they were come out from Bethanie, he hungred, and ſpied a fygge tree a farre of, hauing leaues, and went to ſee whether he might fynde any thyng theron. But when he came therto, [a] * he founde nothyng but leaues, for the tyme of fygges was not yet. And Jeſus aunſwered, and ſayde to it: Neuer man eate fruite of thee hereafter, whyle the worlde ſtandeth. And his diſciples hearde it.

Mat.xxi.b.

And they came to Hieruſalem. And Jeſus went into the C

Luk.xix.g. Iohn.ij.c. temple, and began to cast out the sellers and byers in the temple, and ouerthrewe the tables of the money chaungers, and the stooles of them that solde doues, and woulde not suffer, that any man should carry a vessell thorowe the temple. And he taught, saying vnto them: Is it not written? My house shalbe called the house of prayer, vnto all Esay.lvj.c ij.Reg.8.c Iere.vij.c. nations? But ye haue made it a denne of theeues.

And the Scribes and hye Priestes hearde it, and sought howe to destroy hym. For they feared hym, because all the Mat.xxj.b. people marueyled at his doctrine. And when euen was come, Iesus went out of the citie. And in the morning as they passed by, they sawe the figge tree dryed vp by the rootes. And Peter remembred, and said vnto him: Maister behold the figge tree whiche thou cursedst, is wythered away. And Iesus aunswered, and sayde vnto them: Haue confidence in God. Verily I say vnto you, that whosoeuer D shall say vnto this mountayne: Take awaye thy selfe, and Mat.xxi.c. Iohn.xvi.c cast thy selfe into the sea, and shall not wauer in his heart, but shall beleue, those thynges which he sayth, shall come to passe, whatsoeuer he sayth, shalbe done to him. Therfore I say vnto you: whatsoeuer ye desire when ye pray, beleue that ye shal haue it, and it shalbe done vnto you. And when ye stand and pray, forgeue, yf ye haue any thing against any man, that your father also, whiche is in heauen, may forgeue you your trespasses.

Luk.xx.a. Mat.xxi.c. And they came agayne to Hierusalem. And as he walked in the temple, there came to hym the hye Priestes, and the Scribes, and the Elders, and sayde vnto him: By what aucthoritie doest thou these thynges? and who gaue thee this aucthoritie, to do these thynges? Iesus aunswered, and sayde vnto them: I wyll also aske of you a certayne thyng, and aunswere ye me, and I wyll tell you, by what aucthoritie I do these thinges. The baptisme of Iohn, Mat.xxi.c. was it from heauen, or of men? Aunswere me. And they thought in them selues, saying: If we shal say from heauē, he wyll saye, why then dyd ye not beleue hym? But yf we shall saye of men, then feare we the people. For all men counted Iohn, that he was a very prophete. And they aunswered,

aunſwered, and ſayde vnto Jeſu: We can not tell. And Jeſus aunſwered, and ſayde vnto them: Neyther wyll I tell you, by what aucthoꝛitie I do theſe thynges.

¶ The Notes.

a. This the Euangeliſt dyd adde, therby to declare that Chriſte dyd not come to the fygge tree foꝛ to eate, but to preſigurate and ſignifie ſomethyng. He ſayth therfoꝛe, that he is an hungred, that ſo he myght take therby an occaſion, to teache ſpirituall thynges. By the tree then, that hath leaues only, and not fruit, hypocriſie and faygned fayth is ſignified, ſhadowed, and betokened.

¶ The. xii. Chapter.

The vyneyarde is let out. Geue to Ceaſar, that belongeth to Ceaſar. Of the Saducees, of the doctour of law, hypocrites muſt be eſchewed, the offeryng of the pooꝛe wydowe.

AND he began to ſpeake vnto them in ſimilitudes. A certayne man planted a vyneyard, and compaſſed it with an hedge, and digged a wynepꝛeſſe, and buylt a towꝛe in it, and let it out to hyꝛe vnto huſbandmen, and went into a ſtraunge countrey. And when the tyme was come, he ſent to the tenauntes a ſeruaunt, that he myght receaue of the tenauntes of the fruit of the vineyarde. And they caught hym, and beat hym, and ſent hym awaye emptie. And agayne, he ſent vnto them another ſeruaunt, and at hym they caſt ſtones, and brake his head, and ſent hym awaye all to reuyled. And agayne, he ſent another, and hym they kylled, and manye other, beatyng ſome, and kyllyng ſome. A Mat.xxi.b. Eſay.v.a.

Yet hadde he one ſonne whom he loued tenderlye, hym alſo he ſent at the laſte vnto them, ſaying: They will reuerence my ſonne. But the tenauntes ſayde amongſt themſelues: This is the heyꝛe, come let vs kyll hym, and the inheritaunce ſhalbe ours. And they toke him, and kylled him, and caſt him out of the vineyarde. What ſhall then the loꝛd of the vineyarde do? He will come & deſtroy the tenauntes, and let out the vineyarde to other. Haue ye not read this ſcripture? The ſtone which the buylders dyd refuſe, is made the chiefe ſtone in the coꝛner? This was done of the Loꝛde, and is marueylous in our eyes. And they went about to take hym, but they feared the people. Foꝛ they perceaued, that he ſpake that ſimilitude agaynſt them. And they left hym, and went theyꝛ way. Mat.xxi.b. Gen.37.d. Luk.xx.c. Pſal.117.c Mat.xxi.d.

Mat.xxij.b Luk.xx.d. B And they sent vnto hym certayne of the Pharisees, and of Herodes seruauntes, to take hym in his wordes. And as soone as they were come, they sayde vnto him: Maister, we knowe that thou art true, and carest for no man, for thou considerest not the degree of men, but teachest the way of God truely: Is it lawfull to pay tribute to Ceasar, or not? Ought we to geue, or ought we not to geue? And he vnderstoode theyr simulatiõ, and sayd vnto them: Why tempt ye me? Bring me a peny, that I may see it. And they brought. And he sayde vnto them: a* Whose is this ymage and superscription? And they sayde vnto hym, Ceasars. And Jesus aunswered, and sayde vnto them: Then geue to Ceasar, Rom.xiij.b that which belongeth to Ceasar, and to God, that whiche Mat.xxij.c perteyneth to God. And they marueyled at hym.

Then came the Saducees vnto hym, whiche saye, there is no resurrection. And they asked hym, saying: Maister, Mat.xxij.a Luk.xx.d. Moses wrote vnto vs, yf any mans brother dye, and leaue Deu.xxv.b his wife behinde him, and leaue no chyldren, that then his brother shoulde take his wyfe, and rayse vp seede vnto his brother. There were seuen brethren, and the fyrst toke a wyfe, and when he dyed, lefte no seede behinde hym. And the second toke her, and dyed, neyther left any seede. And the third like wyse. And seuen had her, and left no seede behind them. Last of all, the wyfe dyed also. In the resurrection then, when they shall ryse agayne, whose wyfe shal she C be of them? For seuen had her to wyfe. Jesus aunswered, and sayd vnto them: Are ye not therfore deceaued, because ye vnderstande not ỹ scriptures, neither the power of God? For when they shall ryse agayne from death, they neyther marry, nor are married, but are as the Angels, whiche are in heauen. As touchyng the dead, that they shall ryse agayne: Haue ye not read in the booke of Moses, howe in Exod.iij.b. the bushe God spake vnto hym, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the lyuyng. Ye are therefore greatly deceaued.

Mat.xxij.d And there came one of the Scribes, that had heard them disputyng together, and perceaued that he had aunswered them

them well, and asked him: which is the first of all the commaundementes? Jesus aunswered him: The first of all the commaundementes, is. Heare Israell: The Lord our God, is one Lorde. And thou shalt loue the Lorde thy God with al thy heart, and with al thy soule, and with all thy minde, and with all thy strength. This is the first cõmaundement. And the seconde is lyke vnto this: Thou shalt loue thy neighbour as thy selfe. There is none other commaundement greater then these.

Exod.xx.a. Deut.vi.a. Leui.xix.d. Mat.xxij.d Rom.xiij.c. Gala.v.b.

And the Scribe sayd vnto hym: well maister, thou hast said the trueth, that there is one God, & that there is none but he. And to loue him with all the heart, and with al the minde, and with all the soule, and with al the strength, and to loue his neyghbour as him selfe, is a greater thing, then all burnt offeringes and sacrifices. And when Jesus sawe that he aunswered discretely, he sayde vnto hym: Thou art not farre from the kyngdome of God. And no man after that, durst aske him any question.

And Jesus aunswered and sayd, teaching in the temple: howe say the Scribes, that Christe is the sonne of Dauid? For Dauid him selfe, inspired with the holy ghost, said: The Lorde sayd to my Lorde, sit on my right hande, till I make thine enemies thy footestoole. Then Dauid him self calleth him Lorde: and by what meanes is he then his sonne? And muche people hearde him gladly.

D

Mat.22.d Psal.cx.a.

And he sayde vnto them in his doctrine: beware of the Scribes, whiche loue to go in long clothyng, and loue salutations in the market places, and the chiefe seates in the synagogues, and to sit in the vppermost rowmes at feastes, and deuour wydowes houses, and that vnder a colour of long praying. These shall receaue greater dampnation.

Mat.22.d

And Jesus sate ouer agaynst the treasurie, and beheld howe the people put money into the treasurie. And many that were riche, cast in much. And there came a certayne poore widowe, and she threwe in two mites, whiche make a farthing. And he called vnto him, his disciples, & sayde vnto them: Verely I say vnto you, that this poore widowe hath caste more in, then all they which haue cast into the treasurie.

rie. For they all dyd cast in, of their superfluitie: but she of her pouertie, did cast in all that she had, euen all her liuing.

The Notes.

a. The ymage of God, is not in the golde, but in man. Therfore golde and siluer, with other ryches, ought to be payde vnto Cesar: but our consciences and soules, ought to be kept cleane vnto the Lorde our God. Chrysost.

¶ The. xiij. Chapter.

The ende of the worlde. The day and the houre is vnknowen.

A Mat.24.a. Luk.xxi.d. AND as he went out of the temple, one of his disciples sayde vnto hym: Maister, see what stones, and what buyldinges are here. And Jesus aunswered and sayde vnto hym: Seest thou these great buyldinges? There shall not be left one stone vpon another, that shall not be throwen downe. And as he sate on mount Oliuete, ouer agaynst the temple, Peter, and James, and John, and Andrewe, asked him secretly: tell vs, when shall these thinges be? and what is the signe when all these thynges shalbe fulfilled? And Jesus aunswered them, and began to say: Take heede lest any man deceaue you. For many shal come in my name, saying: I am Christe, and shall deceaue many.

When ye shall heare of warre, and rumours of warre, be ye not troubled: For suche thinges must nedes be. But the Mat.24.a Luk.xxi.b. ende is not yet. For there shal nation, aryse against nation, and kingdome agaynst kingdome. And there shalbe earthquakes in all quarters, and famishment, and troubles. Joh.xvi.a. These are the beginninges of sorowes. But take ye heede B to your selues. For they shal deliuer you vp to the councels, and into the synagogues, and ye shalbe beaten: yea, and shalbe brought before rulers and kinges for my sake, for a testimoniall vnto them. And the Gospell must first be published Math.x.c. among all nations. But when they leade you, and pre- Luk.xxi.c. sent you, take ye no thought, neyther imagine aforehande, what ye shall say; but whatsoeuer is geuen you at the same time, that speake: For it is not ye that speake, but the holy ghost. Yea, and the brother shall delyuer the brother to death.

death, and the father, the sonne, and the chyldren shall ryse against their fathers and mothers, and shall put them to death. And ye shalbe hated of all men, for my names sake. But whosoeuer shall endure vnto the ende, the same shalbe safe.

Moreouer, when ye see the abhomination of desolation, whereof is spoken by Daniel the prophete, stande where it ought not, let him that readeth, vnderstand. Then let them that be in Iurie, flee to the mountaynes. And let hym that is on the house toppe, not descende downe into the house, neyther enter therin, to fetche any thyng out of his house. And let hym that is in the fielde, not turne backe agayne, vnto the thinges which he left behynde hym, for to take his clothes with hym. Wo shalbe then to them that are with chylde, and to them that geue sucke in those dayes. But pray, that your flight be not in the wynter. For there shalbe in those dayes, suche tribulation, as was not from the beginning of creatures, which God created, vnto this time, neyther shalbe. And except that the Lorde shoulde shorten those dayes, no man shoulde be saued. But for the electes sake, which he hath chosen, he hath shortened those dayes.

Mat. 24.b
Luk.xxi.d.
Danie.ix.g

Mat.24.d

And then, yf any man say to you: lo, here is Christe, lo, he is there, beleue not. For false christes shall ryse, and false prophetes, and shall [a*] shewe miracles and wonders, to deceaue, yf it were possible, euen the elect. But take ye heede: beholde, I haue shewed you all thynges before.

C
Mat.24.b.
Luk.xvij.e

Moreouer, in those dayes, after that tribulation, the Sunne shall ware darke, and the Moone shall not geue her lyght, and the Starres of heauen shall fall, and the powers whiche are in heauen, shall moue. And then shall they see the sonne of man commyng in the cloudes, with great power and glory. And then shall he sende his Angels and shall gather together his elect from the foure wyndes, and from the one ende of the worlde, to the other.

Mat.24.c.
Joel.ij.c.

Dani.vij.c

Learne a similitude of the figge tree. When his braunches are alredy tender, and hath brought foorth leaues, ye knowe that Sommer is neare. So in like maner, when ye see these thynges come to passe, vnderstande, that it is nye, euen

Mat. 24.a
Luk.xxi.f.
D

euen at the dores. Verily I say vnto you, that this generation shall not passe, tyll all these thynges be done. Heauen and earth shall passe, but my wordes shall not passe. But of that day and houre knoweth no man, no, not the Angels whiche are in heauen, neyther the sonne [b*] hym selfe, saue the father onlye.

Take heede, watche, and pray, for ye know not when the time is. As a man which is gone into a straunge countrey, and hath left his house, and geuen auctho*r*itie to his seruauntes, and to euery man his worke, and commaunded
Mat.24.d Luk.xxi.e. the porter to watche. Watche therefore, for ye knowe not when the maister of the house wyll come, whether at euen, or at mydnyght, whether at the cocke crowyng, or in the dawning: lest if he come sodaynly, he shoulde fynde you sleping. And that I say vnto you, I say vnto all men, watche.

The Notes.

a. Howe we shoulde discerne and knowe false miracles and signes, we are sufficiently taught in the.xiij.chap. of Deuter.

b. That is to say, the sonne, in that he is a perfect and a naturall man, knoweth not of that day. For touchyng his godhead, he is equall with the father, and hath a most perfect knowledge of all thynges.

¶ The. xiiij. Chapter.

Marie Magdalene annoynteth Christe. The Easter lambe is eaten. Christe is taken. Peter denieth hym, with many other thynges that were demaunded of Christe.

A The Gospel on the Munday before Easter.

AND after two dayes, folowed Easter, & the dayes of sweete bread. And the hye priestes and the scribes, sought meanes howe they myght take hym by craft, and put hym to
Mat.26.a Luk.xxij.a death. But they sayde, not in the feast day, lest any busines arise among the people.

Mat.26.a Joh*n*.xij.a When he was in Bethanie, in the house of Simon the leper, euen as he sate at meate, there came a woman, hauing an Alabaster box of ointment, called Narde, that was pure and costly, and she brake the box, & powred it on his head. And there were some, that were not content in themselues, and sayd: what neded this waste of oyntment? For it might haue ben solde for more then three hundred pence, and ben geuen vnto the poore. And they grudged agaynst her.

And Jesus sayde, let her be in rest, why trouble ye her?

She

She hath done a good worke on me: For ye haue the poore with you alwayes, and whensoeuer ye wyl, ye may do them good: but me ye haue not alwayes. She hath done that she coulde, she came aforehande to annoynt my body to the buriyng. Verily I say vnto you: wheresoeuer this Gospell shalbe preached throughout the whole worlde, this also, that she hath done, shalbe rehearsed in remẽbraunce of her.

B

Mat.26.h. Luk.xxi.a.

And Judas Iscariot, one of the twelue, went away vnto the hye Priestes, to betray hym vnto them. And when they hearde that, they were glad, and promysed that they woulde geue hym money. And he sought howe he myght conueniently betray hym.

And the first day of sweete bread, when they offer the paschall lambe, his disciples said vnto him: where wilt thou that we go and prepare, that thou mayest eate the Easter lambe? And he sent foorth two of his disciples, and said vnto them. Go ye into the citie, and there shall a man meete you, bearyng a pitcher of water, folow hym. And whyther soeuer he goeth in, say ye to the good man of the house, the maister sayeth, where is the geast chaumber, where I shall eate the Easter lambe with my disciples? And he wyll shew you a great parlour, paued and prepared, there make redye for vs. And his disciples went foorth, and came to the citie, and founde as he had sayde vnto them, and made redye the Easter lambe.

C

Mat.26.b. Luk.xxii.b Iohn.xiij.c

And at euen he came with the twelue. And as they sate at borde and ate, Jesus sayd: Verily I say vnto you, that one of you shall betray me, which eateth with me. And they began to mourne, and to say to hym one by one: is it I? And another sayd: is it I? He aunswered and sayde vnto them: It is one of the twelue, and the same that dyppeth with me in the platter. The sonne of man goeth, as it is written of him: but wo be to that man, by whom the sonne of man is betrayed. Good were it for him, if that man had neuer ben borne.

And as they did eate, Jesus toke bread, a* blessed, brake, & gaue to them and sayd: Take, eate, this is my body. And he toke

toke the cup, gaue thankes, and gaue it to them, and they al dranke of it. And he sayde vnto them: This is my blood of the newe Testament, which is shed for many. Verily I say vnto you, I wyll drinke no more of the fruite of the vyne, vntyll that day, that I drinke it newe in the kyngdome of God. And when they had sayde grace, they went out to mount Oliuete.

And Iesus sayde vnto them: All ye shalbe offended, be-
Mat.26.c. Luk.xxij.d Joh.xvj.d. cause of me this nyght. For it is wrytten, I wyll smyte the shepheard, and the sheepe shalbe scattered. But after that I am rysen agayne, I wyll go into Galilee before you. Peter sayde vnto him. And though all men shoulde be offended, yet woulde not I. And Iesus sayd vnto him: Verily I say vnto thee, this day, euen in this nyght, before the cocke crowe twyse, thou shalt denye me thryse. And he spake boldlier no, yf I shoulde dye with thee, I wyll not denye thee. Likewise also sayde they all.

D
Mat.26.d. And they came into a place named Gethsemani. And he sayde to his disciples: Sit ye here, whyle I go apart, and pray. And he toke with hym, Peter, James, and John, and he began to ware abashed, and to be in an agonie, and said vnto them: My soule is heauy, euen vnto the death, tary here and watch. And he went forth a litle, and fell downe on the ground, and prayed, that if it were possible, the houre
Mat.26.d. Luk.xxij.e. might passe from him. And he said: Abba father, al thinges are possible vnto thee, take away this cup from me. Neuertheless, not that I will, but that thou wylt be done.

And he came and founde them slepyng, and sayde to Peter: Simon, slepest thou? Couldest not thou watche with me one houre? watche ye, and pray, lest ye enter into temptation, the spirite is redye, but the flesshe is weake. And a-
E gayne, he went away & prayed, and spake the same wordes. And he returned, and founde them aslepe agayne, for their eyes were heauy, neither wyst they what to aunswere him. And he came the thirde tyme, and sayde vnto them: slepe henceforth, and take your ease, it is inough. The houre is come: beholde, the sonne of man is delyuered into the

handes

handes of sinners. Ryse vp, let vs go. Lo, he that betrayeth me, is at hande.

And immediatly, whyle he yet spake, came Judas, one of the twelue, and with hym a great number of people, with swordes and staues, from the hye Priestes, and Scribes, and Elders. And he that betrayed him, had geuen them a generall token, saying: whomsoeuer I do kysse, he it is, take him, and leade him away warely. And assoone as he was come, he went straightway to hym, and sayde vnto hym: maister, maister, and kissed him. And they laide their handes on hym, and toke him. And one of them that stoode by, drue out a sworde, and smote a seruaunt of the hye Priest, and cut of his eare.

And Jesus answered and sayde vnto them: ye be come out, as vnto a theefe, with swordes and with staues, for to take me. I was dayly with you in the temple teaching, and ye toke me not: but that the scriptures should be fulfilled. And they all forsoke him, and ranne away. And there folowed him a certaine young man, clothed in linnen vpon the bare, and the young men caught him, and he left his linnen, and fled from them naked. And they led Jesus away to the hyest Priest of all: and to him came al the hye Priestes, and the Elders, and the Scribes. And Peter folowed hym a great way of, euen into the palace of the hye priest, and sate with the seruauntes, and warmed him selfe at the fyre. F

And the hye preistes, and all the councell, sought for witnesse agaynst Jesu, to put hym to death, and founde none. For many bare false witnesse agaynst hym, but their wytnesse agreed not together. And there arose certayne, and brought false witnesse against him, saying: We hearde hym say, I wil destroy this temple made with handes, and within three dayes, I wyll buylde another, made without handes. But their witnesse agreed not together. Mat.26.f. Luk.xxij.f. Joh.xviij.b

And the hye priest stoode vp amongst them, and asked Jesus, saying: Answerest thou nothing? How is it that these beare witnes against thee? And he held his peace, and answered nothing. Agayne, the hye priest asked hym, and sayd vnto

G vnto hym: Art thou Christe the sonne of the blessed? And Jesus said, I am: And ye shall see the sonne of man sit on the right hande of power, & come in the cloudes of heauen. Then the hye preist rent his clothes, and sayd: what neede we any further of witnesse? Ye haue heard blasphemie, what thinke ye? And they all gaue sentence, that he was worthy of death. And some began to spit at him, & to couer his face, and to beate him with fistes, and to say vnto hym, arede vnto vs. And the seruaunts bufeted him on the face.

Mat.26.g. Luk.xxij.k. Joh.xviij.c And as Peter was beneath in the palace, there came one of the wenches of the hye preist, and when she sawe Peter warmyng him selfe, she looked on hym, and sayde: wast not thou also with Jesus of Nazareth? And he denyed it, saying: I knowe hym not, neyther wote I what thou sayest. And he went out into the porche, and the cocke crewe. And a damsell sawe hym, and againe began to say to them that stoode by, this is one of them. And he denyed it agayne. And anone after, they that stoode by, said againe to Peter: surely thou art one of them, for thou art of Galilee, and thy speach agreeth therto. And he began to curse, and to sweare, saying: I know not this man of whom ye speake. And agayne the cocke crewe, and Peter remembred the worde that Jesus sayd vnto hym, before the cocke crowe twyse, thou shalt denye me thryse, and began to wepe.

Mat.26.g. Luk.xxij.g

The Notes.

a. To blesse, is not to make a crosse, but rather to geue thankes, as he hym selfe doth expounde by and by, when he speaketh of the cuppe. Agayne, where Marke vseth this worde blessed, Matthew, Luke, and Paule do say, he gaue thankes, both in the Greke, and in the Latin.

¶ The. xv. Chapter.

The passion of Christe. Of his death and buriall.

A The Gospel on the Tuesday before Easter.

AND anone in the dawnyng, the hye prieste helde a cauncell, with the Elders, and the Scribes, and the whole congregation, and bounde Jesus, and led hym away, and deliuered him to Pilate. And Pilate asked him: art thou the kyng of the Jewes? And he aunswered, and sayd vnto hym: thou sayest it. And the hye prieste accused him of many thinges. Wherfore, Pylate asked

Mat.27.a. Luk.xxiij.a Joh.xviij.c

ked him againe, saying: Aunswerest thou nothing? Behold howe many thynges they lay vnto thy charge. Jesus yet aunswered neuer a worde, so that Pilate marueyled. Mat.xxvij. b Luk.xxij. b.

At that feast, Pilate was wont to deliuer at their pleasure a prisoner, whomsoeuer they woulde desire. And there was one, named Barrabas, which lay bounde with them that made insurrection, and in the insurrection committed murder. And the people called vnto hym, and began to desire, accordyng as he had euer done vnto them. Pilate aunswered them, and sayde: Wyl ye that I loose vnto you the kyng of the Jewes? For he knewe, that the hye prestes had delyuered hym of enuye. But the hye prestes had moued the people, that he shoulde rather delyuer Barrabas vnto them. And Pilate aunswered agayne, & sayde vnto them: What wyll ye then, that I do with hym, whom ye call the kyng of the Jewes? And they cryed agayne: Crucifie hym. And Pilate sayde vnto them: What euyll hath he done? And they cryed the more feruently, crucifie hym. And so Pilate, wyllyng to content the people, loosed them Barrabas, and deliuered Jesus, when he had scourged him, for to be crucified. And the souldyers ledde hym away into the common hall, and called together the whole multitude, and they clotehd him with purple, and they platted a Mat.xxvij.d Luke.xxiij.c. B

crowne of thornes, and crowned hym withall, and began to salute hym, hayle kyng of the Iewes. And they smote hym on the head with a reede, and spat vppon hym, & kneelyng downe, worshypped hym.

And when they had mocked hym, they toke the purple of hym, and put his owne clothes on hym, & ledde hym out, to
Math.27.d. Luk.xxiij.c. crucifie hym. And they compelled one that passed by, called Simon, of Cyrene (which came out of the fielde, and was father to Alexander and Rufus) to beare his crosse. And they brought hym to a place named Golgotha (which is by interpretation, the place of dead mens skulles) and they gaue hym to drynke, wyne, myngled with mirrhe, but he receaued it not.

C And when they had crucified hym, they parted his garmentes, castyng lottes for them, what euery man shoulde haue. And it was about the thirde houre, and they crucified him. And the title of his cause was written, The Kyng of the Iewes. And they crucified with him two theeues, the one on the ryght hande, and the other on his lefte. And the scripture was fulfylled, which sayth: He was counted
Esay.liij.d. among the wicked.

And they that went bye, rayled on hym, waggyng their
Math.27.e. Luk.xxiij.c. heades, and saying: A wretche, that destroyest the temple, and buyldest it in three dayes, saue thy selfe, & come downe from the crosse. Likewise also mocked hym the hie priestes among them selues, with the scribes, and sayde: he saued other men, hym selfe he can not saue. Let Christe the king of Israel nowe descende from the crosse, that we maye see, and beleue. And they that were crucified with him, checked hym also.

And when the sixth houre was come, darknes arose ouer
D all the earth, vntyll the nynth houre. And at the nynth
Psal.xxi.a. houre, Iesus cryed with a loude voyce, saying, Eloi, Eloi, lamasabacthani, whiche is, if it be interpreted, My God, my God, why hast thou forsaken me? And some of them that stoode by, when they hearde that, sayde: Behold he calleth for Helias. And one ran, & filled a sponge full of vineger, & put it on a rede, & gaue him to drink, saying: let him alone,

let

let vs see whether Helias wyll come and take hym downe.
But Jesus cryed with a loude voyce, & gaue vp the ghost. And the vayle of the temple dyd rent in two peeces, from the toppe to the bottome. And when the Centurion, which stoode before hym, sawe that he so cryed, and gaue vp the ghost, he sayde: Truely this man was the sonne of God. There were also women, a good way of, beholdyng hym, among whom was Marie Magdalene, & Marie the mother of James the litle, and of Joses, and Marie Salome, which also, when he was in Galilee, folowed hym, and ministred vnto him, and many other women which came vp with hym vnto Hierusalem.

And nowe, when nyght was come (because it was the euen that goeth before the Sabboth) Joseph of Aramathia, a noble councelour, which also loked for the kingdome of God, came, and went in boldly vnto Pilate, and begged the body of Jesu. And Pilate marueyled that he was alredie dead, and called vnto hym the Centurion, and asked of hym whether he had ben any whyle dead? And when he knew the trueth of the Centurion, he gaue the body to Joseph. And he bought a linnen cloth, and toke hym downe, and wrapped hym in the linnen cloth, and layde hym in a tombe that was hewen out of a rocke, and roulled a stone vnto the doore of the sepulchre. And Marie Magdalene, and Marie Joses, behelde where he was layde.

¶ The. xvi. Chapter.

Christe is rysen agayne, and appeared to the Apostles, to whom he committeth the preachyng of the Gospell.

AND when the Sabboth day was past, Marie Magdalene, and Marie Jacobi, and Salome, bought odours, that they myght come & annoynt hym. And early in the mornyng, the next daye after the Sabboth day, they came vnto the sepulchre, whē the sunne was risen: and they said one to another, who shal roule vs away the stone

A Math. 28. a. Luk. xxiiij. c. John. xx. a.

from the doore of the sepulchree: And when they loked, they sawe howe the stone was roulled awaye, for it was a very great one.

B And they went into the sepulchre, and sawe a young man sitting on the ryght side, clothed in a long whyte garment, and they were abaished. And he sayde vnto them: Be not afrayde. Ye seke Jesus of Nazareth, which was crucified. He is rysen, he is not heare. Behold the place where they put hym. But go your way, and tell his disciples, and Peter, he wyll go before you into Galilee, there shall ye see hym, as he saide vnto you. And they went out quickly, and fledde from the sepulchre, for they trembled, and were amased: neyther sayde they any thyng to any man, for they were afrayde.

Math.28.a Luk.xxiiij.a

C When Jesus was rysen, the morowe after the Sabboth day, he appeared first to Marie Magdalene, out of whom he cast seuen deuyls. And she went & tolde them that were with hym, as they mourned and wept. And though they hearde that he was alyue, & had appeared to her, yet they beleued it not. After that, he appeared vnto two of them in a straunge figure, as they walked and went into the countrey. And they went, and tolde it to the remnaunt. And they beleued them neither.

Luk.xxiiij.b

After

After that, he appeared vnto the eleuen, as they ſate at meate, and caſt in their teeth their vnbeliefe and hardneſſe of heart, becauſe they beleued not them which had ſene him after his reſurrection. And he ſaide vnto them: Go ye into all the worlde, & preache the glad tidinges to all creatures, he that [a*] beleueth, and is baptized, ſhalbe ſaued: but he that beleueth not, ſhalbe dampned.

D The Goſpell on Aſſentiõ day.

And theſe tokens ſhall folowe them that beleue. In my name they ſhall caſt out deuyls, and ſhall ſpeake with newe tongues, and ſhall kyll ſerpentes. And yf they drynke any deadly thyng, it ſhall not hurt them. They ſhall laye their handes on the ſicke, and they ſhall recouer.

So then, when the Lorde had ſpoken vnto them, he was receaued into heauen, & ſate hym downe on the right hand of God. And they went forth, and preached euery where. And the Lord wrought with them, & confirmed the worde with miracles that folowed.

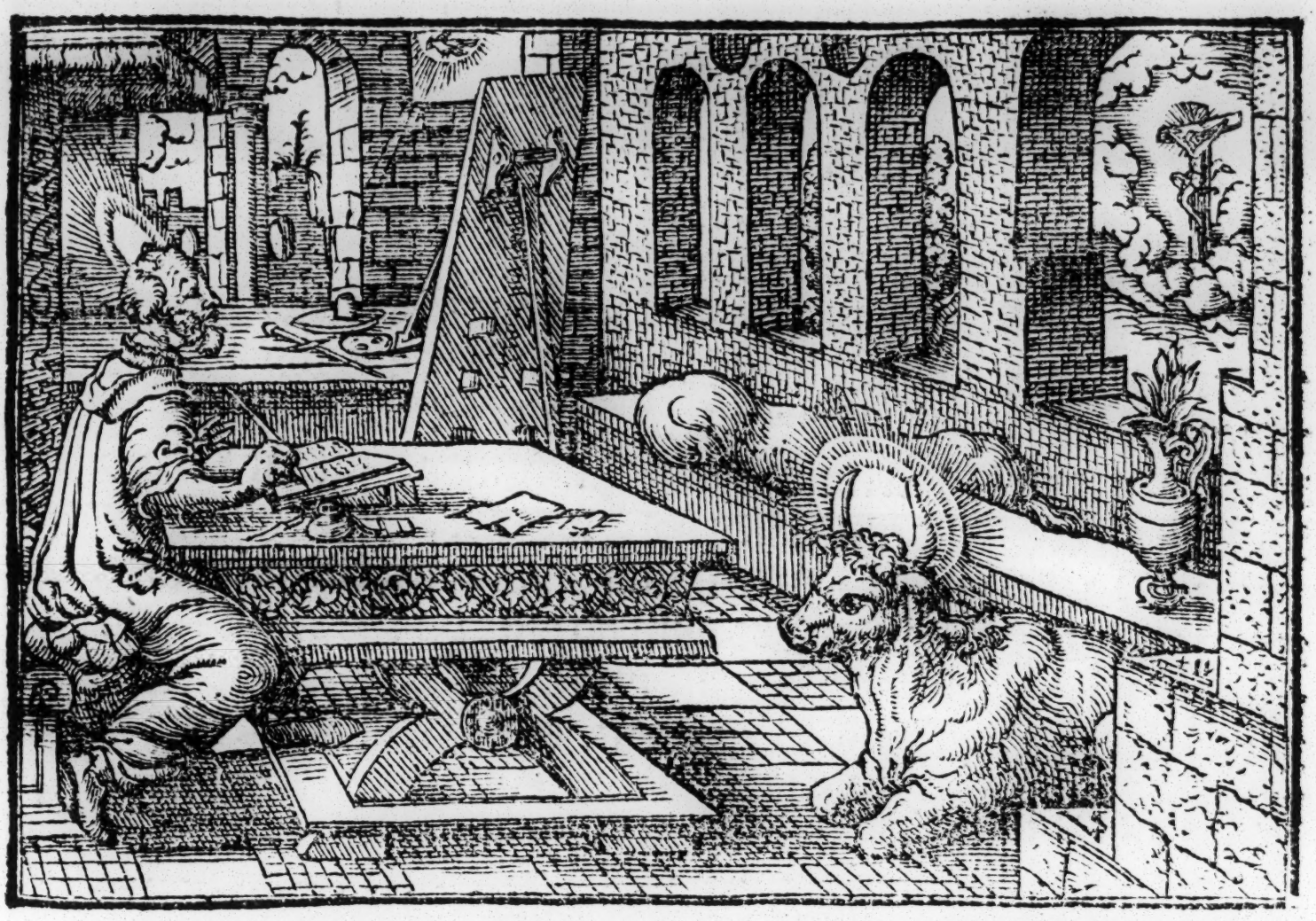
The Notes.

a. When we depart out of this worlde, eyther we beleue, or we do not beleue. If we beleue (I ſpeake not here of that dead fayth, which is without workes) we are ſaued: If we beleue not, we are condempned.

¶ Here endeth the Goſpell of Saint Marke.

The lyfe of the Euangeliſte Saint Luke.

Set foorth by S. Hierome.



LUke, beyng a phiſition of Antiochia (as his owne wrytynges do teſtifie) was not ignorant of the Grcke tongue, a folower of Paule, and his companyon in all his peregrination: he dyd write a Goſpell, whereof the ſame Paule ſpeaketh, on this wyſe. We haue ſent with hym a brother, whoſe prayſe is in the Goſpell, throughout all the congregations. And, to the Coloſſenſes: Luke the phiſition, our moſt welbeloued, ſaluteth you. And, to Tymothe: Luke is with me alone. He dyd alſo ſet foorth an other goodly booke, intituled, the Actes of the Apoſtles: the hyſtorie wherof, doth continue vnto the .ij. yeres that Paule ſoiourned at Rome, that is to ſay, vnto the fourth yere of Nero. Wherby we do vnderſtande, that the booke was made in the ſame citie. Therfore, we do recken the goyng about of Paule and Thecla, and all the whole fable of the baptiſme of Leo, among the Apocriphes Scriptures. For, howe coulde it be, that Luke, beyng neuer from the company of the Apoſtles, among all his other actes, ſhoulde not haue knowen this? But alſo, Tertullian, which was next vnto that tyme, wryteth, that a certayne Elder in Aſia, beyng a fauourer of Paule the Apoſtle, was conuinced before John, that he was the aucthour of the booke, and confeſſed that he had done it for the loue that he bare vnto Paule, and that therfore the booke dyd peryſhe. Some ſuſpect, that whenſoeuer Paule in his epiſtles doth ſay (accordyng to my Goſpell) he meaneth of Lukes booke: And that Luke dyd not onlye learne his Goſpell of Paule (which had not ben bodyly with Chriſte) but alſo of the other Apoſtles. Which thyng, he doth hym ſelfe declare in the begynnyng of his booke, ſaying: As they delyuered vnto vs, which from the begynnyng haue both ſeene their ſelues, and haue ben miniſters of the word. Therfore, he dyd write the Goſpell, euen as he dyd heare: But he dyd ſet foorth the actes of the Apoſtles, as he had ſeene. He lyued .lxxxiij. yeres, hauyng no wyfe. He was buryed in Achaia: Out of the whiche Achaia, his bones, with the reliques of S. Andrew the Apoſtle, were tranſlated to Conſtantinopolis, in the .xx. yere of Conſtantius the Emperour.

The Gospell by Saint LVKE.

FOrasmuch, as many haue taken in hande, to compyle a treatise of those thinges which are surely knowen among vs, euen as they declared them vnto vs, which from the begynnyng sawe them their selues, and were ministers at the doyng: I determined also, assoone as I had searched out diligently all thynges from the begynnyng, that then I woulde wryte vnto thee good Theophilus, that thou myghtest knowe the certaintie of those thinges wherof thou art informed.

¶ The first Chapter.

The conception and byrth of Iohn the Baptist. The conception of Christe. The thankfull songues of Marie and Zacharie.

THere was in the dayes of Herode the kyng of Iurie, a certayne prieste, named A
a* Zacharias, of the course of Abia, & his wyfe was of the daughters of Aaron, & her name was Elizabeth. Both were perfect before God, and walked in all the lawes and ordinaunces of the Lorde, that no man coulde fynde fault with them. And they had no chylde, because that Elizabeth was baren, and both were well stricken in age.

And it came to passe, as he executed the priestes office before God, as his course came in order (accordyng to the custome of the priestes office) his lot was to burne incense. And he went into the temple of the Lorde, and the whole multitude of the people were without in prayer, whyle the incense was a burnyng. And there appeared vnto hym an Angel of the Lorde, standyng on the ryght syde of the aulter of incense. And when Zacharias sawe hym, he was abashed, and feare came on hym.

But the Angel said vnto him: Feare not Zacharie, for thy B
prayer is hearde, and thy wyfe Elizabeth shall beare thee a Gen.xviij.b
sonne, and thou shalt call his name Iohn, and thou shalt haue ioy and gladnesse, and many shal reioyce at his birth.

For he shalbe great in the sight of the Lord, and shal neither drinke wyne, nor strong drinke. And he shalbe b* fylled with the holy ghost, euen from his mothers wombe, and many of the chyldren of Israel, shall he turne to their Lord God. And he shall go before hym, in the spirite and power of Helias, to tourne the heartes of the fathers to the chyldren, and the vnbeleuers, to the wysedome of the iust men, to make the people redy for the Lorde.

And Zacharias sayde vnto the Angell: Whereby shall I knowe this? For I am olde, and my wyfe well stricken in yeres. And the Angell aunswered and sayde vnto hym: I am Gabriel that stande in the presence of God, and am sent to speake vnto thee, and to shewe thee these glad tydynges. And beholde, thou shalt be dumbe, & not be able to speake, vntyll the day that these thynges be performed, because thou beleuedst not my wordes, whiche shalbe fulfylled in their season.

And the people wayted for Zacharias, & marueyled that he taryed in the temple. And when he came out, he coulde not speake vnto them, and they perceaued that he had sene a vision in the temple. And he beckened vnto them, and remayned speacheles.

C And it fortuned, assoone as the tyme of his office was out, he departed home into his owne house. And after those dayes, his wyfe Elizabeth conceaued, and hyd her selfe fyue monethes, saying: This wyse hath God dealt with me, in the dayes wherein he loked on me, to take from me my rebuke among men.

The Gospel onthe Annunciation.

And in the sixth moneth, the Angel Gabriel was sent from God, vnto a citie of Galilee, named Nazareth, to a virgin, spoused to a man, whose name was Joseph, of the house of Dauid, & the virgins name was Marie. And the Angel went in, vnto her, and sayd: Hayle full of grace, the Lorde is with thee, blessed art thou among women.

Esay.vij.c. Math.j.d

And when she sawe him, she was abashed at his saying, & cast in her mynde, what maner of salutation that should be. And the angel saide vnto her: Feare not Marie, for thou hast founde grace with God. Lo, thou shalt conceaue in thy wombe,

wombe, & shalt beare a sonne, and shalt cal his name Jesus. He shalbe great, and shalbe called the sonne of the hyest. And the Lorde God shall geue vnto hym, the seate of his father Dauid, and he shal raigne ouer the house of Jacob for euer, and of his kyngdome shalbe none ende. Mic.iiij.c. Dani.vij.g

Then sayde Marie vnto the Angell: How shall this be, seyng I knowe not a man? And the Angell aunswered and sayd vnto her: The holy ghost shall come vpon thee, and the power of the hyest shall ouershadowe thee: Therefore also that holy thyng which shalbe borne, shalbe called the sonne of God. And beholde, thy cosyn Elizabeth, she hath also conceaued a sonne in her olde age, and this is her sixth moneth, which was called baren: for with God, shall nothing be vnpossible. And Marie sayde: Beholde the handmayden of the Lorde, be it vnto me euen as thou hast sayde. And the Angell departed from her. D Esai.vij.b.

And Marie arose in those dayes, & went into the mountaynes with haste, into a citie of Jurie, and entred into the house of Zacharie, & saluted Elizabeth. And it fortuned, as Elizabeth hearde the salutation of Marie, the babe sprong in her belly. And Elizabeth was fylled with the holy ghost, and cryed with a loude voyce, and sayde: Blessed art thou among women, and blessed is the c* fruite of thy wombe.

And

E And whence happeneth this to me, that the mother of my Lorde shoulde come to me? For lo, assoone as the voyce of thy salutation sounded in myne eares, the babe sprang in my belly for ioy. And blessed art thou that beleuedst: for those thynges shalbe performed, which were tolde thee from the Lorde. And Marie sayde.

Magnificat.

My soule magnifieth the Lorde: and my spirite reioyceth in God d* my sauiour.

For he hath loked on the poore degree of his hande mayden: For beholde from hence foorth, shall all generations call me blessed.

Because, he that is myghtie, hath done to me great thynges, and holy is his name.

And his mercie is on them that feare hym, throughout all generations.

He sheweth strength with his arme, he scattereth them that are proude, in the imigination of their heartes.

He putteth downe the myghtie from their seates, and exalteth them of low degree.

He filleth the hungry with good thynges, and sendeth away the rich emptie.

He remembreth mercy, and helpeth his seruaunt Israel.

Euen as he promised to our fathers, Abraham, and to his seede for euer.

F And Marie abode with her about a three monethes, and returned agayne to her owne house. *Gen. xxij.c.*

The gospel on S. Iohn baptistes day.

Elizabethes tyme was come, that she shoulde be deliuered, and she brought foorth a sonne. And her neighboures, and her cosins hearde tell how the Lorde had shewed great mercie vpon her, and they reioyced with her.

And it fortuned the eyght day, they came to circumcise the chylde, and called his name Zacharias, after the name of his father. And his mother aunswered and sayd: not so, but he shalbe called John. And they sayde vnto her. There is none of thy kynne, that is named with this name. And they made signes to his father, how he woulde haue hym called. And he asked for writyng tables, and wrote, saying: his name is John. And they marueyled all. And his mouth

was

was opened immediatly, and his tongue also, and he spake, laudyng God. And feare came on all them that dwelt nye vnto them. And all these sayinges were noysed abroade throughout all the hyll countrey of Jurie, and all they that hearde them, layde them vp in their heartes, saying: What maner chylde shall this be? And the hande of the Lorde was with hym.

And his father Zacharias was filled with the holy ghost, and prophecied, saying.

G

Benedictus.

Blessed be the Lorde God of Israel, for he hath visited and redeemed his people. *Gene.1.d.*

And hath raysed vp an horne of saluation vnto vs, in the house of his seruaunt Dauid.

Euen as he promised by the mouth of his holy prophetes, which were since the worlde began. That we shoulde be saued from our enemies, and from the handes of all that hate vs.

To fulfyll the mercie promised to our fathers, and to remember his holy couenaunt.

And to performe the othe which he sware to our father Abraham, for to geue vs. *Gen.xxij.c.*

That we, delyuered out of the handes of our enemies, myght serue hym without feare, all the dayes of our lyfe,

in

in holynes and ryghteousnes before hym.

And thou chylde shalt be called the prophete of the hyest, for thou shalt go before the face of the Lorde, to prepare his wayes.

And to geue knowledge of saluation vnto his people, for the remission of synnes.

Through the tender mercie of our God, wherby the day spryng from an hye, hath visited vs.

To geue lyght to them that sate in darkenes, and in the shadowe of death, and to guyde our feete into the way of peace.

And the chylde grewe, and wared strong in spirite, and was in wildernes, tyl the day came, when he shoulde shewe hym selfe vnto the Israelites.

The Notes.

a. Zacharie was a priest, and walked in all the preceptes and commaundementes of God without blame: and yet he had a wyfe. Therfore wyues do not let, but that we may both please and serue God, in this our ministerie.

b. Sith that childzen may be fylled with the holy ghost, euen in their mothers wombe, who can forbyd them to be baptized? For Saint Peter sayeth: who can forbyd these folkes to be baptized with water, syth that they haue receaued the holy ghost as well as we? Act. x. Agayne Paule sayeth. He that hath not the spirite of Christe, is not his. But the chyldzen are Christes, they then haue the spirite of Christe, and so ought to be baptized.

c. Christe coulde not haue ben the fruite of the virgins wombe, if he had not taken the substaunce of his body, of her substaūce, & that by the mightie operation of the holy ghost.

d. Though the blessed virgin was that chosen vessel of God, appoynted afore the foundations of the worlde were layde, for to bryng foorth the sauiour of mankynde, and therfore was replenished with all heauenly grace: yet notwithstandyng, doth she acknowledge Christe to be her sauiour.

¶ The.ii. Chapter.

The byrth and circumcision of Christe. Howe he was receaued into the temple. Howe Simeon and Anna prophecie of hym. And howe he was founde in the temple among the doctours.

A The gospell on Christemas day.

AND it chaunced in those dayes, that there went a commaundement from August the Emperour, that all the worlde shoulde be tared. And this fyrst taxing was made, when Syrenius was lieftenaunt in Syria. And euery man went vnto his owne citie to be tared.

And

And Joseph also ascended from Galilee, out of a citie called Nazareth, into Jurie, vnto the citie of Dauid, which is called Bethlehem, because he was of the house & linage of Dauid, to be taxed with Marie his spoused wyfe, which was with chylde. i.Reg. xx.b.

And it fortuned, that whyle they were there, her tyme was come, that she shoulde be delyuered. And she brought foorth her first begotten sonne, and wrapped hym in swadlyng clothes, and layde hym in a manger, because there was no rowme for them in the Inne. Math.j.b.

And there were in the same region, sheepheardes, abydyng in the fielde, and watchyng their flocke by nyghte. And lo, the Angell of the Lorde stoode harde by them, and the bryghtnes of the Lorde shone rounde about them, and they were sore afrayde. But the Angell sayde vnto them: Be not afrayde. For beholde, I bryng you tidinges of great ioy, that shall come to all the people. For vnto you is borne this day, in the citie of Dauid, a sauiour, which is Christe the Lorde. And take this for a signe: ye shall fynde the childe swadled, and layde in a manger. And straightway there was with the Angell, a multitude of heauenly souldiers, laudyng God, and saying: Glorie to God on hye, and peace on the earth, and vnto men good wyll. B

And

The Gospel on neweyeres day.

And it fortuned, that assoone as the Angels were gone away from them, into heauen, the shepheardes sayd one to another: let vs go euen now vnto Bethlehem, and see this thyng that is happened, which the Lord hath shewed vnto vs. And they came with haste, and founde both Marie and
C Joseph, and the babe layde in a manger. And when they had sene it, they published abrode the saying whiche was tolde them of that same chylde. And all that heard it, wondred at those thynges whiche were tolde them of the sheepheardes. But Marie kept all those sayinges, and pondered them in her heart. And the shepheardes returned, praysyng and laudyng God, for all that they had heard & seene, euen as it was tolde vnto them.

Gen.xvij.c

And when the eyght day was come, that the childe should be circumcised, his name was called Jesus, which was named of the Angel, before he was conceaued in the wombe.

Leuit.xij.d. 1.Reg.j.c. The gospel on the Purification.

And when the tyme of their purification (after the [a*] law of Moses) was come, they brought hym to Hierusalem, to present him to the Lorde (as it is written in the lawe of the Lorde, euery man chylde that first openeth the matrix, shalbe called holy to the Lorde) and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doues, or two young pi-

Exo.xiij.a. Nu.viij.g.

D

gions.

gions. And behold, there was a man in Hierusalem, whose name was Simeon. And the same man was iust, & godly, and longed for the consolation of Israel, and the holy ghost was in hym. And an aunswere was geuen hym of the holy ghost, that he should not see death, before he had seene the Lordes Christ. And he came by inspiration into the temple.

And when the father and mother brought in the chylde Iesus, to do for him after the custome of the lawe, then toke he hym vp in his armes, and sayde. Leui.xij.d.

Lorde, nowe lettest thou thy seruaunt depart in peace, accordyng to thy worde. *Nunc dimittis.*

For myne eyes haue seene thy saluation.

Which thou hast prepared before the face of all people.

A lyght to lyghten the Gentiles, and the glory of thy people Israel. E

And his father and mother marueyled at those thynges, which were spoken of him. And Simeon blessed them, and sayde vnto Marie his mother: beholde, this chylde is appoynted to be the fall and risyng agayne of many in Israel, and for a signe which is spoken agaynst. And moreouer, the sworde shall pearce thy soule, that the thoughtes of manye heartes may be opened. Esai.xlix.b. Act.xiij.g.

And

And there was a prophetisse, one Anna, the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had lyued with an husband seuen yeres, from her virginitie. And she had ben a wydowe about fourscore & foure yeres, which went neuer out of the temple, but serued God, with fastynges, and prayers, nyght and day. And the same came foorth that same houre, and prayed the Lord, & spake of hym, to all that loked for redemption in Hierusalem.

And assoone as they had performed all thynges, accordyng to the lawe of the Lorde, they returned into Galilee, to their owne citie Nazareth. And the chylde grewe, and waxed strong in spirite, and was fylled with wisdome, and the grace of God was with hym.

The Gospel on the i. sunday aft. twelfe day. Exod. xij. c.. Leui. xxiij. a

And his father and mother went to Hierusalem euery yere, at the feast of Easter. And when he was. xii. yere olde, they went vp to Hierusalem, after the custome of the feast. And when they had fulfylled the dayes, as they returned home, the childe Jesus bode styl in Hierusalem, vnknowing to his father & mother. For they supposed he had ben in the company, and therfore came a dayes iourney, & sought him among their kinsefolke & acquayntaunce. And when they found him not, they went backe againe to Hierusalem, and sought hym. And it fortuned, after three dayes, that they

founde

founde hym in the temple, sittyng in the middes of the doctours, both hearing them, and posyng them. And all that heard him, marueyled at his vnderstanding and aunswers.

And when they sawe hym, they were astonied. And his mother sayd vnto hym: Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee, sorowyng. And he sayde vnto them: How is it that ye sought me? wist ye not that I must go about my fathers businesse? And they vnderstode not that saying, that he spake to them. And he went with them, and came to Nazareth, and was obedient to them. But his mother kept all these sayinges in her heart. And Jesus increased in wysedome, and age, and in fauour with God and men. Mark.i.c. Luk.iiij.c.

¶ The Notes.

a. Christe was subiect vnto the lawe, and in all thynges obeyed the lawe, that so he should delyuer vs from the tyrannie and curse of the lawe, and also thereby to geue vs an example, that we (though we be made free by hym, from the curse therof,) ought to be obedient vnto all ordinaunces and lawes.

¶ The. iii. Chapter.

The preachyng, baptisme, and prysonment of John. The baptisme of Christe, and a rehearsall of the generation of the fathers.

A N the fiftene yere of the raigne of Tiberius the Emperour, Pontius Pilate being lieftenaunt of Jurie, & Herode beyng Tetrarche of Galilee, and his brother Philip Tetrarch in Jturea, and of the region of Traconites, and Lisania the Tetrarch of Abiline (when Anna and Cayphas were the hye Priestes) the word of God came vnto John, the sonne of Zacharias in the wildernesse. And he came into all the coastes about Jordan, preachyng the baptisme of repentaunce, for the remission of sinnes, as it is wrytten in the booke of the sayinges of Esaias the prophete, which sayth: The voyce of one crying in wyldernesse, prepare the waye of the Lorde, make his pathes straycht. Euerye valley shalbe fylled, and euerye mountayne and hyll, shalbe brought lowe. And croked thynges shalbe made straight, and the rough wayes, shalbe made smoth, and all flesche shall see the saluation of God. Mat.iij.c. Esay.xl.a. John.i.c.

B Then sayde he to the people, that were come to be baptized of hym: O generation of vypers, who hath taught you
Math.iij.d to flee from the wrath to come? Bryng foorth therfore due fruites of repentaunce, and begyn not to saye in your selues, we haue Abraham to our father. For I saye vnto you, that God is able of these stones, to rayse vp chyldren vnto Abraham. Nowe also is the axe layde vnto the roote of the
Math.iij.d trees, so that euery tree, whiche bryngeth not foorth good fruite, is hewen downe, and cast into the fyre.

And the people asked hym, saying: What shal we do then? And he aunswered, and sayde vnto them: He that hath two coates, let him parte with him that hath none, and he that hath meate, let hym do lykewyse.

C Then came there publicans also to be baptized, and sayd
Actes.ij.f. vnto him: Maister, what shal we do? And he said vnto them: Require no more then that which is a*appointed vnto you,

The souldiers likewyse demaunded of hym, saying: And what shall we do? And he sayde vnto them: Do violence to no man, neyther trouble any man wrongfully, but be content with your wages.

As the people were in a doute, and al men mused in their heartes of John, whether he were very Christe. John aunswered, and sayde to them all: I baptize you with water, but one stronger then I commeth, whose shoe latchet I am not worthy to vnloose: He wyll baptize you with the holy ghost, and with fyre. Whiche hath his fanne in his hande, and wyll pourge his floore, and will gather the corne into his barne, but the chaffe wyl he burne with fyre, that neuer shalbe quenched. And many other thynges in his exhortation preached he vnto the people.

D Then Herode the Tetrarche (when he was rebuked of
Math.iij.c. Mark.i.b. him for Herodias his brother Philippes wyfe, and for all the euyls whiche Herode had done) added this aboue all, and layde John in prison.

And it fortuned as all the people receaued baptisme (that Jesus also beyng baptized, and praying) the heauen was opened, and the holye ghost came downe in a bodyly shape lyke a doue vpon him, and a voyce came from heauen, saying:

saying: Thou art my deare sonne, in thee do I delyte.

And Jesus hym selfe began to be about thyrtie yere of E
age, being as men supposed, the sonne of Joseph: Which was
the sonne of Heli, which was the sonne of Mathat, whiche
was the sonne of Leui, whiche was the sonne of Melchi,
whiche was the sonne of Janna, whiche was the sonne of
Joseph, which was the sonne of Matatthias, whiche was
the sonne of Amos, whiche was the sonne of Naum, which
was the sonne of Hesli, whiche was the sonne of Nagge,
whiche was the sonne of Maath, whiche was the sonne of
Matathias, which was the sonne of Semei, which was the
sonne of Josech, which was the sonne of Juda, which was
the sonne of Joanna, which was the sonne of Rhesia, which
was the sonne Zorobabel, whiche was the sonne of Sala F
thiel, which was the sonne of Neri, which was the sonne of
Melchi, which was the sonne of Addi, which was the sonne
of Cosam, which was the sonne of Helmadam, which was
the sonne of Her, which was the sonne of Jesu, which was
the sonne of Heliezer, whiche was the sonne of Jorim,
which was the sonne of Matthia, whiche was the sonne of
Leui, whiche was the sonne of Simeon, whiche was the
sonne of Juda, which was the sonne of Joseph, which was
the sonne of Jonam, whiche was the sonne of Heliachim,
whiche was the sonne of Melea, whiche was the sonne of
Menam, which was the sonne of Mathathan, which was
the sonne of Nathan, which was the sonne of Dauid, which
was the sonne of Jesse, which was the sonne of Obed, which G
was the sonne of Booz, whiche was the sonne of Salmon,
whiche was the sonne of Naallon, which was the sonne of
Aminadab, which was the sonne of Aram, which was the
sonne of Esrom, whiche was the sonne of Phares, whiche
was the sonne of Juda, which was the sonne of Jacob, which
was the sonne of Isaac, which was the sonne of Abraham,
which was the sonne of Tharra, whiche was the sonne of
Nachor, whiche was the sonne of Saruch, whiche was the
sonne of Ragau, whiche was the sonne of Phalec, whiche
was the sonne of Heber, whiche was the sonne of Sala,
whiche was the sonne of Cainan, whiche was the sonne of

Arpharat, whiche was the sonne of Sem, whiche was the sonne of Noe, which was the sonne of Lamech, which was the sonne of Mathusala, whiche was the sonne of Enoch, whiche was the sonne of Jareth, whiche was the sonne of Malalehel, whiche was the sonne of Cainan, whiche was the sonne of Enos, whiche was the sonne of Seth, whiche was the sonne of Adam, whiche was the sonne of God.

The Notes.

a. By these that come vnto John, we learne to be content with our stipendes and salaries, in what office soeuer we be, and that whatsoeuer we take beside, it is bribery. And also here we be taught, where to learne our duetie, that is, of Gods worde.

¶ The. iiii. Chapter.

Jesus is led into the wyldernes, and fasteth all the tyme of his temptation, ouercommeth the deuyll, goeth into Galilee, preacheth at Nazareth and Capernaum, the Jewes despyse hym, the deuyls knowledge him, he commeth into Peters house, healeth his mother in lawe, and doth great miracles.

A Mat.iiij.a. Mark.i.b.

Esus then full of the holy ghost, returned from Jordan, and was caried of the spirite into wildernes, and was fourtie dayes tempted of the deuyll. And in those dayes ate he nothyng. And when they were ended, he afterward hungred. And the deuyll sayd vnto hym: If thou be the sonne of God, commaunde this stone, that it be made bread. And Jesus aunswered hym, Deu.viij.a saying: It is wrytten, man shall not lyue by bread onlye, but by euery worde of God.

And the deuyll toke hym into an hye mountayne, and shewed hym all the kyngdomes of the worlde, euen in the twincklyng of an eye. And the deuyll sayde vnto hym: All this power wyll I geue thee, euery whit, and the glory of them, for that is deliuered to me, and to whomsoeuer I wil, I geue it: If thou therfore wylt worshyppe me, they shalbe all thyne. Jesus aunswered him, and sayde: Hence from me Satan. For it is wrytten: Thou shalt honour the Lord thy God, and him onely thou shalt serue.

B And he caried hym to Hierusalem, and set him on a pinnacle of the temple, and said vnto him: If thou be the sonne of God, cast thy selfe downe from hence. For it is wrytten: He shall geue his Angels charge ouer thee, to kepe thee, and

in

in theyr handes they shall beare thee, lest at any tyme thou dashe thy foote agaynst a stone. And Jesus aunswered, and sayd to hym, It is sayd: Thou shalt not tempt the Lord thy God. And assoone as the deuyll had ended all his temptations, he departed a* from hym for a season. Deut.vi.c.

And Jesus returned by the power of the spirite into Galilee, and there went a fame of hym throughout all the region round about. And he taught in theyr synagogues, and was commended of all men. Mat.iiij.c. Mark.i.c.

And he came to Nazareth, where he was noursed, and (as his custome was) went into the synagogue on the Sabboth daye, & stoode vp for to reade. And there was deliuered vnto hym the booke of the prophete Esaias. And when he had opened the booke, he founde the place, where it was wrytten: The spirite of the Lorde vpon me, because he hath annoynted me, to preache the Gospell to the poore he hath sent me, and to heale the broken hearted, to preache deliueraunce to the captiue, and syght to the blynd, and freely to set at libertie, them that are bruised, and preache the acceptable yeare of the Lorde. Mat.xiij.b Mar.vi.a. Esay.lxi.a.

And he closed the booke, and gaue it againe to the minister, and sate downe. And the eyes of al that were in the synagogue were fastned on hym. And he began to saye vnto them: This daye is this scripture fulfylled in your eares. And all bare hym witnesse, and wondered at the gracious wordes, whiche proceaded out of his mouth, and sayde: Is not this Josephs sonne? D

And he sayde vnto them: Ye maye very well saye vnto me this prouerbe: Physition, heale thy self. Whatsoeuer we haue hearde done in Capernaum, do the same here likewise in thyne owne countrey. And he sayd: Verylye I saye vnto you: No Prophete is accepted in his owne countrey.

But I tell you of a trueth, manye wydowes were in Israel in the dayes of Helias, when heauen was shut three yeres and sixe monethes, when great famishement was throughout all the lande, and vnto none of them was Helias sent, saue into Sarepta, beside Sidon, vnto a woman that was a wydowe. And manye lepers were in E iij.Re.18.b Jacob.v.d. iij.Reg.v.d

Israel, in the tyme of Heliseus the Prophete, and yet none of them was made cleane, sauing Naaman of Syria.

And as many as were in the synagogue, when they heard that, were fylled with wrath, and rose vp, and thrust hym out of the citie, and ledde him euen vnto the edge of the hyl, wheron their citie was buylt, to cast him downe headlong. But he went his waye euen thorowe the myddes of them,

Mat.viij.d. Mar.vi.a. and came downe into Capernaum, a citie of Galilee, & there taught them on the Sabboth dayes. And they were astonied at his doctrine, for his preaching was with power.

F And in the synagogue there was a man, which had a spirite of an vncleane deuil, and cryed with a loude voyce, saying: Let me alone, what hast thou to do with vs, thou Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, euen the holye of God. And Iesus rebuked hym, saying: Hold thy peace, and come out of him. And when the deuyll had throwen him in the middes of them, he came out of him, and hurt him not. And feare came on them all, and they spake among them selues, saying: What maner a thing is this? For with auctoritie & power he commaundeth the foule spirites, and they come out? And the fame of him spred

Mat.viij.d Mark.i.c. abrode, thorow out al places of the countrey round about.

And he rose vp, and came out of the synagogue, and entred into Simons house. And Simons mother in law was taken with a great feuer, and they made intercession to hym for her. And he stoode ouer her, and rebuked the feuer, and it lefte her. And immediatly she arose, and ministred vnto them.

G When the sunne was downe, al they that hadde sicke taken with diuers diseases, brought them vnto hym, and he layde his handes on euery one of them, and healed them. And deuils also came out of many, crying and saying: Thou art Christe the sonne of God. And he rebuked them, and suffered them not to speake, for they knew that he was Christ.

Mark.i.b. ij.b. As soone as it was day, he departed and went away into a desert place, and the people sought him, and came to him, and kept hym that he should not departe from them. And he sayde vnto them: I muste to other cities also preache

the

the kyngdome of God, for therfore am I sent. And he preached in the synagogues of Galilee.

¶ The Notes.

a. If at any tyme we ouercome Sathan, through the grace geuen vs of God, let vs not therfore be proude, or thynke that we are without all perill: but rather let vs be circumspect and ware. For Sathan will come vpon vs againe, as he dyd vpon Christe, whom (after he had ben ouercommed by hym) he tempted many wayes by his symmes.

¶ The. v. Chapter.

Christe preacheth in the shyppe. The disciples forsake all, and folowe him. He cleanseth the leaper. Healeth the man of the paulsey. Calleth Matthewe the customer: and eateth with open synners.

IT came to passe (as the people preased vpon hym, to heare the word of God) that he stode by the lake of Gennezaret: and sawe two shyppes stande by the lake syde, but the fyshermen were gone out of them, and were washyng theyr nettes. And he entred into one of the shyppes (whiche perteyned to Simon) and prayed hym that he woulde thrust out a litle from the lande. And he sate downe, and taught the people out of the shyppe.

A The gospel on the v. sunday after Trinitie. Mar. iiij. a.

When he hadde lefte speakyng, he sayde vnto Simon: Launche out into the depe, and let slyppe your nettes to make a draught. And Simon answered, and sayd to hym:

B Maister, we haue laboured all nyght, and haue taken nothyng. Neuerthelater, at thy commaundement I wyll lose foorth thy net. And when they had so done, they inclosed a great multitude of fyshes. But theyr nette brake, and they beckened to theyr felowes (whiche were in the other shippe) that they should come and helpe them. And they came, and fylled both the shyppes, that they sonke agayne.

When Simon Peter sawe that, he fell downe at Jesus knees, saying: Lorde a* go from me, for I am a sinfull man. For he was vtterly astonied, and all that were with him, at the draught of fyshes which they toke, & so was also James and John, the sonnes of Zebedee, whiche were parteneres with Simon. And Jesus sayde vnto Simon: Feare not, from henceforth thou shalt catche men. And they brought the shyppes to lande, and forsoke all, and folowed hym.

C And it fortuned, as he was in a certayne citie, beholde, there was a man full of leprosie, and when he hadde spyed Jesus, he fell on his face, and besought him, saying: Lorde, yf thou wylt, thou canst make me cleane. And he stretched foorth his hande, and touched hym, saying: I wyll, be thou cleane. And immediatly, the leprosie departed from hym. And he warned hym, that he shoulde tell no man, but that he should go, and shewe hym selfe to the Priest, and offer for his cleansing, accordyng as Moses commaundement was, for a wytnesse vnto them.

Mat.viij.a Mark.i.d.

Leui.xiiij.a

But so much the more went there a fame abrode of him, and muche people came together to heare, and to be healed of him of theyr infirmities. And he kept hym selfe apart in the wyldernesse, and gaue hym selfe to prayer.

Mark.ij.a. D And it happened on a certayne daye, that he taught, and there sate the Pharisees and doctours of lawe, which were come out of al the townes of Galilee, Jurie, & Hierusalem. And the power of the Lord was to heale them. And behold, men brought a man lying in his bedde, whiche was taken with a paulsey, and sought meanes to bryng hym in, and to laye hym before hym. And when they coulde not fynde by what waye they might bring him in (because of the preasse) they went vp on the toppe of the house, and let hym downe

Math.ix.a Mark.ij.a.

throughe the tylyng,bed and all,in the middes before Jesus. And when he sawe theyr fayth, he sayd vnto him: Man,thy sinnes are forgeuen thee: And the Scribes and the Pharisees began to thinke, saying: what felowe is this whiche speaketh blasphemie? who can forgeue sinnes,but god only?

But when Jesus perceaued their thoughtes,he aunswered and sayde vnto them: what thinke ye in your heartes? whether is easier to say, thy sinnes are forgeuen thee? or to say,arise and walke? But that ye may knowe that the sonne of man hath power to forgeue sinnes on earth, he saide vnto the sicke of the paulsey: I say to thee,aryse,take vp thy bed,and go home to thy house. And immediatly he rose vp before them, and toke vp his bed (whereon he lay) and departed to his owne house, prayseng God. And they were all amased,and they lauded God,and were fylled with feare,saying: We haue seene straunge thinges to day. E

And after that,he went forth,and sawe a publicane named Leui, sitting at the receipt of custome, and sayd vnto him: folowe me. And he left all,rose vp, and folowed hym. And Leui made him a great feast at home, in his owne house. And there was a great company of publicanes,and of other that sate at meate with hym. And the Scribes and Pharisees murmured agaynst his disciples, saying: why eate ye and drinke ye with publicanes and sinners? Jesus aunswered & sayd vnto them: They that are whole, nede not of the phisition, but they that are sicke. I came not to call the righteous,but sinners to repentaunce. F Math.ix.a. Mark.ij.b.

Then they sayd vnto him: why do the disciples of Johñ fast often, and pray, and the disciples of the Pharisees also, and thyne eate and drinke? And he sayde vnto them: Can ye make the chyldren of the weddyng fast, as long as the brydegrome is with them? The dayes wyll come, when the brydegrome also shalbe taken away from them: then shall they faste in those dayes. G Mat.ix.b. Mar.ij.c.

Then he spake also vnto them a similitude. No man putteth a peece of a newe garment, into an olde vesture: for yf he do,then breaketh he the newe,and the peece that was taken out of the newe, agreeth not with the olde. Also, no man

man powreth newe wine into olde vessels: For if he do, the newe wine breaketh the vessels, and runneth out it self, and the vessels perishe. But newe wyne, must be powred into newe vessels, and both are preserued. Also, no man that drinketh olde wyne, straightway can away with newe, for he sayeth, the olde is better.

The Notes.

a. They which eyther of simplicitie, or of superstition, or of ignorannce, do thinke them selues vnworthy of gods grace, & so flee from Christe, seeking comfort any other where besides, are like vnto Peter. And also they that make of Christe an ydole, or an earthly tiraunte, whiche would receaue no man mercifully vnto him.

¶ The. vj. Chapter.

He excuseth the disciples that plucke the eares of corne, he healeth the man with the withered hande, choseth his twelue Apostles, maketh a sweete Sermon, and teacheth to do good for euyll.

Mat.xij.a.

A Nd it happened on an after principall Sabboth, that he went through the corne fielde, and that his disciples plucked the eares of corne, and ate, and rubbed them in their hands. And certaine of the Pharisees sayd vnto them: why do ye that, whiche is not lawfull to do on the Sabboth dayes? And Jesus

1.Reg.xxi.a

aunswered them and sayd: Haue ye not read what Dauid did, when he hym selfe was an hungred, and they whiche were with him: howe he went into the house of God, and toke, and ate the shewe bread, and gaue also to them whiche were with him, whiche was not lawfull to eate, but for the Priestes onlye? And he sayd vnto them: The sonne of man is Lorde also of the Sabboth day.

b B And it fortuned in another Sabboth also, that he entred into the synagogue and taught. And there was a man,

Mat.xij.a. Mark.iij.a

whose ryght hande was dryed vp. And the Scribes and Pharisees watched hym, whether he woulde heale on the Sabboth day, that they might finde an accusation against him. But he knewe their thoughtes, and sayde to the man whiche had the withered hande: Ryse vp, and stande forth in the middes. And he arose, and stepped forth. Then sayde Jesus vnto them: I wyll aske you a question. whether is it lawfull on the Sabboth dayes, to do good, or to do euyll:

to

to saue life, or for to destroy it? And he beheelde them all in compasse, and said vnto the man: Stretch foorth thy hand. And he did so, and his hande was restored againe, as whole as the other. And they were fylled full of madnes, and communed one with another, what they might do to Jesu.

C
Mat.xiij.b
Mar.vi.d.
Iohn.vi.a.

And it foortuned in those dayes, that he went out into a mountayne for to pray, and continued al night in prayer to God. And assoone as it was day, he called his disciples, and of them he chose twelue, whiche also he called Apostles, Simon, whom he named also Peter, and Andrew his brother, James and John, Philip and Bartholomewe, Matthewe, and Thomas, James the sonne of Alpheus, and Simon called Zelotes, and Judas James sonne, and Judas Iscariot, whiche also was the traytour.

And he came downe with them, and stoode in the playne fielde, and the company of his disciples, and a great multitude of people out of all Jurie and Hierusalem, and from the sea coste of Tyre and Sidon, whiche came to heare hym, and to be healed of their diseases, and they also that were vexed with fowle spirites, and they were healed. And al the people preased to touche hym, for there went vertue out of him, and healed them all.

And he lyfted vp his eyes vpon the disciples, and sayde: D
Blessed be ye poore, for yours is the kingdome of God. Blessed are ye that hunger nowe, for ye shalbe satisfied. Blessed are ye that weepe nowe, for ye shall laugh. Blessed are ye when men hate you, and thruste you out of their company, and rayle, and abhorre your name as an euyll thing, for the sonne of mans sake. Reioyce ye in that day, and be glad, for beholde, your reward is great in heauen. For after this maner, their fathers entreated the prophetes. But wo be to you that are riche, for ye haue receaued your consolation. Wo be to you that are full, for ye shall hunger. Wo be to you that nowe laugh, for ye shall wayle and weepe. Wo be to you when all men prayse you, for so dyd their fathers to the false prophetes.

Math.v.a.
Amos.vi.a
Eccl.xxxi.a

But I say vnto you whiche heare: Loue your enemies. Do good to them whiche hate you. Blesse them that curse you.

Math.v.g.

you. And praye for them whiche wrongfully trouble you.
And vnto hym that smyteth thee on the one cheeke, offer al-
E so the other. And him that taketh away thy gowne, forbyd
not to take thy coate also. Geue to euery man that asketh
of thee. And of him that taketh away thy goodes, aske them
Mat.vij.b. not agayne. And as ye woulde that men shoulde do to you,
so do ye to them likewise.

And if ye loue them which loue you, what thanke are ye worthy of? For the very sinners loue their louers. And if ye do good for them, whiche do good for you, what thanke are ye worthy of? For the very sinners do euen the same. And if ye lende, to them of whom ye hope to receaue, what thanke haue ye? For the very sinners lende to sinners, to receaue as much agayne. Wherefore, loue ye your enemies, do good and lende, looking for nothyng agayne, and your rewarde shalbe great, and ye shalbe the children of the hyest: for he is kynde, vnto the vnkynde, and to the euill.

F Be ye therfore mercifull, as your father also is mercifull.
The Gos- Judge not, and ye shall not be iudged. Condemne not, and
pel on the ye shall not be condemned. Forgeue, and ye shalbe forgeuen.
iiii. sund. Geue, and it shalbe geuen vnto you, good measure, pressed
aft. Trin. downe, shaken together, and runnyng ouer, shall men geue
Mat.vij.a. into your bosomes. For with what measure ye meate, with
the same shall men meate to you agayne.

Mat.vij.a. And he put foorth a similitude vnto them: Can the blind
Mar.iij.c. leade the blinde? Do they not both then fall into the diche?
The disciple is not aboue his maister. Euery man shalbe perfect, euen as his maister is. Why seest thou a mote in thy brothers eye, and considerest not the beame that is in thine
Mat.vij.c. owne eye? Eyther howe canst thou say to thy brother: Brother, let me pull out the mote that is in thyne eye, when thou perceauest not the beame that is in thyne owne eye? Hypocrite, cast out the beame out of thyne owne eye first, and then shalt thou see perfectly, to pull out the mote that is in thy brothers eye.

G For it is not a good tree that bryngeth foorth euyll fruite:
neither is that an euil tree, that bringeth forth good fruite.
For euery tree is knowen by his fruite. Neyther of thornes
gather

gather men figges, nor of buſshes, gather they grapes. A good man, out of the good treaſure of his heart, bryngeth fooꝛth that which is good. And an euyl man, out of the euil treaſure of his heart, bryngeth fooꝛth that whiche is euyll. Psal.xl.b.
Foꝛ of the aboundaunce of the heart, his mouth ſpeaketh.

Why call ye me maiſter, maiſter, and do not as I bid you? Whoſoeuer commeth to me, and heareth my ſayinges, and doth the ſame, I wyll ſhewe you to whom he is lyke. He is lyke a man whiche built an houſe, and digged deepe, & layde the foundation on a rocke. When the waters aroſe, the floud bet vppon that houſe, and coulde not moue it: Foꝛ it was grounded vpon a rocke. But he that heareth, and doth not, is like a man that without foundation, built an houſe vpon the earth, againſt which, the fludde did beate, and it fell by and by: and the fall of that houſe was great.

The Notes.

a. Here he ſpeaketh of vngodly ryche men, whiche haue all their comfoꝛt, and truſt in their riches. Foꝛ ryches of them ſelues, are the good creatures of God, and his bleſſyng, yf we vſe them accoꝛdyng to his bleſſed wyll.

¶ The. vij. Chapter.

He healeth the captaynes ſeruaunt, rayſeth vp the wydowes ſonne from death, to lyke, inſourmeth the diſciples, whom Iohn Baptiſt ſent vnto him, commendeth Iohn, and repꝛoueth the Iewes, foꝛ their vnfaythfulnes. He eateth with the Phariſee. The woman waſheth his feete with her teares, and he foꝛgeueth her, her ſinnes.

When he had ended all his ſayinges, in the audience of the people, he entred into Capernaum. And a certayne Centurions ſeruaunt, was ſicke, and redye to dye, whom he made muche of. And when he hearde of Ieſu, he ſent vnto hym the elders of the Iewes, beſeching him that he woulde come and heale his ſeruaunt. And they came to Ieſus, and beſought hym inſtantly, ſaying: He is woꝛthy that thou ſhouldeſt do this foꝛ hym, foꝛ he loueth our nation, and hath buylt vs a ſynagogue. And Ieſus went with them. And when he was nowe not farre from the houſe, the Centurion ſent frendes to him, ſaying vnto him: Loꝛde, trouble not thy ſelfe, foꝛ I am not woꝛthy, that thou ſhouldeſt enter vnder my rooфe. Wheꝛefoꝛe, I thought not my ſelfe woꝛthy, to come vnto thee, A B Mat.viij.a

thee, but say a* the worde, and my seruaunt shalbe whole: For I likewise, am a man vnder power, and haue vnder me souldiers, and I say vnto one, go, and he goeth: And to another, come, and he commeth: And to my seruaunt, do this, and he doth it. When Jesus hearde this, he maruayled at him, and turned him about, and sayd to the people that followed hym: I say vnto you, I haue not founde so great fayth, no, not in Israel. And they that were sent, turned backe home agayne, and founde the seruaunt that was sicke, whole.

The gospel on the xvi. Sun. aft. Trin.

And it fortuned after that, that he went into a citie called Naim, and many of his disciples went with hym, and much people. When he came nye to the gate of the citie: beholde, there was a dead man caried out, which was the onlye sonne of his mother, and she was a wydowe, and muche
C people of the citie was with her. And when the Lord sawe her, he had compassion on her, and sayd vnto her, weepe not. And he went & touched the coffin, and they that bare hym, stoode styl. And he said: Young man, I say vnto thee, arise. And the dead sate vp, and began to speake. And he deliuered hym to his mother. And there came a feare on them all.
3.Reg.ij.b 4.Re.iij.d And they glorified God, saying: A great prophete is rysen among vs, and God hath visited his people. And this rumour

mour of him went fooꝛth, throughout all Jurie, & throughout all the regions whiche lye rounde about.

And the disciples of John shewed him of al these thinges. And John called vnto hym, two of his disciples, and sent them to Jesus, saying: Art thou he that should come, oꝛ do we looke foꝛ another? When the men were come vnto him, they sayde. John Baptist sent vs vnto thee, saying: Art thou he that should come, oꝛ do we wayte foꝛ another? And at that same tyme, he cured many of their infirmities, and plagues, and of euyll spirites, and vnto many that were blinde, he gaue sight. And Jesus aunswered and sayde vnto D them: Go your wayes, and shewe John what thynges ye haue seene and hearde, how that the blynde see, the halt go, the lepers are clensed, the deafe heare, the dead ryse agayne, to the pooꝛe, is the glad tidinges preached, and happy is he, that is not offended at me.

And when the messengers of John were departed, he began to speake vnto the people of John. What went ye out into the wyldernesse foꝛ to see? A reede shaken with the winde? But what went ye out foꝛ to see? A man clothed in soft rayment? Beholde, they which are gooꝛgeously apparelled, and liue delicately, are in kynges courtes. But what went ye fooꝛth to see? A prophete? yea, I say to you, & moꝛe then a prophete. This is he, of whom it is written: Behold, Mala.iij.a I sende my messenger befoꝛe thy face, whiche shall prepare Mat.xi.b. thy way befoꝛe thee. Foꝛ I say vnto you: a greater prophete Mark.i.a. then John, among womens childꝛen, is there none. Neuertheless, he that is lesse in the kyngdome of God, is greater then he. And all the people that hearde, & the publicanes, E iustified God, beyng baptized with the baptisme of John. But the Pharisees and Lawiers, dispised the councell of Mat.xi.b. God against them selues, and were not baptized of hym.

And the Loꝛde sayd: Wheꝛvnto shall I liken the men of this generation, and what thing are they like vnto? They are lyke vnto chyldꝛen sitting in the market place, and cryeng one to another, and saying: We haue pyped vnto you, and ye haue not daunsed, we haue mourned to you, and ye haue not wept. Foꝛ John Baptist came, neyther eatyng

bread, nor drynkyng wyne, and ye say, he hath the deuyll. The sonne of man is come, and eateth and drinketh, and ye say: beholde a man whiche is a glutton, and a drinker of wyne, a frende of publicanes and sinners. And wysdome is iustified of all her chyldren.

F And one of the Pharisees desyred hym that woulde eate with him. And he went into the Pharisees house, and sate downe to meate. And behold, a woman in that citie (which was a sinner) assoone as she knew that Jesus sate at meate in the Pharisees house, she brought an Alabaster bore of oyntment, and she stoode at his feete, behinde him weping, and began to washe his feete with teares, and dyd wype them with the heeres of her head, and kyssed his feete, and annoynted them with the oyntment.

Math.xi.c. Mat.26.a. Mar.14.a Iohn.xij.a.

When the Pharisee (which bad him) sawe that, he spake within him selfe, saying: If this man were a prophete, he woulde surely haue knowen who, and what maner of woman this is, whiche toucheth hym, for she is a sinner. And Jesus aunswered and sayde vnto hym: Simon, I haue somewhat to saye vnto thee. And he sayde: maister, say on. There was a certayne lender, whiche had two detters, the one ought fiue hundred pence, and the other fiftie. When they had nothing to pay, he forgaue them both. Whiche of them

them therfore, tell me, wyll loue hym most? Simon answered and sayde: I suppose, that he to whom he forgaue most. And he sayde vnto hym: Thou hast truely iudged.

And he turned to the woman, and sayde vnto Simon: G
Seest thou this woman? I entred into thy house, and thou gauest me no water to my feete: but she hath washed my feete with teares, and wyped them with the heeres of her head. Thou gauest me no kysse: but she, sence the tyme I came in, hath not ceassed to kysse my feete. Mine head with oyle thou diddest not annoynt: but she hath annoynted my feete with oyntment. Wherfore I say vnto thee, many sinnes are forgeuen her, for she loued much. To whom lesse is forgeuen, the same doth lesse loue. And he sayde vnto her: Thy synnes are forgeuen thee. And they that sate at meate with hym, began to say within them selues: Who is this which forgeueth synnes also? And he sayde to the woman: Thy fayth hath saued thee, go in peace. Mark.v.c.

The Notes.

a. We haue no neede of the corporall presence of Christe: for his word onlye (with the worckyng of his holy spirite) can heale vs both in body and soule.

¶ The. viij. Chapter.

Christe with his Apostles goeth from towne to towne and preacheth, sheweth the parable of the seede, telleth who is his mother and his brother, stylleth the ragyng of the sea, delyuereth the possessed, and dryueth the deuyls into the heard of swyne, helpeth the sycke woman, and Jairus daughter.

AND it fortuned afterwarde, that he A
hymselfe went throughout cities and townes, preachyng, and shewyng the kyngdome of God, & the twelue with hym. And also certaine women, which were healed of euyll spirites & infirmities: Marie, called Magdalene (out of Luk.viij.b.
whom went seuen deuyls) & Joanna the wyfe of Chusa Herodes stewarde, and Susanna, & manie other, which ministred vnto hym of their substaunce.

When much people were gathered together, & were come to hym out of all cities, he spake by a similitude. A sower went out to sowe his seede: and as he sowed, some fell by the way syde, and it was troden vnder feete, and the fowles of the ayre deuoured it vp. And some fell on the stones, and The Gospel on Sexagesima Sunday. Mat.xiij.c. Mark.iiij.a

assoone as it was sprong vp, it wythered away, because it lacked moystnesse. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on good grounde, and sprang vp, and bare fruite, an hundred folde. And as he sayde these thynges, he cryed out: He that hath eares to heare, let hym heare.

B And his disciples asked hym, saying: What maner similitude is this? And he saide: Vnto you it is geuen to know the secretes of the kyngdome of God, but to other in similitudes, that when they see, they shoulde not see, and when they heare, they shoulde not vnderstande.

Mark.iiij.b. The similitude is this. The seede is the worde of God. Those that are beside the way, are they that heare, and afterwarde commeth the deuyll, and taketh away the worde out of their heartes, lest they shoulde beleue, and be saued. They on the stones, are they whiche when they heare, receaue the worde with ioy: but these haue no rootes, which for a while beleue, and in the tyme of temptation go away. And that which fell among thornes, are they which heare, and go forth, and are choked with cares and with riches, and voluptuous lyuyng, and bryng forth no fruite. And that in the good grounde, are they which with a good and pure heart, heare the worde, and kepe it, and bryng forth

fruite

fruite with pacience.

No man when he lyghteth a candell, couereth it vnder a vessell, neither putteth it vnder the table, but setteth it on a candelsticke, that they that enter in, may see the lyght. For nothyng is in secrete, that shall not come abrode: neither any thyng hyd, that shal not be knowen, and come to light. Take heede therfore howe ye heare. For whosoeuer hath, to him shalbe geuen. And whosoeuer hath not, from him shal be taken, euen that same which he supposed that he hath. C
Math.v.b.
Mark.iiij.c.
Math.xiij.b.

Then came to him his mother and his brethren, and coulde not come at hym for preasse. And it was tolde hym, & sayde: Thy mother and thy brethren stande without, and woulde see thee. He aunswered & said vnto them: My mother, & my brethren, are these which heare the worde of God, and do it. Gen.xiij.b.

And it chaunced on a certayne day, that he went into a shippe, & his disciples also, and he sayde vnto them: Let vs go ouer vnto the other syde of the lake. And they launched foorth. And as they sayled, he fell a slepe, and there arose a storme of wynde in the lake, and they were fylled with water, and were in ieopardie. And they went to him, & awoke hym, saying: Maister, maister, we are lost. Then he arose, and rebuked the wynde, and the tempest of water, and they ceassed, and it waxed calme. And he saide vnto them: where is your fayth? They feared, & wondred among themselues, saying: what felowe is this? For he cōmaundeth both the wyndes and water, and they obey him. And they sayled vnto the region of the Gadarenites, whiche is ouer agaynst Galilee. Mat.viij.c.
Mar.iiij.d.

And as he went out to lande, there met hym a certaine man out of the citie, which had a deuyll long tyme, & ware no clothes, neither abode in any house, but in graues. whē he sawe Jesus, he cryed out, and fell downe before him, and with a loude voyce, sayde: What haue I to do with thee Jesus, the sonne of the God most hyest? I beseech thee torment me not. For he commaunded the foule spirite to come out of the man. For oft times he caught hym, & he was bounde with chaynes, & kept with fetters. And he brake the bondes and was caryed of the fiende into wyldernesse. D
Mat.viij.d.
Mark.v.a.

E And Jesus asked hym, saying: what is thy name? And he sayde, Legion: because many deuyls were entred into him. And they besought him, that he would not cõmaunde them to go out into the deepe. And there was thereby an heard of many swyne, feeding on an hyl, and they besought hym that he woulde suffer them to enter into them. And he suffred them. Then went the deuyls out of the man, and entred into the swyne. And the hearde ran headlong with violence into the lake, and were choked. When the heardmen sawe what had chaunced, they fledde, and tolde it in the citie, and in the villages.

And they came out to see what was done, and came to Jesus, and founde the man, out of whom the deuyls were departed, syttyng at the feete of Jesus, clothed, and in his ryght mynde, and they were afrayde. They also which saw it, tolde them by what meanes he (that was possessed with the deuyll) was healed. And all the whole multitude of the countrey of the Gadarenites, besought hym that he would depart from them: for they were taken with great feare. And he gat hym into the ship, and returned backe agayne. Then the man (out of whom the deuyls were departed) besought hym that he myght be with hym. But Jesus sent him away, saying: Go home againe into thine owne house, and shewe what great thinges God hath done to thee. And he went his waye, and preached throughout all the citie, what great thynges Jesus had done vnto hym.

F Mark. v.b.

Math. ix.c. Mark. v.b. And it fortuned, when Jesus was come againe, that the people receaued hym: for they all wayted for hym. And beholde, there came a man, named Jairus (and he was a ruler of the synagogue) and he fell downe at Jesus feete, and besought hym that he woulde come into his house, for he had but a daughter only, vpon a twelue yere of age, and she lay a dying. And as he went, the people thronged hym.

And a woman, hauyng an issue of blood twelue yeres, (which had spent all her substaunce among phisitions, neither coulde be holpen of any) came behynde hym, and touched the hem of his garment, and immediatly her issue of blood stauched. And Jesus saide: Who is it that touched me?

When

when euery man denied, Peter & they that were with him saide: Maister, the people thrust thee, & vexe thee, and sayest thou who touched me? And Jesus sayde: Some body touched me, for I perceaue that vertue is gone out of me. When the woman sawe that she was not hyd, she came trembling and fell at his feete, and tolde hym before all the people, for what cause she had touched hym, and howe she was healed immediatly. And he saide vnto her: Daughter, be of good comfort, thy fayth hath made thee whole, go in peace. Mat. ix. d. Mark. v. d

Whyle he yet spake, there came one from the ruler of the synagogues house, whiche saide to him: Thy daughter is dead, disease not the maister. When Jesus hearde that, he aunswered him, saying: Feare not, beleue only, & she shalbe made whole. And when he came to the house, he suffred no man to go in with hym, saue Peter, James, and John, and the father and mother of the mayden. Euery body wept & sorowed for her. And he said: Wepe not, for she is not dead, but a* slepeth. And they laught hym to scorne. For they knewe that she was dead. And he thrust them all out, and caught her by the hande, and cryed, saying: Mayde, aryse. And her spirite came agayne, & she rose strayght way. And he commaunded to geue her meate. And the father and the mother of her were astonyed. But he warned them that they shoulde tell no man what was done. G

The Notes.

a. All that are dead, to Christe they do but slepe: for it is easyer for him to rayse them from death, then for one man to wake vp an other out of slepe.

¶ The. ix. Chapter.

He sendeth out the twelue Apostles to preache. Herode heareth tell of hym. He feedeth fyue thousande men with fyue loaues and two fysshes. The disciples confesse him to be the sonne of God. He transfigureth hym selfe vpon the mount, deliuereth the possessed, and teacheth his disciples to be lowly. They desire vengeaunce, but he reproueth them.

Then called he the twelue together, and gaue them power and auctoritie ouer all deuyls, and that they myght heale diseases. And he sent them to preache the kyngdome of God, and to cure the sicke. And he sayde to them: Take nothyng to your iourney, neither staffe, nor scrippe, neither bread, neither mo- A

Math. x. a. Mar. vi. a.

ney, neither two coates. And whatsoeuer house ye enter into, there abyde, and thence depart. And whosoeuer wyll not receaue you, when ye go out of that citie, shake of the very dust from your feete, for a testimonie agaynst them. And they went out, and went through the townes, preachyng the Gospell, and healyng euery where.

Mat.xiiij.a And Herode the Tetrarch heard of all that was done by hym, and doubted, because that it was sayde of some, that John was rysen agayne from death: and of some, that Helias had appeared: and of some, that one of the old prophetes was rysen againe. And Herode sayde: John haue I beheaded, who then is this, of whom I heare such thynges? And he desired to see hym.

B And the Apostles returned, and tolde hym what great thynges they had done. And he toke them, and went asyde
Mat.xiiij.b Mark.vi.d Joh.vi.a. into a solitarie place, nye to a citie called Bethsaida. And when the people knewe of it, they folowed hym. And he receaued them, and spake vnto them of the kingdome of God, and healed them that had neede to be healed. And when the day began to weare away, then came the twelue, & sayde vnto hym: Sende the people away, that they may go into the townes and byllages rounde about, and lodge, and get meate, for we are here in a place of wyldernesse. But he said vnto them: Geue ye them to eate. And they sayd: We haue no mo but fyue loaues and two fishes, except we should go and bye meate for al this people. And they were about fiue thousande men. And he sayde to his disciples: Cause them to syt downe by fifties in a companie. And they dyd so, and made them all sit downe. And he toke the fyue loaues and the two fyshes, and loked vp to heauen, and blessed them, and brake, and gaue to the disciples to set before the people. And they all dyd eate, and were satisfied. And there was taken vp of that remayned to them, twelue baskettes full of broken meate.

C And it fortuned, as he was alone praying, his disciples
Mat.xvj.b Mar.viij.c were with hym, and he asked them, saying: Whom say the people that I am? They aunswered and sayde, John Baptist: some saye, Helias: and some saye, that one of the olde prophetes

prophetes is rysen agayne. He sayde vnto them: But whom saye ye that I am? Peter aunswered and sayde: Thou art the Christe of God. And he warned and commaunded them, that they shoulde tell no man that thyng, saying, that the sonne of man must suffer many thynges, and be reproued of the Elders, and of the hye Priestes, and Scribes, and be slayne, and the thirde day rysе agayne.

And he sayde to them all: If any man wyll come after me, let hym denye hym selfe, and take vp his crosse daylye, and folowe me. For whosoeuer wyll saue his lyfe, shall lose it: And whosoeuer shall lose his lyfe for my sake, the same shall saue it. For what auauntageth it a man, yf he wynne the whole world, and lose hymselfe, or runne in damage of hym selfe? For whosoeuer is ashamed of me, and of my sayinges, of hym shall the sonne of man be ashamed when he commeth in his glorie, and in the glorie of his father, and of the holy angels. And I tel you of a suretie, there be some standyng here, which shall not taste of death, tyll they see the kyngdome of God.

And it folowed, about an eyght dayes after those sayinges, that he toke Peter, James, and John, and went vp into a mountayne to pray: And as he prayed, the fashyon of his countenaunce was chaunged, and his garment was whyte, and shone. And beholde, two men talked with him, and they were Moses and Helias, whiche appeared in glorie, and spake of his departyng, whiche he shoulde ende at Hierusalem. But Peter, and they that were with hym, were heauie with slepe. And when they woke, they sawe his glorie, and two men standyng with hym. D

Mat.xvij.a Mark.ix.a

And it chaunced, as they departed from hym, Peter saide vnto Jesus: Maister, it is good beyng here for vs, let vs make three tabernacles, one for thee, and one for Moses, & one for Helias, and wyst not what he sayde. Whyle he thus spake, there came a cloude and ouershadowed them, & they feared when they were entryng into the cloude. And there came a voyce out of the cloude, saying: This is my deare sonne, heare him. And assoone as the voyce was past, Jesus

Math. iii.d Mark.i.b.

was founde alone. And they kept it close, and tolde no man in those dayes, any of those thynges which they had sene.

E And it chaunced, on the next day, as they came downe from the mountayne, much people met hym. And behold, a man of the company cryed out, saying: Maister, I beseche thee beholde my sonne, for he is all that I haue, and see, a spirite taketh hym, and sodeinly he cryeth, and he teareth hym, that he someth agayne, and with much payne departeth he from hym when he hath rent him: and I besought thy disciples to caste hym out, and they coulde not. Jesus aunswered, & saide: O generation without fayth, and croked, howe long shall I be with you, and shall suffer you? Bryng thy sonne hyther. As he yet was a commyng, the fiend rent him, & tare him. And Jesus rebuked the vncleane spirite, & healed the chylde, and deliuered hym to his father. And they were all amased at the mightie power of God.

F Whyle they wondred euery one at all thinges whiche he dyd, he saide vnto his disciples: Let these sayinges synke downe into your eares. For the tyme wyll come, when the sonne of man shalbe deliuered into the handes of men. But they wist not what that worde meant, and it was hyd from them, that they vnderstoode it not. And they feared to aske hym of that saying. Then there arose a disputation among them, which of them should be the greatest. when Jesus perceaued the thoughtes of their heartes, he toke a chylde, and set hym harde by hym, and sayd vnto them: Whosoeuer receaueth this chylde in my name, receaueth me. And whosoeuer receaueth me, receaueth hym that sent me. For he that is least among you all, the same shalbe great.

Mat.18.a.
Luk.ix.e.
Luk.xxii.f.

And John aunswered, and saide: Maister, we sawe one castyng out deuils in thy name, and we forbad him, because he followeth not with vs. And Jesus said vnto hym, forbyd ye hym not: For he that is not agaynst vs, is with vs.

G And it fortuned, when the time was come that he should be receaued vp, he set his face to go to Hierusalem, and sent messengers before him. And they went, and entred into a citie of the Samaritanes, to make redy for hym. But they would not receaue hym, because his face was as though he

woulde

woulde go to Hierusalem. When his disciples, James and Johñ, saw that, they sayde: Lorde, wilt thou that we commaunde, that fyre come downe from heauen, and consume them, euen as Helias did? Jesus turned about, and rebuked them, saying: ye wote not what maner spirite ye are of. a* For the sonne of man is not come to destroy mens liues, but to saue them. And they went to another towne. And it chaunced as they went in the way, a certayne man sayd vnto hym: I wyl folow thee, whither soeuer thou go. And Jesus sayd vnto him: foxes haue holes, & byrdes of ỹ ayre haue nestes, but the son of man hath not, wheron to lay his head.

And he sayde vnto another: folowe me. And the same sayde: Lorde, suffer me first to go and bury my father. Jesus sayde vnto hym: Let the dead bury their dead, but go thou and preache the kyngdome of God.

And another sayd, I wyll folow thee Lorde: but let me first go byd them farewell, which are at home at my house. Jesus sayde vnto hym: No man that putteth his hande to the plow, and loketh backe, is apt to the kyngdome of God.

The Notes.

a. God doth patiently tary, and loke for repentaunce at our handes. Therfore, whosoeuer hath a zeale of God, accordyng to knowledge, and is indued with his holy spirite, he shalbe long sufferyng, and shall rather seeke to saue, then to destroy.

¶ The.x. Chapter.

He sendeth the seuentie before hym to preache, and geueth them a charge how to behaue them selues, prayseth his heauenly father, aunswereth the Scribe that tempted hym, and (by the example of the Samaritan) sheweth who is a mans neighbour. Martha receaueth the Lorde into her house. Marie Magdalene is feruent in hearyng his worde.

After these thynges, the Lorde appoynted other seuentie also, and sent them two & two before hym into euery citie and place, whither he himselfe woulde come. And he sayde vnto them, the haruest is great, but the labourers are few. Praye therfore the Lorde of the haruest, to sende foorth labourers into his haruest. Go your wayes: beholde, I sende you foorth as lambes among wolues. Beare no wallet, neither scryppe, nor

A The gospel on S. Lukesday

Math. ix. b.

Math. x. b.

B nor shoes, and salute no man by the way. Into whatsoeuer house ye enter, first say: Peace be to this house. And yf the sonne of peace be there, your peace shall rest vpon hym: yf not, it shall turne to you agayne. And in the same house tary styll, eatyng and drynkyng such as they haue. For the labourer is worthy of his rewarde.

Go not from house to house. And into whatsoeuer citie ye enter, yf they receaue you, eat such thynges as are set before you, and heale the sicke that are there, & say vnto them: the kingdome of God is come nie vpon you. But into whatsoeuer citie ye enter, if they receaue you not, go your wayes out into the streates of the same, and say: euen the very dust
Math.x.a. (which cleaueth on vs) of your citie, we wype of, agaynst you: Notwithstandyng, marke this, that the kyngdome of God was come nye vpon you. I say to you, that it shalbe easyer in that day, for Sodom, then for that citie.

C Wo be to thee Chorazin. Wo be to thee Bethsaida. For yf the miracles had ben done in Tyre and Sidon, which haue ben done in you, they had a great while agone repented sittyng in heere & asshes. Neuertheless, it shalbe easyer for Tyre and Sidon, at the iudgement, then for you. And thou Capernaum (which art exalted to heauen) shalt be thrust downe to hell. He that heareth you, heareth me: and
Math.x.d. Joh.xiij.c. he that despiseth you, despiseth me: & he that despiseth me, despiseth hym that sent me.

And the seuentie turned agayne with ioy, saying: Lorde, euen the very deuyls are subdued to vs through thy name. And he sayd vnto them: I saw Sathan, as it had ben lightenyng, fall downe from heauen. Beholde, I geue vnto you, power to treade on serpentes and scorpions, and ouer all maner power of the enemie, and nothyng shal hurt you. Neuertheless, in this reioyce not, that the spirites are vnder your power: but rather reioyce, because your names are written a* in heauen.

That same houre reioyced Iesus in the spirite, and sayd:
D I confesse vnto thee father, Lorde of heauen and earth, that
Math..xj.d thou hast hid these thynges from the wise and prudent, and hast opened them to the babes. Euen so father, for so it plea-

sed

ſed thee. All thynges are geuen me of my father. And no man knoweth who the ſonne is, but the father: neither who the father is, ſaue the ſonne, & he to whom the ſonne wyll shewe hym.

And he turned to his diſciples, and ſayde ſecretely. Happy are the eyes, which ſee that ye ſee. For I tell you that many prophetes and kynges, haue deſyred to ſee thoſe thynges which ye ſee, and haue not ſeene them: and to heare thoſe thynges which ye heare, and haue not hearde them. The goſpel on the xiii. ſunday after Trinitie.

And beholde, a certayne lawyer ſtoode vp, and tempted him, ſaying: Maiſter, what ſhal I do to inherit eternal life? E
He ſayde vnto hym: What is written in the law? How readeſt thou? And he aunſwered and ſayd: Thou ſhalt loue thy Lord God, with all thy heart, and with all thy ſoule, & with all thy ſtrength, and with al thy mynde: and thy neighbour as thy ſelfe. And he ſayde vnto hym: Thou haſt aunſwered ryght. This do, and thou ſhalt liue. But he, willing to iuſtifie hymſelfe, ſayd vnto Jeſus: Who is then my neighbour? Mat. xxij. d Deut. vj. b

Jeſus aunſwered and ſayde: A certayne man deſcended from Hieruſalem to Hierico, and fell into the handes of theeues, which robbed hym of his rayment, and wounded hym, and departed, leauyng him halfe dead. And by chaunce there came downe a certayne Prieſt that ſame way, & when he ſaw hym, he paſſed by. And lykewiſe a Leuite, when he F

was

was come nye to the place, went and loked on hym, and passed by. Then a certaine Samaritane, as he iourneyed, came nye vnto hym, and when he saw hym, he had compassion on hym, and went to, and bound vp his woundes, and powred in oyle & wyne, and put him on his owne beast, and brought hym to a common Inne, and made prouision for hym. And on the morowe when he departed, he toke out two pence, & gaue them to the hoste, and sayde vnto hym: Take cure of hym, and whatsoeuer thou spendest more, when I come agayne, I wyll recompence thee. Which nowe of these three thinkest thou, was neighbour vnto hym that fell into the theeues handes. And he sayd: he that shewed mercie on him. Then sayde Jesus vnto hym: Go and do thou lykewise.

G It fortuned as they went, that he entred into a certayne towne. And a certayne woman named Martha, receaued hym into her house. And this woman had a sister called Marie, which also sate at Jesus feete, and hearde his preachyng. And Martha was cumbred about much seruyng, and stoode and sayde: Maister, doest thou not care that my sister hath left me to minister alone? Byd her therfore that she helpe me. And Jesus aunswered and sayde vnto her: Martha, Martha, thou carest, and art troubled about many thynges, veryly one is needefull. Marie hath chosen the good part, which shall not be taken away from her.

The Notes.

a. Though we shoulde worke miracles, and cast out deuyls, yet ought we in no wyse to reioyce therfore: For we shall haue no profite at all therby, but other shall haue the profite that come therof. But this ought to be our chiefe ioy and comfort, that we are elect and chosen in Christe Jesu, afore the foundations of the worlde were layde, which is, to be written in the booke of lyfe.

¶ The.xi. Chapter.

He teacheth his disciples to pray, dryueth out a deuyl, and rebuketh the blasphemous Pharisees. They require signes and tokens. He eateth with the Pharisee, and reproueth the hypocrisie of the Pharisees, Scribes, and hypocrites.

A AND it fortuned, as he was praying in a certayne place: when he ceassed, one of his disciples sayde vnto hym: Maister, teache vs to pray, as John also taught his disciples. And he sayde vnto them. When ye pray, say: O our father which art in heauen, halowed be thy name. Thy kyngdome

Math.vj.b

come.

come. Thy wyl be fulfilled euen in earth, as it is in heauen. Our dayly bread geue vs euery day. And forgeue vs our synnes: For euen we, forgeue euery man that trespaseth agaynst vs. And leade vs not into temptation. But deliuer vs from euyll.

And he sayde vnto them: yf any of you shoulde haue a frende, and shoulde go to hym at mydnyght, and say vnto hym: frende lende me three loaues, for a frende of myne is come out of the way to me, and I haue nothyng to set before hym: and he within should aunswere and say, trouble me not, the dore is now shut, and my chyldren are with me in the chamber, I can not ryse and geue them to thee. I say vnto you, though he woulde not aryse and geue hym, because he is his frende: yet because of his importunitie he woulde ryse and geue hym as many as he neded. And I say vnto you: aske, and it shalbe geuen you: seeke, and ye shall synde: knocke, and it shalbe opened vnto you. For euery one that asketh, receaueth: and he that seeketh, syndeth, and to hym that knocketh, it shalbe opened. a* If the sonne shall aske bread of any of you that is a father: wyll he geue hym a stone? Or yf he aske fyshe: wyll he for a fyshe, geue hym a Serpent? Or yf he aske an egge: wyll he offer hym a Scorpion? If ye then which are euyll, can geue good gyftes vnto your children, how much more shal the father of heauen, geue an holy spirite to them, that desyre it of hym.

B

Mat. vij. a. Iohn. xvj. f. Iacob. j. a.

And he was castyng out a deuyll, which was dumbe. And it folowed, when the deuyll was gone out, the dumbe spake, and the people wondred. But some of them sayde: he casteth out deuyls, through Beelzebub the chiefe of the deuyls. And other tempted hym, seekyng of hym a signe from heauen. But he knew their thoughtes and sayd vnto them Euery kyngdome deuyded agaynst it selfe, is desolate, and one house doth fall vpon another. So yf Sathan be deuided agaynst hym selfe: how shall his kyngdome endure? Because ye say that I cast out deuyls through Beelzebub. If I through Beelzebub cast out deuyls: by whom do your chyldren cast them out? Therfore shall they be your iudges. But yf I with the finger of God cast out deuyls, no doubt

The gospel on the third sunday in Lent.

Math. xij. c.

C

the

the kyngdome of God is come vpon you.

Mat.xij.b. Marke.iij.c. When a strong man, armed, watcheth his house, that he possesseth, is in peace. But when a stronger then he cõmeth vpon hym, and ouercommeth hym: he taketh from hym all his harnesse (wherin he trusted) and deuideth his goodes. He that is not with me, is agaynst me. And he that gathereth not with me, scattereth.

When[b*] the vncleane spirite is gone out of a man, he walketh thorowe waterlesse places, seekyng rest. And when he
D fyndeth none, he sayeth: I wyll returne agayne vnto my house, whence I came out. And when he commeth, he fyndeth it swept, and garnished. Then goeth he, and taketh to hym, seuen other spirites worse then hym selfe: and they enter in, and dwel there. And the ende of that man, is worse then the begynnyng.

And it fortuned, as he spake these thynges, a certayne woman of the company, lyft vp her voyce, and sayde vnto hym: Happye is the wombe that bare thee, and the pappes which gaue thee sucke. But he sayde: Yea, happy are they that heare the worde of God, and kepe it.

When the people were gathered thicke together, he began to say: This is an euyll nation, they seeke a signe, and there shall no signe be geuen them, but the signe of Jonas the prophete. For as Jonas was a signe to the Niniuites:
iij.Reg.x.a. ij.Par.ix.a. Math.xij.d. so shal also the sonne of man be to this nation. The Quene of the south shal rise at the iudgement, with the men of this generation, and condemne them: for she came from the end of the worlde, to heare the wisdome of Solomon: And beholde, a greater then Solomon is here. The men of Niniue shall ryse at the iudgement with this generation, and shall condemne them: for they repented at the preachyng of Jo-
E nas: And beholde, a greater then Jonas is here.

Math.v.b. Mar.iij.c. No man lighteth a candel, and putteth it in a priuie place, neither vnder a bushell: but on a candlesticke, that they which come in, may see the lyght. The lyght of thy body, is the eye. Therfore, when thyne eye is single: then is all thy body ful of lyght. But yf thine eye be euyl: then thy body is ful of darknesse. Take heede therfore, that the lyght which

is

is in thee, be not darkneſſe. If therfore, all thy body ſhalbe light, hauyng no part darke: then ſhall all be full of light, euen as when a candle doth light thee, with his brightnes.

And as he ſpake, a certayne Pharisee beſought hym to dyne with hym. And he went in, and ſate downe to meate. And when the Pharisee ſaw that, he marueyled that he had not firſt waſhed before dynner. And the Lord ſayd to hym: Now do ye Pharisees make cleane the outſyde of the cup, and of the platter: but your inwarde partes are ful of rauenyng and wickednes. Ye fooles, dyd not he that made that which is without, make that which is within alſo? Neuertheleſſe, geue almoſe of that ye haue, and beholde, all is cleane to you. But wo be to you Pharisees: for ye tithe the mynt, and rewe, and all maner herbes, & paſſe ouer iudgement and the loue of God. Theſe ought ye to haue done, and yet, not to haue left the other vndone. F Mat.xxiij.a

Wo be to you Pharisees: for ye loue the vppermoſt ſeates in the ſynagogues, and greetinges in the market. Wo be to you Scribes and Pharisees, ye hypocrites: for ye are as graues which appeare not, & the men that walke ouer them are not ware of them. Then aunſwered one of the lawyars, and ſayd vnto hym: Maiſter, thus ſaying, thou putteſt vs to rebuke alſo. Then he ſayde. Wo be to you alſo ye lawyars: for ye lade men with burthens, greeuous to be borne, and ye your ſelues touche not the packes, with one of your fyngers. Wo be to you: ye buylde the ſepulchres of the prophetes, and your fathers kylled them, truely ye beare witneſſe, that ye alow the deedes of your fathers; for they killed them, and ye buylde their ſepulchres. Mat.xxiij.a

Therefore ſayd the wyſdome of God: I wyll ſende them prophetes and Apoſtles, & of them they ſhall ſley and perſecute, that the blood of all prophetes, which is ſhed from the begynnyng of the worlde, may be required of this generation: from the blood of Abell, vnto the blood of Zacharie, which periſhed betweene the aulter and the temple. Verely I ſay vnto you, it ſhalbe required of this nation.

Wo be to you lawyars: for ye haue taken away the key of knowledge, ye entred not in your ſelues, and them that

came

came in, ye forbad. When he thus spake vnto them, the lawyars, and the Pharisees began to ware busye about hym, and to stop his mouth with many questions, laying wayte for hym, and seekyng to catch some thyng of his mouth, wherby they myght accuse hym.

The Notes.

a. Here we learne, that God wyll graunt vs no maner of thyng, that may be hurtfull vnto vs. The cause then, wherfore we do not obtayne all thynges, that we pray for, is, that we of a carnall affection do aske hurtfull and pernitious thynges.

b. When by the grace of God, we are induced and brought into the knowledge of the trueth, then are we deliuered from the power of Sathan. Therfore we must take heede that he do not (to our vtter destruction) returne agayne into vs, that is to say, that we fall not agayne into our olde infidelitie, superstition, and ignorance, then in deede shall we be in a worse case, then euer we were before.

¶ The.xii. Chapter.

The leuen of the Parisees. Christe comforteth his disciples agaynst persecution, warneth them to beware of couetousnesse, by the similitude of a certayne ryche man: he wyll not haue them to hang vppon earthly thynges, but to watch, and to be redy agaynst his commyng.

A

Mat. xbj. a. Mar. viij. c.

S there gathered together an innumerable multitude of people (insomuch that they trode one another) he began to say vnto his disciples: first of al, beware of the leuen of the Pharisees, which is hypocrisie. For there is nothyng couered, that shall not be vncouered: neither hyd, that shall not be knowen. For whatsoeuer ye haue spoken in darknesse: that same shalbe hearde in the lyght. And that which ye haue spoken in the eare, euen in secrete places, shalbe preached on the toppe of the houses.

Math. x. c. I say vnto you my frendes: be not afrayde of them that kyl the body, and after that, haue no more that they can do.

B But I wyl shew you, whom ye shal feare. Feare hym, which after he hath kylled, hath power to cast into hel. Yea, I say vnto you, him feare. Are not fiue sparowes bought for two farthinges? And yet not one of them is forgotten of God. Also euen ẏ very heeres of your heades are numbred. Feare not therfore: ye are more of value then many sparowes.

I say vnto you: whosoeuer confesseth me before men,

euen

euen hym shal the sonne of man confesse also before the An- Mar.viij.b
gels of God. And he that denyeth me before men, shalbe de-
nied before the Angels of God. And whosoeuer speaketh a
word against the soune of man, it shalbe forgeuen him. But
vnto him that blasphemeth the holy ghost, it shal not be for-
geuen. When they bring you vnto the synagogues, and vnto
the rulers and officers, take no thought, how or what thing
ye shal answere, or what ye shall speake: For the holy ghost
shall teache you in the same houre, what ye ought to saye.

One of the company sayd vnto him: Maister, bid my bro- Iohn.viij.b
ther deuide the enheritaunce with me. And he sayde vnto Math.xij.c
him: a* Man, who made me a iudge or a deuider ouer you? Mark.iij.b
Wherfore he saide vnto them: Take heede, & beware of coue-
tousnes. For no mannes lyfe standeth in the aboundaunce
of the thinges which he possesseth. And he put forth a simi-
litude vnto them, saying: The grounde of a certayne ryche C
man brought forth fruites plenteously, and he thought in
him selfe, saying: What shal I do: because I haue no roume,
where to bestowe my fruites? And he sayd: This wyll I do.
I will destroye my barnes, and buylde greater, and therein
will I gather all my fruites, and my goodes, and I wil say
to my soule: Soule, thou hast muche goodes layde vp in
store for many yeres, take thyne ease, eate, drinke, and be
mery. But God sayd vnto hym: Thou foole, this night wil
they fetche away thy soule agayne from thee. Then whose
shal those things be which thou hast prouided? So is it with
hym that gathereth ryches, and is not rych toward God.

And he spake vnto his Disciples. Therefore I saye vnto
you: Take no thought for your life, what ye shall eate, ney-
ther for your body, what ye shal put on. The life is more thē
meate, and the body is more then rayment. Consider the
rauens, for they neither sowe nor reape, which neither haue
storehouse nor barne, and yet God feedeth them. How much
more are ye better then fowles. Which of you (with taking D
thought) can adde to his stature one cubit? If ye then be not
able to do that thing which is least, why take ye thought for
the remnaunt? Consider the lilies howe they growe: They Math.vi.b
labour not, they spin not, and yet I say vnto you, that So-

lomon in all his royaltie, was not clothed like one of these.
If the grasse, whiche is to daye in the fielde, and to morowe, shalbe cast into the fornace, God so cloth, howe much more will he clothe you, O ye of litle fayth? And aske not, what ye shall eate, or what ye shall drynke, neyther clyme ye vp an hye; for all suche thynges the Heathen people of the worlde seke for. Your father knoweth, that ye haue neede of suche thinges. Wherefore seke ye after the kyngdome of God, and all these thinges shalbe ministred vnto you. Feare not litle flocke, for it is your fathers pleasure, to geue you a kyngdome. Sell that ye haue, and geue almes. And make you bagges, which were not olde, and treasure that faileth not in heauen, where no theefe commeth, neyther moth corrupteth. For where your treasure is, there wyll your heartes be also.

E Let your loynes be gyrde about, and b * your lyghtes brennyng, and ye your selues like vnto them that wayte for their maister, when he will returne from a weddyng, that assoone as he commeth and knocketh, they maye open vnto hym immediatlye. Happy are those seruauntes, whiche the Lorde (when he commeth) shall finde wakyng. Verily I say vnto you, he wyll girde him selfe about, and make them to syt downe to meate, and walke by, and minister vnto them. And if he come in the seconde watche, yea, if he come in the thyrd watche, and shal finde them so, happy are those
Mct.24.d. Mar.xiij.a seruauntes. This vnderstande, that if the good man of the house knew, what houre the theefe woulde come, he would surely watche, and not suffer his house to be broken vp. Be ye prepared therfore, for the sonne of man wyll come at an houre, when ye thynke not.

Then Peter sayde vnto hym: Maister, tellest thou this similitude vnto vs, or to all men? And the Lorde sayd: Who is a faithfull stewarde, and wise, whom his Lord shal make ruler ouer his houshold, to geue them their duetie of meate
F at due season, happye is that seruaunt, whom his maister when he commeth, shall fynde so doing. Of a trueth I saye vnto you, that he will make him ruler ouer al that he hath. But and if that seruaunt saye in his heart: My maister

wyll

wyll defer his commyng, and shall begyn to smyte the ser-
uauntes, and maydens, and to eate and drynke, and to be
dronken: the lorde of that seruaunt will come in a daye
when he thinketh not, and at an houre when he is not
ware, and wyll deuyde hym, and wyll geue hym his reward
with the vnbeleuers.

The seruaunt that knewe his maisters wyll, and prepa-
red not hym selfe, neyther dyd accordyng to his wyll, shalbe
beaten with many strypes. But he that knewe not, and yet
dyd commit thynges worthy of strypes, shalbe beaten with
fewe strypes. For vnto whom muche is geuen, of hym shal-
be muche required. And to whom men much committe, the
more of hym wyll they aske.

I am come to send fyre on earth, and what is my delyre,
but that it were alredy kyndled? Notwithstandyng, I must
be baptized with a baptisme, and howe am I payned tyll
it be ended? Suppose ye that I am come to geue peace on
earth? I tell you nay, but rather debate. For from hence
forth there shalbe fyue in one house deuided, three agaynst
two, and two agaynst three. The father shalbe deuyded
agaynst the sonne, and the sonne against the father. The
mother agaynst the daughter, and the daughter agaynst
the mother. The mother in lawe agaynst her daughter in
lawe, and the daughter in law against her mother in lawe.

Then sayde he to the people: when ye see a cloude ryse
out of the west, straightway ye say, we shall haue a showre,
and so it is. And when ye see the South wynde blow, ye
saye, we shall haue heate, and it commeth to passe. Hypo-
crites, ye can skil of the fashion of the earth, and of the skye,
but what is the cause, that ye can not skyll of this tyme?
Yea, and why iudge ye not of your selues what is ryght?

Whyle thou goest with thyne aduersarie to the ruler, as
thou art in the waye, geue diligence, that thou mayest be
deliuered from hym, least he bryng thee to the iudge, and
the iudge delyuer thee to the iayler, and the iayler caste thee
into the pryson. I tell thee, thou departest not thence, tyll
thou haue made good the vtmost myte.

G Math. x. d.

Math. v. d.

¶ The Notes.

a. Marke ye noted, that Christ at his first comming, came not to be a iudge, but to be iudged. And yet it can not followe hereby, but that Christians maye be iudges in matters of controuersie. 1. Corinth. vi.

b. Their burning lightes that Christe kylleth vs to haue in our handes, are a liuely faythe, workyng through charitie. The workes of the Christians ought to be liuely, feruent, and brennyng.

¶ The. xiii. Chapter.

Of the Galileans, whom Pilate slewe, and of those that dyed in Siloe. The similitude of the fygge tree. Christe healeth the sicke woman. The parable of the mustard seede and leauen. Fewe enter into the kyngdome. Christe reproueth Herode and Hierusalem.

A THere were certayne men present at the same season, that shewed hym of the Galileans, whose blood Pilate myngled with theyr owne sacrifice. And Iesus answered, and said vnto them: a* Suppose ye that these Galileans were greater sinners then al the other Galileans, because they suffred suche punyshement? I tell you naye: but except ye repente, ye shal all likewise perysshe. Or those. xviii. vpon which the towre in Siloe fell, and slewe them, thynke ye that they were sinners aboue all men that dwell in Hierusalem. I tell you naye: But except ye repent, ye all shall likewyse perysshe.

B He put foorth also this similitude. A certaine man had a fygge tree planted in his vineyard, and he came and sought fruite theron, and founde none. Then saide he to the dresser of his vineyarde: Beholde, this three yere haue I come and sought fruite in this fygge tree, and finde none, cut b* it downe, why cumbreth it the grounde? And he answered & sayde vnto hym: Lorde, let it alone this yere also, tyll I digge rounde about it, and dounge it, to see whether it wyl beare fruite, and if it beare not then, after that, thou shalt cut it downe. And he taught in one of theyr synagogues on the Sabboth dayes. And beholde, there was a woman, which hadde a spirite of infirmitie. xviii. yeres, and was bowed together, and coulde not lift vp her selfe in any wise.

C When Iesus sawe her, he called her to him, and sayd to her: woman, thou art deliuered from thy disease. And he layde his handes on her, and immediatly she was straight, and

glorified

glorified God. And the ruler of the synagogue aunswered with indignation (because that Jesus had healed on the Sabboth daye) and sayde vnto the people: There are sixe dayes, in which men ought to worke, in them come, and be healed, and not on the Sabboth daye.

Then aunswered hym the Lorde, and sayde: Hypocrite, doth not eache one of you on the Sabboth daye, loose his ore or his asse from the staul, and leade hym to the water? And ought not this daughter of Abraham, whom Sathan hath bounde (lo.xviii.yeres) be loosed from this bonde on the Sabboth daye? And when he thus sayde, all his aduersaries were ashamed, and all the people reioyced on all the excellent dedes, that were done by hym. Mat.xij.a Luk.xiij.a

Then sayde he: what is the kyngdome of God lyke? or wherto shall I compare it? It is like a graine of mustarde seede, whiche a man toke, and sowed in his garden, and it grew, and wered a great tree, and the fowles of the ayre made nestes in the braunches of it. D Mat.xiij.d Mar.iiij.c. Mat.xiij.d

And agayne he sayde: Wherevnto shall I liken the kyngdome of God? It is lyke leauen, which a woman toke, and hyd in three bushels of floure, till al was thorow leauened. And he went through all cities and townes, teachyng, and iourneyng towardes Hierusalem. Then sayde one vnto hym: Lorde, are there fewe that shalbe saued? And he sayde vnto them: Striue to enter in at the strayte gate, for many (I say vnto you) will seke to enter in, and shall not be able. Mat.ix.d. E Mat.vij.b.

When the good man of the house is rysen vp, and hath shut to the dore, and ye beginne to stande without, and to knocke at the dore, saying: Lorde, Lorde, open to vs. And he shal aunswere, and say vnto you: I knowe you not whence ye are. Then shall ye beginne to saye: We haue eaten in thy presence, and dronke, and thou hast taught in our stretes. F And he shall say: I tell you, I know you not whence ye are, depart from me, all ye workers of iniquitie. There shalbe weping and gnashyng of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophetes in the kyngdome of God, and your selues thrust out at dores. And they shall come from the East, and from the west, and from the Mat.vij.b. Psal.vi.b. Mat.viij.b

North, and from the South, and shall sit downe in the kyngdome of God. And beholde, there are last, which shalbe fyrst: And there are first, whiche shalbe laste.

Mat.xix.d. Mark.x.d.

G The same daye there came certayne of the Pharisees, and sayde vnto him: Get thee out of the waye, and depart hence, for Herode wyll kill thee. And he sayde vnto them: Go ye and tel that fore, behold, I caste out deuils, and heale the people, to daye, and to morowe, and the thyrde daye I make an ende. Neuertheless, I must walke to daye, and to morowe, and the daye folowyng. For it can not be, that a prophete perysshe any other where, saue at Hierusalem.

Mat.xxiijd. O Hierusalem, Hierusalem, which killest prophetes, and stonest them that are sent to thee: Howe often woulde I haue gathered thy childrē together, as the henne gathereth her nest vnder her wynges, but ye would not. Behold, your habitation is lefte vnto you desolate. For I tel you, ye shall not see me, vntill the time come that ye shall say: Blessed is he, that commeth in the name of the Lorde.

Psal.118.d Mat.xxy.d

¶ The Notes.

a. We ought in no wyse to iudge rashely, of them that receaue open punyshement for theyr mysdedes, nor yet to despyse them. For yf our synnes and lewdenesse were openly knowen, we shoulde be counted worthy of lyke punyshment. Agayne, God doth otherwhyles punyshe some (as them vppon whom the towre fell in Siloe) for to admonyshe other, that they perysshe not lykewyse.

b. Vnlesse we do both beleue, and also bryng foorth fruite, worthy of repentaunce, we shall with the vnprofitable fygge tree be cut downe, and also our talent shalbe taken from vs, and geuen vnto an other, that shall put it to a better vse.

¶ The. xiiij. Chapter.

Jesus eateth with the Pharisee. Healeth the dropsie vpon the Sabboth. Teacheth to be lowly. Telleth of the great supper, and warneth them that wyll folowe hym, to laye theyr accountes before, what it wyll coste them. The salt of the earth.

A The gospel on the xvii. sunday after Trinitie.

Mat.xij.a. Mar.viij.d Luk.ix.c.

AND it chaunced, that when he was entred into the house of one of the chiefe Pharisees, to eate bread on a Sabboth day, they watched hym. And beholde, there was a certayne man before hym, which had the dropsie. And Jesus aunswered, and spake vnto the lawiars and Pharisees, saying: Is it lawfull to heale on the Sabboth daye? And they helde theyr

theyr peace. And he toke hym, and healed hym, and let hym go, and [a*] aunſwered them, ſaying: Which of you ſhall haue

an alle, or an oxe fallen into a pitte, and wyll not ſtraightwaye pull hym out on the Sabboth daye? And they coulde not aunſwere hym agayne to that.

He put fooryth a ſimilitude to the gheſtes, when he marked how they preaſed to the hieſt rowmes, and ſayde vnto them: When thou art bidden to a wedding of any man, ſitte not downe in the hyeſt rowme, leſt a more honorable man then thou be bydden of hym, and he that bad both hym and thee, come and ſay to thee, geue this man rowme, and thou then begin with ſhame to take the loweſt rowme. But rather, when thou art bidden, go and ſit in the loweſt rowme, that when he that badde thee, commeth, he maye ſaye vnto thee, frende ſit vp hyer. Then ſhalt thou haue worſhyppe in the preſence of them, that ſit at meate with thee. For whoſoeuer exalteth him ſelfe, ſhalbe brought lowe. And he that humbleth hym ſelfe, ſhalbe exalted. B C

Mat.xxiij. Luk.xviij.c

Then ſayde he alſo to hym, that hadde deſired him to dyner: When thou makeſt a dyner or a ſupper, call not thy frends, nor thy brethren, neyther thy kinſemen, or yet riche neighbours, leſt they alſo byd thee again, and a recompence be made thee. But when thou makeſt a feaſt, call the poore,

the maymed, the lame, and the blynde, and thou shalt be happy, for they can not recompence thee. But thou shalt be recompenced at the resurrection of the iust men.

When one of them (that sate at meate also) hearde that, he sayde vnto hym: Happye is he that eateth bread in the kyngdome of God.

The gospel on the ii. Sunday aft. Trin.

Then sayde he to hym: A certayne man ordeyned a great supper, and bade manye, and sent his seruaunt at supper tyme, to say to them that were bidden, come, for all thinges are nowe redy. And they all at once began to make excuse. The first sayde vnto hym: I haue bought a farme, and I must needes go and see it, I praye thee haue me excused.

D Mat. xxij. a Apoc. xix. b.

And another sayde: I haue bought fyue yoke of oxen, and I go to proue them, I pray thee haue me excused. And another sayde: I haue marryed a wyfe, and therfore I can not come. And the seruaunt retourned, and brought his maister worde therof.

Then was the good man of the house displeased, and said to his seruaunt: Go out quickly, into the stretes and quarters of the citie, and bring in hither the poore, and the maymed, and the halte, and the blynde. And the seruaunt sayde:

E

Lorde, it is done as thou commaundest, and yet there is rowme. And the Lorde sayde to the seruaunt: Go out into the hye wayes and hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of those men, whiche were bidden, shall taste of my supper.

There went a great companye with hym, and he turned and sayd vnto them: If a man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his owne life also, he can not be my disciple.

Mat. xvi. d Mar. viij. d

F

And whosoeuer beare not his crosse, and come after me, can not be my disciple.

Whiche of you, disposed to buylde a towre, sitteth not downe before, and counteth the coste, whether he haue sufficient to perfourme it? least after he hath layde the foundation, and is not able to perfourme it, al that behold it, begin to mocke hym, saying: This man began to buylde, and was not able to make an ende. Or what kyng, going to

make

make battayle agaynſt another kyng, ſitteth not downe
firſt, and caſteth in his mynde, whether he be able with ten G
thouſande, to meete hym that commeth agaynſt hym with
twentie thouſande? Or els whyle the other is yet a great
way of, he ſendeth ambaſſadours, and deſyreth peace? So
likewiſe, whoſoeuer he be of you, that forſaketh not al that
he hath, he can not be my diſciple.

Salt is good, but if ſalt haue loſt her ſaltnes, what ſhall Math.v.d.
be ſeaſoned therwith? It is neyther good for the lande, nor Mark.ix.g
yet for the dounghyll, but men caſte it out at the dores. He
that hath eares to heare, let him heare.

The Notes.

a. Howe coulde Jeſus aunſwere, ſyth that they ſayde nothyng vnto him: we muſt vnderſtande, that he aunſwered vnto their thoughtes, whiche as very naturall God, equall with the father, he knewe moſt perfectly.

¶ The. xv. Chapter.

The louyng mercy of God, is openly ſet forth in the parable of the hundred ſheepe, and of the ſonne that was loſt.

THen reſorted vnto hym all the publicanes and ſinners, for to heare hym. And the Phariſees and Scribes murmured, ſaying: He receaueth ſinners, and eateth with them. Then put he forth this ſimilitude to them, ſaying: What man of you, hauyng an hundred ſheepe, yf he loſe one of them, doth not leaue

A The goſpel on the iii. ſund. after Tri. Mat.ix.b. Mark.ij.b.

leaue ninetie and nine in the wildernesse, and go after that whiche is lost, vntill he finde it? And when he hath founde it, he putteth it on his shoulders with ioy: And assoone as he commeth home, he calleth together his louers & neygh-
B bours, saying vnto them: Reioyce with me, for I haue founde my sheepe whiche was lost. I say vnto you, that likewyse ioy shalbe in heauen, ouer one sinner that repenteth, more then ouer ninetie and nine iust persons, whiche nede no repentaunce. Eyther what woman hauing ten grotes, yf she lose one, doth not light a candle, and swepe the house, and seeke diligently tyll she finde it? And when she hath founde it, she calleth her louers, and her neyghbours, saying: Reioyce with me, for I haue founde the grote whiche I had lost. Likewise I say vnto you, ioy is made in the presence of the Angels, of God ouer one sinner that repenteth.

C And he sayde: A certayne man had two sonnes, and the younger of them sayde to his father: father, geue me the portion of the goodes that to me belongeth. And he deui-
Gen. xxix.a ded vnto them his substaunce. And not long after, when the younger sonne had gathered all that he had together, he toke his iourney into a farre countrey, and there he wasted his goodes with riotous liuing. And when he had spent al that he had, there arose a great dearth throughout all that same lande, and he began to lacke. And he went and claue to a citezin of that same countrey, and he sent him to his fielde, to kepe swyne. And he woulde fayne haue filled his belly with the coddes that the swyne ate, and no man gaue to hym.

D Then he came to hym selfe and sayde: howe many hired seruauntes at my fathers haue bread inough, and I dye for hunger? I wyll aryse, and go to my father, and I wyll say vnto him: father, I haue sinned against heauen, and before thee, & am no more worthy to be called thy sonne, make me as one of thy hired seruauntes. And he arose, and came to his father. And when he was yet a great way of, his father saw him, and had compassion, and ran and fel on his neche, and kissed hym. And the sonne sayde vnto hym: Father, I haue sinned agaynst heauen, and in thy sight, and am no

more

more worthy to be called thy sonne. But his father sayd to E
his seruauntes: bring foorth that best garment, and put it on him, and put a ryng on his hand, and shoes on his feete. And bryng hyther that fatted calfe, a* and kyll hym, and let vs eate and be mery: for this my sonne was dead, b* and is aliue agayne, he was loste, and is founde. And they began to be mery. The elder brother was in the fielde, and when he came and drewe nye to the house, he hearde the minstrelsie, and daunsing, and called one of his seruauntes, & asked what those thinges meant? And he said vnto him: thy brother is come, and thy father hath kylled the fatted calfe, because he hath receaued him safe and sound. And he was angry, and woulde not go in. Then came his father out, and entreated him. He aunswered and said to his father: Lo, c* these many yeres haue I done thee seruice, neyther brake I at any tyme thy commaundement, and yet gauest thou me neuer so much as a kyd, to make mery with my frendes: but assoone as this thy sonne was come (which hath deuoured thy goodes with harlots) thou hast for his pleasure kylled the fatted calfe. And he sayd vnto him: Sonne, thou art euer with me, & all that I haue, is thine, it was meete that we should make mery, and be glad: for this thy brother was dead, and is aliue againe, and was lost, and is founde.

The Notes.

a. That fat calfe, is Christe, whiche hath washed away our sinnes, in his blood, and feedeth vs dayly through fayth, with his body and blood vnto lyfe euerlastyng. For he was kylled therfore, that he myght be the foode, and meate of our soules,

b. To be gone from God (whiche is the onlye lyfe of the soule) is, to be dead. But to returne vnto hym, with repentaunce and amendement of life, is, to be reuiued, or restored to lyfe agayne.

c. A liuely example of the pharisaicall rightcousnesse, whiche is sory and greeued, that sinners should be freely forgeuen, and receaued into the fauour of God.

¶ The.xvj.Chapter.

The parable of the wycked Mammon. Not one tytle of Gods worde shall perishe. Of the ryche man and poore Lazarus.

AND he sayd also vnto his disciples. a* There was a certayne ryche man, which had a stewarde, and he was accused vnto hym, that he wasted his goodes. And he called hym, & said vnto him: How is it, that I heare this of thee, Geue accomptes of thy stewardship, for

A The gospel on the i. sunday after Tri.

for thou mayest be no longer stewarde. The stewarde sayde within hym selfe: what shall I do? for my maister will take away from me the stewardshyp, I can not digge, and to

begge I am ashamed. I wote what to do, that when I am put out of the stewardshyp, they may receaue me into their houses.

B Then called he all his maisters detters, and sayde vnto the first: howe muche owest thou vnto my maister? And he sayde, an hundred tunnes of oyle. And he sayd to hym: Take thy byll, and sit downe quickly, and write fiftie. Then sayd he to another: howe muche owest thou? And he sayde, an hundred quarters of wheate. He sayde to hym: Take thy byll, and write fourescore. And the Lorde commended the vniust stewarde, because he had done wysely. For the chyldren of this worlde, are in their kinde, wyser then the chyldren of light. And I say vnto you: make you frendes of the wicked Mammon, that when ye shall depart, they may receaue you into euerlasting habitations.

C He that is faythfull in that whiche is least, the same is faythfull in muche. And he that is vnfaythfull in the least, is vnfaythfull also in muche. So then, yf ye haue not ben faythfull in the wycked Mammon, who wyll beleue you in that which is true? And if ye haue not ben faythful in another

ther mans busines: who shall geue you that which is your owne? No seruaunt can serue two maisters, for eyther he shall hate the one, and loue the other, or els he shall leane to the one, and despise the other. Ye can not serue God and Mammon. All these thynges hearde the Pharisees also which were couetous, and they mocked him. And he said vnto them: Ye are they which iustifie your selues before men, but God knoweth your heartes. For that whiche is highly esteemed among men, is abhominable in the sight of God. Mat.vi.a.

D

The lawe and the prophetes raigned vntill Iohn: and since that time, the kingdome of God is preached, and euery man striueth to go in. Easier it is for heauen and earth to perishe, then one tytle of the lawe to fayle. Whosoeuer forsaketh his wyfe, and marieth another, committeth adultrye. And whosoeuer marieth her that is diuorced from her husbande, committeth adultrie also. Mat.xi.b. Esay.xi.a.

There was a certayne ryche man, which was clothed in purple and fine bysse, and fared deliciously euery day. And there was a certayne begger named Lazarus, whiche lay at his gate full of sores, desiring to be refreshed with the crumbes which fel from the riche mans boarde. Neuertheless, the dogges came & licked his sores. And it fortuned that the begger dyed, & was caryed by the Angels into [b*] Abrahams

The Gospel on the i. Sun. aft. Trinitie.

E

hams bosome. The riche man also dyed, and was buryed. And beyng in hell in tormentes, he lyft vp his eyes, and saw Abraham afarre of, and Lazarus in his bosome, and he cryed, and sayd: father Abraham, haue mercy on me, & sende Lazarus, that he may dippe the tippe of his finger in water, and coole my tongue, for I am tormented in this flame.

G But Abraham sayde: Sonne, remember that thou in thy lyfe tyme, receauedst thy pleasure, and contrary wyse, Lazarus payne. Nowe therfore is he comforted, and thou art punished. Besydes all this, betwene you & vs, there is a great space set, so that they whiche woulde go from hence to you, cannot: neyther may come from thence to vs.

Then he sayde, I pray thee therfore father, sende him to my fathers house, for I haue fiue brethren, for to warne thē. lest they also come into this place of torment. Abraham said vnto him: They haue [c] Moses and the prophetes, let them heare them. And he sayd: nay father Abraham, but if one came vnto them from the dead, they would repent. He said vnto hym: If they heare not Moses & the prophetes, neither wil they beleue, though one rise from death againe.

The Notes.

a. In all this parable we are taught, that we may not do with our goodes, what we liste. For vnlesse we vse them, accordyng to the wyll and pleasure of him that doth sende and geueth them, we shalbe put out from the stewardship.

b. The Ecclesiasticall writers, by the bosome of Abraham, do vnderstande, eyther the promise made vnto Abraham. (In thy seede shall all nations be blessed) or Christe him selfe, which came of the bosome and seede of Abraham. Or els the felowship of them that dyed in the fayth of Abraham.

c. We are bidden to beleue Moses and the prophetes, and not the dead. And if we wil nedes heare the dead speake: Christe ought to be sufficient vnto vs, whiche beyng reuiued, taught none other doctrine, but that, whiche he had taught in his life time, that is to say, Moses and the prophetes.

¶ The. xvij. Chapter.

Christe teacheth his disciples to auoyde occasions of euill, one to forgeue another, stedfastly to trust in god, and no man to presume in his owne workes. He healeth the ten lepers, speaketh of the latter dayes, and of the end of the world.

A Then sayde he to his disciples, it can not be auoyded, but that offences wil come: Neuertheless, wo be to hym through whom they come. It were better for him, that a mylstone were hanged about his necke, and that he were caste into the sea, then that he should offend

Mat. 18. a. Mar. ix. f.

one

one of these litle ones. Take heede to your selues. If thy brother trespasse against thee, rebuke him: and yf he repent, forgeue him. And though he sinne against thee seuen times in a day, and seuen times in a day turne againe to thee, saying it repenteth me, thou shalt forgeue him. Math.18.c Leui.xix.c. Eccl.ix.b.

And the Apostles sayde vnto the Lorde, increase our B
fayth. And the Lorde saide: if ye had fayth like a grayne of mustard seede, and shoulde say vnto this Sicamine tree, plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it shoulde obey you.

Who is it of you, if he had a seruaunt plowing, or feeding cattle, that woulde say vnto him when he were come from the fielde: Go quickely and sit downe to meate? And would not rather say to him, dresse wherewith I may suppe, and gyrde vp thy selfe, and serue me, tyll I haue eaten and dronken, and afterwarde, eate thou, and drinke thou? a* Doth C
he thanke that seruaunt, because he did that whiche was commaunded vnto him? I trowe not. So likewise ye, when ye haue done all those thynges whiche are commaunded you, say, we are vnprofitable seruauntes, we haue done that which was our dutie to do.

And it chaunced, as he went to Hierusalem, that he passed throughe Samaria and Galilee. And as he entred into a certayne

The Gospel on the xiiii. Sun. aft. Trin.

certayne towne, there met hym ten men that were lepers. whiche stoode a farre of, and put foorth their voyces, and sayd: Jesu maister, haue mercy on vs. And when he sawe them, he sayde vnto them: Go shewe your selues vnto the
D Priestes. And it chaunced that as they went, they were clensed. And one of them, when he saw that he was clensed, turned backe againe, and with a loude voyce, praysed God, and fell downe on his face at his feete, and gaue hym thankes. And the same was a Samaritane. And Jesus aunswered and sayde: are there not ten clensed? But where are those nyne? There are not founde that returned agayne, to geue God prayse, saue onlye this straunger. And he sayde vnto him, arise, go thy way, thy fayth hath made thee whole.

E When he was demaunded of the Pharisees, when the kingdome of God shoulde come? He aunswered them, and sayde: The kingdome of God commeth not with waytyng for. Neyther shall men say: Lo here, lo there. For beholde, the kingdome of God is within you.

And he said vnto the disciples: The dayes wil come, when ye shall desire to see one day of the sonne of man, and ye shal not see it. And they shal say to you: See here, see there. Go not after them, nor folowe them. For as the lightning that appeareth out of the one part that is vnder heauen, and shineth vnto the other part which is vnder heauen: So shall
Mat.xvij d Mar.viij d Luk.xvij c the sonne of man be in his dayes. But first must he suffer many thinges, and be reproued of this nation.
F

And as it happened in the dayes of Noe, so shall it be in the dayes of the sonne of man. They ate, they dranke, they maried wyues, and were maried, euen vnto that same day, that Noe went into the Arke, and the fludde came and destroyed them all. Likewise also, as it chaunced in the dayes of Lot. They ate, they dranke, they bought, they solde, they planted, they buylt. And euen the same day that Lot went out of Sodom, it rayned fyre and brimstone from heauen, and destroyed them all. After these ensamples, shall it be in the day, when the sonne of man shall appeare.

At that day, he that is on the house top, and his stuffe in the house, let him not come downe to take it out. And likewise

wise, let not hym that is in the fieldes, turne backe agayne to that he left behynde. Remember Lottes wyfe. Whosoeuer wyll go about to saue his lyfe, shall lose it: And whosoeuer shall lose his lyfe, shall saue it. I tell you, in that nyght there shalbe two in one bedde, the one shalbe receaued, and the other forsaken. Two also shalbe a grynding together, the one shalbe receaued, and the other forsaken. And they aunswered, and sayde to hym: where Lorde? And he sayde to them: Wheresoeuer the body shall be, thyther wyll also the Egles resort. G Mat.xxiij.

The Notes.

a. Christe doth here, with a lyuely example teache vs, that nothyng is due vnto our merites, or much rather, that we deserue nothyng at all. Our duetie is, to walke diligently, and with all feare, in the commaundementes of God, and yf he rewardeth vs any thyng, it is of his mere merey and goodnes.

¶ The.xviij.Chapter.

He teacheth to be feruent in prayer continually. Of the Pharisee and the Publicane. The kyngdome of God belongeth vnto chyldren. Christe aunswereth the ruler, and promyseth rewarde vnto all such as suffer losse for his sake, and folowe hym. The blynde man is restored to his syght.

AND he put foorth a similitude vnto them, signifying that menne ought alwayes to pray, and not to be weery, saying. There was a iudge in a certaine citie, whiche feared not God, neither regarded man. And there was a certaine wydowe in the same citie, which came vnto hym, saying: Auenge me of mine aduersarie. And he woulde not for a whyle. But afterwarde he sayde with hym selfe: Though I feare not God, nor care for man, yet because this wydowe troubleth me, I wyll auenge her, lest at the last she come and rayle on me. And the Lorde sayde: Heare what the vnryghteous iudge sayth. And shall not God auenge his electe, whiche crye day & nyght vnto hym? Yea, though he deferre them, I tell you he wyll auenge them, and that quickly. Neuertheless, when the sonne of man commeth, suppose ye that he shall fynde fayth on the earth? A B

The Gospell on the xi. Sunday after Trin.

And he put fourth this similitude, vnto certayne which trusted in them selues that they were perfecte, and despised other. Two men went vp into the temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stoode and prayed thus with hym selfe: God, I thanke thee, that
C I am not as other men are, extortioners, vniust, adulterers, or as this Publicane, I fast twise in the weeke, I geue tythe of al that I possesse. And the Publicane stoode a farre of, and would not lyft vp his eyes to heauen, but smote his
Math. 23. a. brest, saying: God be mercyfull to me a synner. I tell you, this man departed home to his house iustified more then the other. For euery man that exalteth hym selfe, shalbe brought low. And he that hũbleth himselfe, shalbe exalted.

They brought vnto hym also babes, that he should touch them. When his disciples sawe that, they rebuked them. But Jesus called them vnto hym, and sayde: Suffer chyldren to come vnto me, and forbyd them not, for of suche is
D the kyngdome of God. Verely I say vnto you, whosoeuer
Math. xix. b Mark. x. b. receaueth not the kyngdome of God as a chylde, he shall not enter therin.

And a certayne ruler asked hym, saying: Good maister, what ought I to do, to obtayne eternall lyfe? Jesus sayde vnto hym: Why callest thou me good? None is good, saue God

God only. Thou knowest the commaundementes: Thou shalt not commit adultrie, thou shalt not kyll, thou shalt not steale, thou shalt not beare false witnesse, honour thy father and thy mother. And he saide: All these haue I kept from my youth. When Jesus hearde that, he sayde vnto hym: Yet lackest thou one thyng. Sell all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come and folowe me. When he hearde that, he was heauy, for he was very ryche. Exod.xx. Mark.x.a. E

When Jesus sawe hym mourne, he sayde: With what difficultie shall they that haue ryches enter into the kyngdome of God? It is easyer for a camell to go thorowe a neeldes eye, then for a ryche man to enter into the kyngdome of God. Then sayde they that hearde that: And who then can be saued? And he sayde: Thynges whiche are vnpossible with men, are possible with God.

Then Peter sayde: Lo, we haue left all, and haue folowed thee. And he sayde vnto them: Verily I say vnto you, there is no man that leaueth house, other father & mother, other brethren, or wyfe, or chyldren (for the kyngdome of Gods sake) whiche shall not receaue muche more in this worlde: and in the worlde to come, lyfe euerlastyng. F Math.xix.d. Mark.x.d.

He toke vnto him the twelue, & said vnto them: Behold, we go vp to Hierusalem, & al shalbe fulfylled that are written by the prophetes of the sonne of man. For he shalbe deliuered vnto the Gentiles, and shalbe mocked, and shalbe dispitefully intreated, & shalbe spitted on: And when they haue scourged hym, they wyll put hym to death, and the third day he shall aryse agayne. But they vnderstoode none of these thynges. And this saying was hyd from them. And they perceaued not the thynges which were spoken. The gospell on Quinquagesima Sūday.

And it came to passe, that as he was come nye vnto Hierico, a certayne blynde man sate by the way syde beggyng. And when he hearde the people passe bye, he asked what it meant? And they sayde vnto hym, that Jesus of Nazareth passed by. And he cryed, saying: Jesus, the sonne of Dauid haue thou mercy on me. And they which went before, rebuked him, that he should holde his peace. But he cryed so G Math.xx.d. Mark.x.g.

much the more: Thou sonne of Dauid, haue mercy on me.

And Jesus stoode styll, and cõmaunded hym to be brought vnto hym. And when he was come neare, he asked hym, saying: What wylt thou that I do vnto thee? And he said: Lorde, that I may receaue my sight. And Jesus saide vnto hym: Receaue thy syght, thy fayth hath saued thee. And immediatly he receaued his syght, and folowed hym, prayesyng God. And all the people, when they sawe it, gaue laude to God.

¶ The. xix. Chapter.

Of Zacheus, and the ten seruauntes to whom the talentes were deliuered. Christe rydeth to Hierusalem, and wepeth ouer it.

AND he entred in, and went thorowe Hierico. And beholde, there was a man, named Zacheus, whiche was a ruler among the Publicans, and was ryche also. And he made meanes to see Jesus, what he shoulde be, & coulde not for the preasse, because he was of a lowe stature. Wherefore he ranne before, and clymed vp into a wylde sygge tree, to see hym: for he shoulde come that waye. And when Jesus came

came to the place, he loked vp, and sawe him, and saide vnto hym: Zache come downe at once, for to day I must abide at thy house. And he came downe hastyly, and receaued him ioyfully. And when they sawe that, they all grudged, saying: He is gone in to tarie with a man that is a synner.

B And a* Zache stoode foorth, and sayde vnto the Lorde: Beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue done any man wrong, I restore hym foure folde. And Iesus sayde to hym: This daye is healthy come vnto this house, forasmuch as he also is become the chylde of Abraham. For the sonne of man is come to seke and to saue that which was lost. Math.xv.c

As they hearde these thynges, he added thereto a similitude, because he was nye to Hierusalem, and because also they thought that the kyngdome of God should shortly appeare. He sayde therefore: A certayne noble man went into a farre countrey, to receaue hym a kyngdome, and then to come agayne. And he called his ten seruauntes, and delyuered them ten pounde, saying vnto them, bye and sell tyll I come. But his citezins hated hym, and sent a message after hym, saying: We wyll not haue this man to raigne ouer vs. Mat.xxv.b Mar.xiij.b

C And it came to passe, when he was come agayne, and had receaued his kingdome, he commaunded those seruauntes to be called to hym (to whom he gaue his money) to wyt what euery man had done. Then came the first, saying: Lorde, thy pounde hath encreased ten pounde. And he sayde vnto hym: well good seruaunt, because thou wast faythfull in a very litle thyng, take thou auctoritie ouer ten cities. And the other came, saying: Lorde, thy pounde hath encreased fyue pounde. And to the same he sayde: and be thou also ruler ouer fyue cities. Mat.xxv.b

And the thirde came, and sayde: Lorde beholde here thy pounde, which I haue kept in a napkin, for I feared thee, because thou art a strayte man: thou takest vp, that thou laydest not downe, and reapest that thou dyddest not sowe. Mat.xxv.c
D And he sayde vnto him: Of thine owne mouth wyl I iudge thee, thou euyl seruaunt. Knewest thou that I am a strayt

man, takyng vp, that I layde not downe, and reapyng, that I dyd not sowe? Wherefore then gauest not thou my money into the banke, that at my cõmyng, I myght haue required mine owne, with vauntage.

And he sayde to them that stoode by: Take from hym that pounde, and geue it hym that hath ten pounde. And they sayde vnto hym: Lorde, he hath ten pounde. I say vnto you, that vnto all them that haue, it shalbe geuen: And from hym that hath not, euen that he hath shalbe taken from hym. Moreouer, those mine enemies which woulde not that I shoulde raigne ouer them, bryng hyther, and slay them before me. And when he had thus spoken, he proceaded forth before, ascendyng vp to Hierusalem.

Mat.xiij.b.

Mat.xxi.c. Mark. xi.a

E And it fortuned, when he was come nye to Bethphage and Bethanie, besydes the mount which is called Oliuete, he sent two of his disciples, saying: Go ye into the towne which is ouer agaynst you, in the whiche, assoone as ye are come, ye shal fynde a colt tyed, wheron yet neuer man sate, loose hym, and bryng hym hyther. And yf any man aske you why that ye loose hym, thus shall ye say vnto hym: the Lorde hath nede of hym.

They that were sent, went theyr way, and founde euen as he had saide vnto them. And as they were a loosyng the colt, the owners therof sayde vnto them: Why loose ye the colt? And they sayde: For the Lord hath nede of hym. And they brought hym to Jesus. And they caste their rayment on the colt, and set Jesus theron. And as he went, they spread their clothes in the way.

F And when he was nowe come nye to the goyng downe of the mount Oliuete, the whole multitude of the disciples began to reioyce, and to laude God with a loude voyce, for all the miracles that they had seene, saying: Blessed be the kyng that commeth in the name of the Lorde, peace in heauen, and glorie in the hyest. And some of the Pharisees of the companie sayde vnto hym: Maister, rebuke thy disciples. He aunswered, and sayde vnto them: I tell you, yf these shoulde holde their peace, the stones would crye.

And

And when he was come neare, he beheelde the citie, and wept on it, saying: If thou haddest knowen those thynges which belong vnto thy peace, euen in this thy daye: But nowe are they hydde from thyne eyes. For the dayes shall come vpon thee, that thyne enemies shall caste a banke about thee, and compasse thee rounde, and kepe thee in on euery syde, and make thee euen with the grounde, and thy children which are in thee. And they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation.

The Gospel on the x. Sundai after Tri. Esay. 48. a

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And he went into the temple, and began to cast out them that solde therin, & them that bought, saying vnto them, it is written, my house is the house of prayer: but ye haue made it a denne of theeues. And he taught daylye in the temple. But the hye Priestes, and the Scribes, and the chiefe of the people, went about to destroy hym, but coulde not fynde what to do. For all the people stacke by hym, & gaue hym audience.

Esay. lvi. c. Iere. vij. c.

Joh. vij. c.

The Notes.

a. We learne in Zacheus, what be the true fruites of repentaunce. He doth not buyld vp Abbeys nor yet Chaunteries with his yll gotten goodes, but maketh restitution, accordyng to the lawe of God. Exod. xxij. whiche thyng beyng done, he geueth almes of his owne goodes vnto the poore.

¶ The. xx. Chapter.

They aske Christe one question, and he asketh them another. The parable of the vineyarde. Of tribute to be geuen vnto Cesar, and howe Christe stoppeth the mouthes of the Saducees.

A AND it fortuned in one of these dayes, as he taught the people in the temple, and preached the Gospell, the hye priestes, and the scribes, came, with the elders, and spake
Mat. xxij.c
Mark. xi.d
vnto hym, saying: Tell vs, by what authoritie thou doest these thynges? Eyther, who is he that gaue thee this authoritie? He answered, and sayde vnto them: I also wyll aske you one thyng, and
Mat.xxi.c.
answere me. The baptisme of John, was it from heauen, or of men? And they thought within them selues, saying: If we shall say from heauen, he wyll say, why then beleued ye hym not. But, and yf we shall say of men, all the people wyll stone vs, for they be perswaded that John is a prophete. And they answered, that they could not tel whence it was. And Jesus sayde vnto them: Neyther tell I you by what authoritie I do these thynges.

B Then began he to put foorth to the people this similitude.
Mat.xxi.d.
Mark.xij.a
A certaine man planted a vineyarde, and let it foorth to husbandmen, and went him selfe into a straunge countrey for a great season. And when the tyme was come, he sent a seruaunt to the husbandmen, that they shoulde geue hym of the fruite of the vineyarde. And the husbandmen dyd beate hym, and sent him away emptie. And agayne, he sent yet another seruaunt, and they dyd beate hym, and foule intreated him also, and sent him away emptie. Moreouer, he sent the thirde to, and hym they wounded and cast out. Then sayde the Lorde of the vineyarde: what shall I do? I wyll sende my deare sonne, hym peraduenture they wyl reuerence when they see hym.

C But when the husbandmen sawe hym, they thought in themselues, saying: This is the heyre, come, let vs kyl him, that the inheritaunce may be ours. And they cast hym out of the vineyarde, and kylled hym. What shall the Lorde of the vineyarde therfore do vnto them? He wyl come and destroy these husbandmen, and wyll let out his vineyarde to other.

other. When they hearde that, they sayde: God forbid.

And he beheld them, and sayde, what meaneth this then that is written: The stone that the buylders refused, the same is made ỹ head corner stone? Whosoeuer doth stumble vpon that stone, shalbe broken: but on whosoeuer it fall vpon, it wyll grynde hym to powder. And the hye Priestes and the Scribes, the same houre went about to lay handes on hym, but they feared the people. For they perceaued that he had spoken this similitude agaynst them. Psa. cxvij. c. Mat. xxj. d. Mar. xij. a.

And they watched hym, and sent foorth spies, which should fayne them selues perfect, to take hym in his wordes, and to deliuer hym vnto the power and auctoritie of the deputie. And they asked hym, saying: Maister, we knowe that thou sayest and teachest right, neither considerest thou any mans degree, but teachest the way of God truely. Is it lawfull for vs to geue Ceasar tribute or no? He perceaued their craftines, and sayde vnto them: Why tempt ye me? Shewe me a peny. Whose image and superscription hath it? They aunswered and sayde: Ceasars. And he sayd vnto them: Geue then vnto Ceasar, that which belongeth to Ceasar: and to God, that which parteyneth to God. And they coulde not reproue his saying before the people. But they marueylded at his aunswere, and helde their peace. D E Mat. xxij. e. Mar. xij. d.

Then came to hym certayne of the Saducees, which deny that there is any resurrection. And they asked hym, saying: Maister, Moses wrote vnto vs, yf any mans brother die, hauyng a wyfe, and the same die without issue: that then his brother shoulde take his wife, and rayse vp seede vnto his brother. There were seuen brethren, and the first toke a wife, and died without chyldren. And the seconde toke the wife, and he died childlesse. And the thirde toke her, and in lykewise the residue of the seuen, and left no chyldren behynde them, and died. Last of al, the woman died also. Now therfore, at the resurrection, whose wife of them shal she be? For seuen had her to wyfe. Mat. xxij. f. Mar. xij. b. Deu. xxv. b

Jesus aunswered and sayde vnto them. The chyldren of this worlde marry wyues, and are marryed: but they which shalbe counted worthy to enioy that worlde, and the resur- F

rection

rection from death, neither marry wyues, neither are marryed, nor yet can dye any more. For they are equall vnto the Angels, and are the sonnes of God, inasmuch as they are
Exod.iij.b. the chyldren of the resurrection. And that the dead shal rise agayne, euen Moses sheweth besydes the bushe, when he sayde: the Lorde God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of them which lyue. a* For all lyue vnto hym. Then certayne of the Pharisees aunswered and sayde: Maister thou hast well sayde. And after that, durst they not aske hym any question at all.

G Then sayde he vnto them: how say they that Christe is
Mat.xxij.d Mar.xij.d Psal.cix.a. Dauids sonne? And Dauid hymselfe sayeth in the booke of the Psalmes: The Lorde sayde vnto my Lorde, syt on my ryght hande, tyll I make thyne enemyes thy footstoole. Seing Dauid calleth him Lord: how is he then his sonne?

Mat.xxiija Mark.xij.d Then in the audience of all the people, he sayde vnto his disciples: beware of the Scribes, which desire to go in long clothyng, and loue greetinges in the markets, and the hiest seates in the synagogues, and the chiefe rowmes at feastes, which deuoure wyddowes houses, and that vnder a colour of long praying: the same shall receaue greater damnation.

The Notes.

a. If Abraham, Isaac, and Jacob do lyue: Ergo all the saintes that be hence departed in fayth, do lyue with them. For, we are therfore called the chyldren of Abraham: because that we are heyres with hym, of the lyke to come.

¶ The.xxi. Chapter.

Christe commendeth the poore wyddowe, telleth of the destruction of Hierusalem, of false teachers, of the tokens and troubles for to come, of the ende of the worlde, and of his owne commyng.

A S he beheld, he sawe the ryche men, which cast their offeringes into the treasurie. And he sawe also, a certayne poore wydowe, which cast in thyther two mites. And he sayde: Of a trueth I saye vnto you, this poore wydow hath put in more then they al. For they all, haue of their superfluitie, added vnto the offeryng of god: but she, of her penurie hath cast in all

the

the substaunce that she had.

As some spake of the temple, how it was garnished with B
goodly stones and Jewels, he sayde: The dayes wyl come,
when of these thinges which ye see, shal not be left stone vp-
on stone, that shall not be throwen downe. And they asked Math. 24.a
hym, saying: Maister, when shall these thynges be? & what Mar. xiij.a
signe wyll there be, when such thynges shall come to passe?
And he sayd: take heede, that ye be not deceaued. For many
wyl come in my name, saying: I am he, & the tyme draweth
nere. Followe ye not them therfore. But when ye heare of
warre & dissention, be not afrayde. For these thynges must
first come, but the ende foloweth not by and by. Then sayd
he vnto them: Nation, shall ryse agaynst nation, and kyng-
dome agaynst kyngdome, and great earthquakes shalbe in
all quarters, and hunger, and pestilence, and fearefull
thynges. And great signes shall there be from heauen.

But before all these, they shall lay their handes on you, C
and persecute you, delyuering you vp to the synagogues,
and into prysons, and bryng you before kinges and rulers
for my names sake. And this shall chaunce you, for a testi-
moniall. Let it sticke therfore fast in your heartes, not once
to studie before, what ye shall aunswere: for I wyll geue
you a mouth, and wisdome, where agaynst, all your aduer-
saries shall not be able to speake, nor resist. Yea, and ye shal
be betrayed of your fathers, and mothers, and of your bre-
thren, and kynsemen, and frendes, and some of you shal they
put to death. And hated shall ye be of all men for my names
sake. Yet there shall not one heere of your heades perysshe.
By your pacience, possesse your soules.

a* And when ye see Hierusalem besieged with an hoast, then D
vnderstand that the desolation of the same is nye. Then let Math. 24.b
them which are in Jurie, flee to the mountaynes. And let Mar. xiij.b
them whiche are in the myddes of it, depart out. And let
not them that are in other countreys, enter therein. For
these be the dayes of vengeaunce, to fulfill al that are writ-
ten. But wo be to them that be with childe, & to them that
geue sucke in those dayes. For there shalbe great trouble in
the lande, & wrath ouer all this people. And they shall fall E
on

on the edge of the swoorde, and shalbe led captiue, into all nations. And Hierusalem shalbe troden vnder foote of the gentiles, vntyll the tyme of the gentiles be fulfylled.

The gospel on the ii sunday in Aduent

Esai.xv.b. Joel.iij.c. Eze.xxxviij

Mat.xiiij.c Mar.xiij.c.

And there shalbe signes in the Sunne, and in the Moone, and in the Starres, and in the earth, the people shalbe in such perplexitie, that they shall not tel which way to turne them selues. The sea and the waters shall roare, and mens heartes shall fayle them for feare, and for lokyng after those thynges which shall come on the earth. For the powers of heauen shall moue. And then shall they see the sonne of man come in a cloude, with power and great glory. When these thynges begyn to come to passe: then loke vp, and lyft vp your heades, for your redemption draweth nye.

F

And he shewed them a similitude. Behold the tygge tree, and all trees, when they shoot foorth their buddes, ye see and know of your owne selues, that summer is then nie at hand. So lyke wyse, ye (when ye see these thynges come to passe) vnderstande that the kyngdome of God is nie. Verely I say vnto you: this generation shall not passe, tyl al be fulfilled. Heauen & earth shal passe: but my woordes shal not passe.

Take heede to your selues, lest at any tyme your heartes be ouercome with surfettyng and dronkennes, and cares of this woorlde: and that, that day come on you vnawares. For as a snare shall it come on al them that sit on the face of

the

the whole earth. Watch therfore continually, & pray, that ye may obtayne grace to flee al this that shal come, and that ye may stande before the sonne of man.

In the day tyme he taught in the temple, and at nyght he went out, and had abidyng in the mount that is called Oliuete. And all the people came in the mornyng to hym in the temple, for to heare hym. Iohn.viij.a

The Notes.

a. The same is it, that Matthewe and Marke do call the abhomination of desolation. The hoast of the Romaynes, is called here desolation, because that by thein the citie and the temple were destroyed, and the countrey made waste. And they are also called abhomination, both for their heathenishe impietie, and also for the puttyng downe of the true worshyppyng and religion. By the holy place, both Hierusalem and the temple, is vnderstanded. Dan.ix.

¶ The.xxii.Chapter.

Christe is betrayed. They eate the Easter lambe. The institution of the Sacrament. They striue who shalbe greatest, he reproueth them. He prayeth three tymes vppon the mount. They take hym, and bryng hym to the hie Priestes house. Peter denyeth hym thryse, and they bryng hym before the councell.

THe feast of sweet bread drew nie, which is called Easter, and the hie prieſtes and Scribes sought how to kyll hym, but they feared the people. Then entred Sathan into Judas, whose syrname was Iscariot (which was of the number of the twelue) and he went his way and

A Mat.xxvj.a Mar.xiiij.a The Gospel on the wednesday before Easter.

and communed with the hye Priestes and officers, howe he myght betray hym to them. And they were glad, and promised to geue hym money. And he consented, and sought opportunitie to betray hym vnto them, when the people were away.

Mat.xxvj.b Mar.xiiij.a Then came the day of sweete bread, when of necessitie the Easter lambe must be offered. And he sent Peter and John, saying: go and prepare vs the Easter lambe, that we
B may eate. They sayd to hym: where wylt thou that we prepare? And he sayde vnto them. Beholde, when ye be entred into the citie, there shal a man meete you, bearyng a pitcher of water, him folow, into the same house that he entreth in, and say vnto the goodman of the house: The maister sayth vnto thee: where is the ghest chamber, where I shall eate myne Easter lambe with my disciples? And he shall shewe you a great parlour paued. There make redy. And they went and founde as he had sayde vnto them: and made redy the Easter lambe. And when the houre was come, he sate downe, and the twelue Apostles with hym. And he sayde vnto them: I haue inwardly desired to eate this Easter lambe with you, before that I suffer. For I say vnto you: henceforth I wyll not eate of it any more, vntyll it be fulfylled in the kyngdome of God. And he toke the cup, and gaue thankes, and sayde. Take this, and deuide it among you. For I say vnto you, I wyll not drynke of the fruite of the vine, vntyll the kyngdome of God be come.

Mat.xxvj.c Mar.xiiij.e 1.Cor.xj.c.

And he toke bread, and when he had geuen thankes, he brake it, and gaue to them, saying: This is my body which is geuen for you. This do, in the remembraunce of me. Likewise also, when they had supped, he toke the cup, saying: This cup is the new [a*] testament in my blood, which is shed for you. Yet beholde, the hande of hym that betrayeth me, is with me on the table. And truely the sonne of man
C goeth as it is appoynted: But wo be to that man by whom
The Gospell on S. Barthelmewes day. he is betrayed. And they began to enquire among them selues, which of them it shoulde be, that shoulde do that.

And there was also a stryfe among them, which of them shoulde seeme to be the greatest. And he sayde vnto them:

the

the kynges of the gentiles raigne ouer them, and they that beare rule ouer them, are called gracious lordes. But ye shall not be so. But he that is greatest among you, shalbe as the youngest: and he that is chiefe, shalbe as the minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? And I am among you, as he that ministreth. Ye are they which haue bydden with me in my temptations. And I appoynt vnto you a kyngdome, as my father hath appoynted to me: that ye may eate, and drynke, at my table in my kyngdome, and syt on seates, and iudge the twelue tribes of Israel.

And the Lorde sayde: Simon, Simon, behold, Sathan hath desired you, to sift you, as it were wheat, but I haue prayed for thee, that thy fayth fayle not. And when thou art conuerted, strength thy brethren. And he sayde vnto hym: Lorde I am redy to go with thee into prison, and to death. And he sayd: I tel thee Peter, the cocke shall not crowe this day, tyl thou haue thryse denyed that thou knowest me.

And he sayd vnto them: when I sent you without wallet, and scrippe, and shoes, lacked ye any thyng? And they sayd, no. And he sayde to them: but now, he that hath a wallet, let hym take it vp, & lykewise his scrippe. And he that hath no sworde, let hym sell his coate, and by one. For I say vnto you, that yet, the same which is written, must be perfourmed in me: Euen with the wicked was he numbred. For those thynges which are written of me, haue an ende. And they sayde: Lorde, beholde here are two swordes. And he sayde vnto them: it is ynough.

D Mat.xxvj.c Mar.xiiij.c.

Mat,xxvj.f Mar.xiij.c. Iohn. xviij

And he came out, and went (as he was wont) to mount Oliuete. And the disciples folowed hym. And when he came to the place, he sayde to them: pray, lest ye fall into temptation.

And he gate hym selfe from them, about a stones cast, and kneeled downe, and prayed, saying: Father, if thou wilt, withdrawe this cup from me. Neuertheless, not my wyll, but thyne be fulfylled. And there appeared an Angel vnto hym from heauen, comfortyng him. And he was in an agonie, and prayed somewhat longer. And his sweat was like

E

droppes

droppes of blood, tricklyng downe to the grounde. And he rose vp from prayer, and came to his disciples, and founde them slepyng for sorowe, and sayde vnto them: why slepe ye? Ryse and pray, lest ye fall into temptation.

Whyle he yet spake, behold, there came a companie: and he that was called Judas, one of the twelue, went before them, and preased nye vnto Jesus to kysse hym. And Jesus sayde vnto hym: Judas, betrayest thou the sonne of man with a kysse? When they which were about hym, saw what
F Mat.xxvj.c Mar.xiiij.c Joh.xviij.b woulde folowe, they sayd vnto hym: Lorde, shall we smyte with sworde? And one of them smote a seruaunt of the hye Priest, and smote of his ryght eare. And Jesus aunswered and sayde: suffer ye thus farre forth. And he touched his eare, and healed hym.

Then Jesus sayde vnto the hye prestes, and rulers of the temple, and the elders which were come to hym: Be ye come out, as vnto a theefe with swordes and staues? When I was dayly with you in the temple, ye stretched not forth handes agaynst me. But this is euen your very houre, and the power of darkenesse. Then toke they hym, and led hym, and brought hym to the hye Prestes house. And Peter followed a farre of.

Mat.xxvi.g Mar.xiiij.g Joh.xviij.c When they had kyndled a fyre in the myddes of the palace, and were set downe together: Peter also sat downe among them. And one of the wenches behelde hym as he sat by the fyre, and set good eye syght on hym, and sayde: this same was also with hym. Then he denyed hym, saying: woman I knowe hym not. And after a little whyle, another sawe hym, and sayd: thou art also of them. And Peter sayd: man, I am not. And about the space of an houre after, another
G affirmed, saying: verely euen this felowe was with hym, for he is of Galilee. And Peter sayd: man, I wote not what thou sayest. And immediately, whyle he yet spake, the cocke crewe. And the Lorde turned backe, and loked vnto Peter. And Peter remembred the wordes of the Lorde, howe he sayde vnto hym, before the cocke crowe, thou shalt deny me thryse. And Peter went out, and wept bitterly.

And the men that stoode about Jesus, mocked hym, and stroke

ſtroke hym, and when they had blindfolded him, they ſmote his face, and aſked hym, saying: Arede who it is that ſmote thee? And manye other thynges deſpytefullye sayde they agaynſt hym.

And aſſoone as it was daye, the elders of the people, and the hye Prieſtes and Scribes, came together, and ledde him into their councell, saying: Art thou very Chriſt? Tell vs. And he sayd vnto them: If I tell you, ye wyll not beleue. And if also I aſke you, ye will not aunſwere me, or let me go. Hereafter ſhall the ſonne of man ſyt on the ryght hand of the power of God. Then sayde they all: Art thou then the ſonne of God? He sayd to them: Ye say that I am. Then sayde they: What nede we any further witneſſe? For we our ſelues haue hearde of his owne mouth. Mat.26.g. Mar.xiiij.g

¶ The Notes.

a. As the cuppe is the newe Teſtament, ſo the bread is the bodye of Chriſte. By the newe Teſtament, he vnderſtandeth the forgeuenelle of ſynnes. Heb. viij. But the cuppe doth onlye repreſent vnto vs the newe Teſtament, that is to saye: the forgeuencs of our ſynnes, that we haue in the blood of Chriſte.

¶ The. xxiii. Chapter.

Jeſus is brought before Pilate and Herode. The women make lamentation for hym. He prayeth for his enemies, forgeueth the theefe vpon his ryght hande, and dyeth on the croſſe, and is buryed.

AND the whole multitude of them aroſe, and ledde him vnto Pilate. And they began to accuſe hym, saying: We haue founde this felowe peruertyng the people, and forbiddyng to paye tribute to Ceaſar, saying, that he is Chriſt a king. And Pilate appoſed him, saying: Art thou the kyng of the Jewes? He aunſwered hym, and sayd: Thou sayeſt it. Then sayde Pilate to the hye Prieſtes, and to the people: I fynde no faute in this man. And they were the more fierce, saying: He moueth the people, teachyng throughout all Jurie, and began at Galilee, euen to this place. A The goſpel on the thurſday before Eaſter. Mat.27.a. Mar.xv.a. John.xix.e

When Pilate hearde mention of Galilee, he aſked whether the man were of Galilee. And aſſoone as he knew that he was of Herodes iuriſdiction, he ſent hym to Herode, whiche was alſo at Hieruſalem in thoſe dayes. And when B

Herode sawe Jesus, he was exceadingly gladde. For he was desyrous to see hym of a longe season, because he had heard many thinges of hym, and trusted to haue seene some miracle done by hym. Then questioned he with him, of many thynges. But he aunswered hym not one worde. The hye Priestes and Scribes stode foorth and accused him straytly. And Herode with his men of warre, despysed hym, and mocked him, and arayed him in white, and sent him againe to Pilate. And the same day Pilate and Herode were made frendes together. For before they were at variaunce.

Act.iiij.c.

And Pilate called together the hye Priestes, and the rulers, and the people, and sayde vnto them: Ye haue brought this man vnto me, as one that peruerted the people. And
C beholde, I haue examined hym before you, and haue founde no faute in this man, of those thinges whereof ye accuse
Mat.27.b. hym. No, nor yet Herode. For I sent you to hym, and lo, no-
Mar.xv.a. thyng worthye of death is done to hym. I wyll therefore
John.18.a chasten hym, and lette hym loose. For of necessitie, he muste haue let one loose vnto them at that feast.

And all the people cried at once, saying: Away with him, and deliuer to vs Barrabas: which for a certayne insurrection made in the citie, and murther, was cast in prison. Then

Pilate

Pilate spake agayne to them, willyng to let Jesus loose. And they cried, saying: Crucifie him, Crucifie him. He saide vnto them the thyrde tyme. What euyll hath he done? I fynde no cause of death in hym, I will therefore chasten hym, and let hym loose. And they cryed with loude voyces, and required that he might be crucified. And the voices of them and of the hye Priestes preuayled. Mat.27.c. Mar.xv.a. John.xix.a

And Pilate gaue sentence, that it shoulde be as they required, and let loose vnto them, hym that (for insurrection and murther) was cast into pryson, whom they desired, and deliuered Jesus, to do with hym what they would. And as they ledde hym awaye, they caught one Simon of Syrene, comming out of the field, and on him layde they the crosse, to beare it after Jesus. D Mat.27.g. Mar.xv.v.

And there folowed him a great company of people, and of women: whiche women bewayled and lamented hym. But Jesus turned backe vnto them, and sayd: Daughters of Hierusalem, wepe not for me, but wepe for your selues, and for your chyldren. For beholde, the dayes wyll come, when men shall saye: Happy are the barren, and the wombes that neuer bare, and the pappes whiche neuer gaue sucke. Then shall they begyn to saye to the mountaynes, fall on vs: and to the hylles, couer vs. For yf they do this to a greene tree, what shalbe done to the drye? Esa.liij.a. Sapi.iij.c. Gala.iij.d.

And there were two euyll doers ledde with hym to be slayne. And when they were come to the place (which is called Caluarie) there they crucified hym, and the euyll doers, one on the right hande, and the other on the lefte. Then sayde Jesus: Father forgeue them, for they wote not what they do. And they parted his rayment, and cast lottes. And the people stoode, and beheelde. E Mat.27.d. Mar.xv.c. John.xix.d

And the rulers mocked hym with them, saying: He holpe other men, let hym helpe hym selfe, yf he be Christe the chosen of God. The souldiours also mocked hym, and came and offered hym vineger, and sayde: If thou be that king of the Jewes, saue thy selfe. And a superscription was written ouer hym, in Greke, in Latin, and Hebrewe: This is the kyng of the Iewes.

F And one of the euyll doers whiche were hanged, rayled on hym, saying: If thou be Christe, saue thy selfe and vs. But the other aunswered and rebuked hym, saying: Neyther feareste thou God, because thou art in the same damnation? We are righteously punyshed, for we receaue accordyng to our dedes, but this man hath done nothing amisse. And he sayd vnto Jesus: Lorde, remember me, when thou commeste into thy kyngdome. And Jesus sayde vnto hym: Veryly I saye vnto thee, to daye shalt thou be with me in Paradise.

And it was about the sixt houre. And there came a darknes ouer all the lande, vntil the ninth houre, and the sunne was darkened. And the vaile of the temple dyd rent, euen through the myddes. And Jesus cried with a great voyce, and sayde: Father, into thy handes I commend my spirite. And when he thus had sayde, he haue vp the ghost. When the Centurion sawe what had happened, he glorified God,
G saying: Of a suretie, this man was perfecte. And all the people that came together to that syght, beholdyng the thynges whiche were done, smote theyr brestes, and retourned home. And all his acquaintaunce, and the women that folowed hym from Galilee, stoode a farre of, beholdyng these thynges.

Mat.27.g. Mar.xv.d. John.xix.g And beholde, there was a man named Joseph, a counsaylour, and was a good man, and a iust, and dyd not consent to the counsell and dede of them, whiche was of Aramathia, a citie of the Jewes, whiche same also waited for the kyngdome of God, he went vnto Pilate, and begged the body of Jesus, and toke it downe, and wrapped it in a linnen cloth, and layed it in an hewen tombe, wherein was neuer man before layed. And that daye was the preparyng of the Sabboth, and the Sabboth drewe on. The women that folowed after, whiche came with hym from Galilee, behelde the sepulchre, and howe his bodye was layed. And they returned, and prepared odours, and oyntementes: but rested the Sabboth day, accordyng to the commaundement.

¶The. xxiiii. Chapter.

The women come to the graue. Christe appeareth vnto the two disciples that go towarde Emaus. Standeth in the myddes of all his disciples, openeth theyr vnderstandyng in the Scriptures, geueth them a charge, and ascendeth vp to heauen.

ON the morow after the Sabboth, early in the morning, they came vnto the tombe, and brought the odours, which they hadde prepared, and other women with them. And they founde the stone rowled awaye from the sepulchre, and went in, but founde not the body of the Lorde Jesu. And it happened, as they were amased therat: Beholde, two men stoode by them, in shyning vestures. And as they were afrayde, and bowed downe theyr faces to the earth, they sayde to them: Why seke ye the liuing among the dead? He is not here, but is rysen. Remember howe he spake vnto you, when he was yet in Galilee, saying: That the sonne of man must be delyuered into the handes of sinfull menne, and be crucified, and the thyrde daye ryse agayne. A Mat.28.a. Mar.xvi.a Joh.xx.a. Mat.28.a. Mar.xvi.b

And they remembred his wordes, and returned from the sepulchre, and tolde all these thynges vnto the eleuen, and to all the remnaunt. It was Marie Magdalene, and Joanna, and Marie Jacobi, and other that were with them, whiche tolde these thynges vnto the Apostles, and theyr wordes semed vnto them fained thynges, neyther beleued they them. Then arose Peter, and ran vnto the sepulchre, and looked in, and sawe the linnen clothes layde by them selfe, and departed, wondryng in hym selfe at that whiche hadde happened. Mat.28.b. Mar.xvi.c B

And beholde, two of them went that same daye to a towne, whiche was from Hierusalem about three score furlonges, called Emaus: and they talked together of all these thynges that had happened. And it chaunced, as they communed together, and reasoned, that Jesus hym selfe drewe neare, and went with them. But theyr eyes were holden, that they coulde not knowe him. And he sayde vnto The gospel on the Munday aft. Easter C

them: What maner of communications are these, that ye haue one to another as ye walke, and are sadde? And the one of them (named Cleophas) answered, and sayde vnto hym: Art thou onlye a straunger in Hierusalem, and hast not knowen the thynges, whiche haue chaunced there in these dayes? And he sayde vnto them: What thynges?

And they sayde vnto hym: Of Jesus of Nazareth, which was a Prophete, myghtie in dede and worde before God, and all the people. And howe the hye Priestes, and our rulers delyuered hym to be condempned to death, and haue crucified hym. But we trusted that it hadde ben he, that shoulde haue delyuered Israel. And as touchyng all these thynges, to daye is euen the thyrde daye, that they were done.

D Yea, and certayne women also of our companye, made vs astonied, whiche came earlye vnto the Sepulchre, and founde not his bodye, and came saying: That they hadde sene a vision of Angels, whiche sayde that he was alyue. And certaine of them which were with vs, went their way to the sepulchre, and founde it euen as the women hadde sayde, but hym they sawe not.

And he sayde vnto them: O fooles and slowe of hearte, to beleue all that the Prophetes haue spoken. Ought not

Christe

Chriſte to haue ſuffered theſe thynges, and to enter into his glorie? And he began at Moſes, and at all the Prophetes, and interpreted vnto them in all ſcriptures, whiche were written of him. And they drewe nye vnto the towne, whych E
they went to. And he made as though he woulde haue gone further. But they conſtrayned hym, ſaying: Abyde with vs, for it draweth towardes night, and the daye is farre paſſed. And he went in, to tary with them.

And it came to paſſe as he ſate at meate with them, he toke breade, bleſſed it, brake, and gaue to them. And theyr eyes were opened, and they knew him, and he vanyſhed out of theyr ſight. And they ſayde betwene them ſelues: Dyd not our heartes burne within vs, whyle he talked with vs by the waye, and as he opened to vs the ſcriptures? And they roſe vp the ſame houre, and returned agayne to Hierusalem, and founde the eleuen gathered together, and them that were with them, whiche ſayde: The Lorde is ryſen in dede, and hath appeared to Simon. And they tolde F
what thynges was done in the waye, and howe they knew hym in breakyng of bread.

As they thus ſpake, Ieſus hym ſelfe ſtoode in the middes of them, and ſayde vnto them: Peace be with you. And they were abaſhed and afrayde, ſuppoſyng that they had ſeene a

The goſpel on the Tueſday aft. Eaſter

spirite. And he sayde vnto them: why are ye troubled, and why do thoughtes aryse in your heartes? Behold my handes and my feete, that it is euen I my selfe. Handle me, and see, for spirites haue not flesshe and bones, as ye see me haue. And when he had thus spoken, he shewed them his handes and his feete. And whyle they yet beleued not for ioye, and wondred, he sayd vnto them: Haue ye here any meate? And they gaue hym a peece of a broyled fysshe, and of an hony combe. And he toke it, and dyd eate before them.

And he sayde vnto them: These are the wordes whiche I spake vnto you, whyle I was yet with you: That all
G must be fulfilled, whiche were wrytten of me in the lawe
Act.xvij.a. of Moses, and in the Prophetes, and in the Psalmes. Then opened he their wittes, that they myght vnderstande the Scriptures, and sayde vnto them: Thus is it wrytten, and thus it behoued Christe to suffer, and to ryse agayne from death the thyrde daye, and that repentaunce, and remission of synnes shoulde be preached in his name among all nations, and beginning at Hierusalem. And ye are witnesses of these thynges. And beholde, I wyll sende the promise of my father vpō you. But tary ye in the citie of Hierusalem, vntyll ye be endued with power from an hye.

And he ledde them out into Bethanie, and lyfte vp his
Actes.i.a. handes, and blessed them. And it came to passe, as he blessed
Mat.xvi.d them, he departed from them, & was caried vp into heauen. And they worshypped him, and returned to Hierusalem with great ioye, and were continually in the temple, prayeng and laudyng God. Amen.

¶Here endeth the Gospell of S. Luke.

The life of the Euangeliſt Saint Iohn.

VVritten by Saint Hierome.

IOhn the Apoſtle, whom Ieſus loued entierly, beyng the ſonne of Zebedee, and bro-
ther of Iames the Apoſtle (whom Herode after the paſſion of the Lord, dyd behead)
dyd write laſt of all, a Goſpell: beyng deſired by the ſuperintendentes, and biſhops of
Aſia, againſt Cerinthus and other heretikes, and ſpecially agaynſt the ſecte of the
Ebionites that did riſe then, which Ebionites dyd affirme, that Chriſte was not before
Marie, wherby he was compelled to ſet foorth his diuine byrth. Howbeit, ſome affirme
that he had another occaſion to ſet foorth this ſcripture. That is to ſay, that when he had
read the booke of Matthewe, Marke, and Luke, he dyd wel alowe the text of the hiſto-
rie, and affirmed that they had ſayde true: but that they had written only the hiſtorie of
one yere, in the which he ſuffred, after the impriſonment of Iohn. Therfore, the paſſing
ouer that yere (the actes whereof, were ſet foorth by the other three) he dyd declare,
what was done in the time before Iohn was impriſoned, as it may be euident and mani-
feſt vnto them, that will diligently reade the foure bookes of the Goſpels. Which thing
doth take away that diſagreement, which Iohn ſeemeth to haue with other. He hath al-
ſo written one Epiſtle, whoſe beginning is: That whiche was from the beginning,
whiche we haue hearde, and ſeene with our eyen, whiche we haue looked vpon, and our
handes haue handeled of the worde of life. Which Epiſtle is approued and alowed, by all
Eccleſiaſticall, and learned men. The other two, whiche begin: The elder to the elect
Lady and her chyldren. And: The elder to the welbeloued Caius (whom I do loue in
the trueth) are thought to be Iohns the elder, whoſe ſepulchre is ſhewed this day at
Epheſus. Some alſo do thinke, that there be two memorials of the ſayde Iohn Euan-
geliſt, vppon whiche thing we wyll diſpute by order, when we be come to Papias his
diſciple. In the .xiiij. yere then, Domitianus mouyng and ſtirring the ſeconde perſecuti-
on after Nero, beyng baniſhed into an yle called Pathmos, he dyd write the reuelation:
whiche Iuſtinus martir, and Ireneus do expounde. And after that Domitianus was
ſlayne, and his actes abrogated by the ſenate, becauſe of the to much crudelitie (Pertti-
nax being Emperour) he returned vnto Epheſus. Where, continuing vntyll Traianus
the Emperour, he dyd both founde and gouerne all the Churches of Aſia. He dyed
beyng exceeding olde, that is to ſay. lxviij. yere after the paſſion of the Lord,
and was buryed by the ſame towne.

The Gospell by Saint IOHN

¶ The first Chapter.

The euerlastyng byrth of Christe, and howe he became man. The testimonie of Iohn. The callyng of Andrewe, Peter. &c.

A The Gospell on Christmas day. Gene.i.a.

IN the beginning was the worde, and the worde was with God, and God was the word. The same was in the beginning with God. All thinges were made by it, and without it, was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in darknesse, and [a*] the darkenesse comprehended it not.

Ioh. xiij.b

There was a man sent from God, whose name was Iohn. The same came for a witnesse, to beare witnesse of the light, that all men through him, might beleue. He was not that light: but to beare witnesse of the lyght. That
Iohn.v.b. was a true light, whiche lighteth all men that come into the worlde. He was in the worlde, and the world was made by him, and the worlde knewe him not.

B He came among [b*] his owne, and his owne receaued him
Esay.lvi.b. Ose.i.b. not. But as many as receaued him, to them he gaue power to be the sonnes of God, euen to them that beleue on his name: whiche were borne, not of blood, nor of the wyll of the flesche, nor of the wyll of man, but of God.

Math.i.d. Luk.iij.e. And the worde was made flesche, [c*] and dwelt among vs,
Mat.27.a. Mat.iij.c. Mark.i.a. Luk.iij.e. and we sawe the glory of it, as the glory of the onlye begotten sonne of the father, full of grace and veritie. Iohn beareth witnesse of hym, and cryed, saying: This was he, of
Colloss.ij.b whom I spake: he that commeth after me, was before me,
C because he was before me. And of his fulnesse, haue all we receaued, euen (grace) for grace. For the lawe was geuen

by

by Moses, but grace and trueth came by Jesus Christe. Exo.xxiij.b
No man hath seene God at any tyme. The onlye begotten i.Joh.iiij.b
sonne, whiche is in the bosome of the father, he hath declared hym.

And this is the recorde of John: when the Jewes sent Priestes and Leuites from Hierusalem, to aske hym, what art thou? And he confessed and denied not, and sayd playnelye: I am not Christe. And they asked him: what then? art thou Helias? And he said: I am not? ᵈ* Art thou that prophete? And he aunswered, no. Then sayde they vnto hym: what art thou, that we may geue an aunswere to them that sent vs? What sayest thou of thy selfe? He sayde: I am the voyce of one crying in the wyldernes, make straight the way of the Lorde, as sayd the prophete Esaias.

And they whiche were sent, were of the Pharisees. And they asked hym, and sayde vnto him: why baptizest thou then, yf thou be not Christe, nor Helias, neyther that prophete? John aunswered them, saying: I baptize with water: but there standeth one among you, whom ye knowe not, he it is that commeth after me, whiche was before me, whose shoe latchet I am not worthy to vnloose. These thynges were done in Bethabara beyonde Jordan, where John dyd baptize.

John.v.d. The Gospel on the iiii. Sund. in Aduēt.

Math.xi.b. Deu.xviij.b Esay.xl.a. Mat.iij.a. Mark.i.a. Luk.iij.c. D

Act.i.a. and.xix.a.

The

The next day, John sawe Jesus commyng vnto hym, and sayde: beholde the lambe of God, whiche taketh away the sinne of the worlde. This is he, of whom I sayd: After me commeth a man, whiche was before me. For he was before me, and I knewe him not: but that he should be declared to Israel, therfore am I come, baptizing with water.

E And John bare recorde, saying: I sawe the spirite descende from heauen, like vnto a doue, and abyde vpon hym, and I knewe him not. But he that sent me to baptize in water, the same sayde vnto me: vpon whom thou shalt see the spirite descende, and tary styll on hym, the same is he which baptizeth with the holy ghost. And I sawe, and bare recorde, that this is the sonne of God.

Mat.iij.d. Mark.i.b. Luk.iij.d.

The next day after, John stoode agayne, and two of his disciples. And he beheld Jesus as he walked by, and sayde: beholde the lambe of God. And the two disciples hearde him speake, and folowed Jesus. And Jesus turned about, and sawe them folowe, and said vnto them: what seeke ye? They said vnto him: Rabbi (which is to say, by interpretation, maister) where dwellest thou? He sayde vnto them: come and see. They came, and sawe where he dwelt, and abode with him that day. For it was about the tenth houre.

F One of the two which hearde John speake, and folowed Jesus, was Andrewe, Simon Peters brother. The same founde his brother Simon first, and sayde vnto hym: we haue founde Messias, whiche is by interpretation, annointed, and brought him to Jesus. And Jesus beheld him, and saide: thou art Simon the sonne of Jonas, thou shalt be called Cephas, which is, by interpretation, a stone.

The day folowyng, Jesus woulde go into Galilee, and founde Philip, and sayd vnto him: folowe me. Philip was of Bethsaida, the citie of Andrewe and Peter. And Philip founde Nathanael, and sayde vnto hym: We haue founde hym, of whom Moses in the lawe, and the prophetes dyd write: Jesus the sonne of Joseph, of Nazareth. And Nathanael said vnto him: Can there any good thing come out of Nazareth? Philip sayd to him, come and see.

Gen.xlix.b. Deu.xviij.c

G Jesus sawe Nathanael commyng to hym, and sayde of

hym.

him. Beholde a right Israelite, in whom is no gyle. Nathanael sayd vnto him: whence knewest thou me? Iesus aunswered and sayd vnto him: Before that Philip called thee, when thou wast vnder the figge tree, I sawe thee. Nathanael aunswered and sayde vnto him: Rabbi, thou art the sonne of God, thou art the kyng of Israel. Iesus aunswered and sayd vnto him: Because I sayd vnto thee, I sawe thee vnder the figge tree, thou beleuest. Thou shalt see greater thinges then these. And he sayd vnto him: Verily, verily, I say vnto you, hereafter shall ye see heauen open, and the Angels of God ascendyng, and descendyng vnto the sonne of man.

The Notes.

a. The darknesse, that is to say, the vnfaythfull, which do sit alwayes in darknesse, and in the shadowe of death, do all that they can, to darken and put out the beames of this same, but they shall neuer preuayle. Psalme.ix. i. Corinth. i. iij. Esay. xxix. Ezechiel. viij. Abdi. i.

b. That is to say, vnto the people of the Iewes, whom the Lorde dyd call his people. Exod. xix. Deutero. xxxiij.

c. That is to say, that euerlastyng worde, whiche is the onlye begotten sonne of God, dyd take our fraile nature and fleshe vppon hym, in the whiche (beyng equall with the father, touchyng his Godhead) he was made a curse for vs: that is to say, he dyd take vpon him that malediction and curse, that was due vnto vs, for the breakyng of the lawe of God.

d. Here the Iewes dyd aske Iohn, whether that he was that prophete, whiche was promised by Moses. Deut. xviij. And therefore Iohn aunswered them truely, when he sayde vnto them, no.

¶ The. ii. Chapter.

Christe turneth the water vnto wyne, and dryueth the byers and sellers out of the temple.

AND the thirde day, was there a maryage in Cana, a citie of Galilee, and the mother of Iesus was there. And Iesus was called also, and his disciples vnto the mariage. And when the wine fayled, the mother of Iesus sayde vnto hym: they haue no wine. Iesus said vnto her: woman, what haue I to do with thee? mine houre is not yet come. His mother said vnto the ministers: whatsoeuer he sayeth vnto you, do it. And there were standyng there, sixe waterpottes of stone, after

A The Gospel on the sunday after twelfe day.

after the maner of the purifiyng of the Jewes, contayning two or three fyrkins a peece.

B And Jesus sayde vnto them: fill the waterpottes with water. And they filled them vp to the brimme. And he said vnto them: drawe out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water that was turned vnto wine, and knew not whence it was (but the ministers which drewe the water, knewe.) The gouernour of the feast called the bridegrome, and sayde vnto hym: All men at the beginning set forth good wyne, and when men be dronke, then that whiche is worse. But thou hast kept backe the good wyne vntyll nowe.

Gen.xij.b. C This beginning of miracles did Jesus, in Cana of Galilee, and shewed his glory, and his disciples beleued on hym. After that, he descended into Capernaum, and his mother, and his brethren, and his disciples, and continued not manye dayes there.

Mat.xxi.b. Mar.xi.b. Luk.xix.g. And the Jewes Easter was euen at hande, and Jesus went vp to Hierusalem, and founde sitting in the temple, those that solde oxen and sheepe, and doues, and chaungers of money. And he made a scourge of small cordes, and draue them all out of the temple, with the sheepe and oxen,

and

and powred out the chaungers money, and ouerthrewe the tables, and sayde vnto them that solde doues: Haue these thynges hence, and make not my fathers house, an house of marchaundize. And his disciples remembred, howe that it was written: The zeale of thyne house, hath euen eaten me. D Psal.68.b.

Then aunswered the Iewes, and sayde vnto him: what token shewest thou vnto vs, seyng that thou doest these thinges? Iesus aunswered and sayde vnto them: destroy this temple, and in three dayes I wyll rayse it vp agayne. Then sayde the Iewes. xlvi. yeres was this temple a building: & wilt thou reare it vp in three dayes? But he spake of the temple of his body. Assoone therfore, as he was risen from death agayne, his disciples remembred that he thus sayde vnto them. And they beleued the scripture, and the wordes whiche Iesus had sayde. Mat.26.k. Mar.14.k.

When he was at Hierusalem at Easter, in the feast, many beleued on his name, when they sawe his miracles which he did. But Iesus put not him selfe in their handes, because he a* knewe all men, and needed not that any should testifie of man. For he knewe what was in man.

The Notes.

a. Christe knewe all mens myndes. Therefore no man needed to teache hym, what was in man, for why? he knewe the secretes of their heartes,

¶ The

¶ The. iij. Chapter.

The communication of Chriſte with Nicodemus. The doctrine and baptiſme of Iohn, and what wytneſſe he beareth of Chriſte.

A The Goſpell on Trinitie Sunday. Ioh. viij. g.

THere was a man of the Phariſees named Nicodemus, a ruler of the Iewes. The ſame came to Ieſus by nyght, and ſayd vnto him: Rabbi, we knowe that thou art a teacher come from God. For no man coulde do ſuche miracles as thou doeſt, excepte God were with him. Ieſus aunſwered and ſayde vnto hym: Verely, verely I ſay vnto thee, except a man be borne from aboue, he can not ſee the kyngdome of God. Nicodemus ſayd vnto him: howe can a man be borne when he is olde? can he enter into his mothers wombe agayne, and be borne? Ieſus aunſwered: Verely, verely I ſay vnto thee, except that a man be borne of [a*] water, and of the ſpirite, he can not enter into the kyngdome of God. That which is borne of the fleſhe, is fleſhe, and that whiche is borne of the ſpirite, is ſpirite. Maruayle not, that I ſaid to thee, ye muſt be borne from aboue. The wynde bloweth where he liſteth, and thou heareſt the ſounde, but canſt not tell whence he commeth, and whyther he goeth. So is euery man, that is borne of the ſpirite.

Ioh. iij. g. and. vij. b. Rom. viij. a

Nicodemus

Nicodemus aunſwered, and ſayde vnto hym: Howe can
theſe thynges be? Jeſus aunſwered, and ſayde vnto hym: B
Art thou a maiſter in Iſrael, and knoweſt not theſe thyn-
ges? Verely verely I ſaye vnto thee, we ſpeake that we
knowe, & teſtifie that we haue ſeene, and ye receaue not our
witneſſe. If when I tell you earthly things, ye beleue not:
howe ſhould ye beleue if I ſhal tell you of heauenly things? Ephe.iiij.a.
And no man aſcendeth vp to heauen, but he that came
downe from heauen, the ſonne of man, which is in heauen.
And as Moſes lyft vp the ſerpent in the wyldernelle, euen Num.xxi.c.
ſo muſt the ſonne of man be lyft vp, that none that bele-
ueth in hym peryſhe, but haue eternall lyfe.

The Goſ-
pell on the
Mundaye
after whit-
ſunday.

For God ſo loueth the worlde, that he hath geuen his
only begotten ſonne, that none that beleue in hym, ſhould
peryſhe, but ſhould haue euerlaſting lyfe. For God ſent not Luk.xix.a.
his ſonne into the worlde, to condemne the worlde: but,
that the worlde through hym, myght be ſaued. He that be-
leueth on hym, ſhall not be condemned: But he that bele-
ueth not, is condempned alredy, becauſe he beleueth not in
the name of the only begotten ſonne of God. And this is John.i.a.
the condemnation, that lyght is come into the worlde, and C
men loued darkneſſe more then lyght, becauſe theyr deedes
were euyll. For euery man that euyll doeth, hateth the Ephe.v.b.
lyght, neither commeth to lyght, leſte his deeds ſhoulde be
reproued. But, he that doeth trueth, commeth to the light,
that his deedes myght be knowen, howe that they are
wrought in God.

After theſe thynges, came Jeſus and his diſciples into John.iiij.a.
the Jewes lande, and there taried with them, & baptized. Math.iij.a.
And John alſo baptized in Enon, beſides Salym, becauſe Mark.j.a.
there was much water there, and they came, and were bap-
tized. For John was not yet caſt into pryſon.

And there aroſe a queſtion betwene Johns diſciples and D
the Jewes, about purifiyng. And they came vnto John,
and ſaid vnto him, Rabbi: He that was with thee beyond
Jordan, to whom thou bareſt witneſſe, beholde, the ſame
baptizeth, & all men come to hym. John aunſwered & ſaid:
A man can receaue nothyng at all, except it be geuen hym

Iohn.i.a. from heauen. Ye your selues are witnesses, howe that I sayde, I am not Christe, but am sent before hym. He that hath the bryde, is the bridegrome. But the frende of the brydegrome, whiche standeth and heareth hym, reioyceth greatly of the brydegromes voyce. This my ioy therfore is fulfylled: He must increase, and I must decrease.

He that commeth from an hye, is aboue all. He that is of the earth, is earthly, & speaketh of the earth. He that commeth from heauen, is aboue all, and what he hath sene and hearde, that he testifieth, but no man receaueth his testimonie. Howbeit, he that hath receaued his testimonie, hath sealed that God is true. For he whom God hath sent, speaketh the wordes of God. For God geueth not the spirite by measure vnto hym. The father loueth the sonne, and hath geuen all thynges into his hande. He that beleueth on the sonne, hath euerlastyng lyfe. And he that beleueth not the sonne, shall not see lyfe, but the wrath of God abydeth on hym.

Rom.iij.a.

Esay.liij.c. Math.xxv.c.

The Notes.

a. Here, by the water, he doth vnderstande the worde and grace of God, and also the illumination of the holy ghost, which is that heauenly water that Esayas the prophete doth speake of, saying: All that be a thirste, come vnto the waters. Iohn.iiij. and. vij. Ezech.xxxvj. Hiere.ij. By the spirite, he vnderstandeth the inspiration of the holy ghost and the heauenly worckyng of the spirite of God. So that this place helpeth them nothyng, that do affirme that the children of the faythfull are dampned, and that they shall neuer enter into the kyngdome of heauen, yf they dye afore they can be baptized.

¶ The.iiij. Chapter.

The louyng communication of Christe with the woman of Samaria by the welles syde. Howe he healeth the rulers sonne.

A Soone as the Lorde had knowledge, howe the Pharisees had heard, that Iesus made and baptized mo disciples then Iohn, (though that Iesus himself baptized not, but his disciples) he left Iurie, and departed agayne into Galilee. And it was so, that he must needes go thorowe Samaria. Then came he to a citie of Samaria, called Sichar, beside the possession that Iacob gaue to his sonne Ioseph. And there

Math.iij.k.

Gen.xlviij.d.

there was Jacobs well. Jesus then, weryed of his iourney, sate thus on the well. And it was about the sixth houre. And there came a woman of Samaria to drawe water. Jesus sayde vnto her: Geue me drinke. For his disciples were gone away, into the towne to bye meate. Then saide the woman of Samaria vnto him: how is it, that thou being a Jewe, askest drinke of me, which am a woman of Samaria? For the Jewes meddle not with the Samaritanes. Jesus aunswered, & saide vnto her: If thou knewest the gyft of God, and who it is that saith to thee, geue me drynke, thou wouldest haue asked of him, and he would haue geuen thee water of lyfe. The woman saide vnto hym: Sir, thou hast nothing to drawe with, & the wel is deepe: frō whence then hast thou that water of lyfe? Art thou greater then our father Jacob, which gaue vs the well, and he himselfe dranke therof, and his chyldren, and his cattell? B

Iohn.iiij.c.

Jesus aunswered, and said vnto her: Whosoeuer drinketh a* of this water, shall thirst agayne. But whosoeuer drinketh of the water that I shall geue hym, shall neuer be more a thirste. But the water that I shall geue hym, shalbe in hym a well of water, springyng vp into euerlastyng lyfe. The woman sayde vnto hym: Sir, geue me of that water, that I thirst not, neither come hyther to drawe. Jesus said vnto her: Go call thy husbande, and come hyther. The woman aunswered, and saide to him: I haue no husband. Jesus saide to her: Thou hast well layde, I haue no husband. For thou hast had fyue husbandes, and he whom thou now hast, is not thy husbande. That saydest thou truely. C

The woman sayde vnto hym: Sir, I perceaue that thou art a prophete. Our fathers worshipped in this mountaine: And ye saye, that in Hierusalem is the place where men ought to worship. Jesus sayde vnto her: Woman, beleue me, the houre commeth, when ye shall neither in this mountaine, b* nor yet at Hierusalem worship the father. Ye worship ye wote not what. We know what we worship. For saluation commeth of the Jewes. But the houre commeth, and nowe is, when the true worshippers shall worship the father in spirite and in trueth. For verely such the

3. Reg. ix. a. ii. Par. viij. c.

Exod. xx. c.

ii.Cor.iij.a. father requireth to worship hym. God is a spirite, and they that worship him, must worship him in spirite and trueth.

Mat.xxvi.f. Mar.xiiij.g. Luk.xxij.e. The woman saide vnto him: I wote well Messias shall come, which is called Christ. When he is come, he wyll tell vs all thynges. Jesus sayde vnto her: I am he, that speake vnto thee. And euen at that poynt, came his disciples, and
D marueyled that he talked with the woman: yet no man sayde vnto hym, what meanest thou, or why talkest thou with her. The woman then left her water pot, & went her way into the citie, and sayde to the men: Come, see a man whiche tolde me all thynges that euer I dyd. Is not he Christe? Then they went out of the citie, & came vnto hym.

And in the meane whyle, the disciples prayed hym, saying: Maister, eate. He said vnto them: I haue meate to eate that ye knowe not of. Then saide the disciples betwene thē
selues: Hath any man brought hym meate? Jesus sayde
E vnto them: My meate is, to do the wyll of hym that sent me, and to finishe his worke. Say not ye there are yet foure monethes, and then commeth haruest? Beholde, I say vnto you, lyft vp your eyes, and loke on the regions, for they are whyte alredy vnto haruest. And he that reapeth, receaueth reward, and gathereth fruite vnto lyfe eternall: that both he that soweth, and he that reapeth, myght reioyce together. And herein is the saying true, that one soweth, and another reapeth. I sent you to reape that, whereon ye bestowed no labour. Other men laboured, and c* ye are entred into their labours.

F Many of the Samaritanes of that citie beleued on him, for the saying of the woman, which testified: he told me al thynges that euer I dyd. Then when the Samaritanes were come vnto hym, they besought hym that he would tarie with them. And he abode there two dayes. And many mo beleued, because of his owne wordes, and sayd vnto the woman: Nowe we beleue, not because of thy saying: for we haue heard hym our selues, and knowe that this is euen in deede Christe, the sauiour of the worlde.

Mat.xiij.g. Mar.vj.a. Luk.iiij.e. After two dayes he departed thence, and went away into Galilee. And Jesus himselfe testified, that a prophete hath none

none honor in his owne countrey. Then assoone as he was come into Galilee, the Galileans receaued him, which had seene al the thinges that he did at Hierusalem at the feast. For they wēt also vnto the feast day. And Jesus came again into Cana of Galilee, where he turned the water into wine

And there was a certaine ruler, whose sonne was sicke at Capernaum. Assoone as the same heard that Jesus was come out of Jurie into Galilee, he went vnto him, and besought hym that he woulde descende and heale his sonne, for he was euen redy to dye. Then said Jesus vnto him: except ye see signes and wonders ye can not beleue. The ruler saide vnto him: Sir, come away, or euer that my chylde dye. Jesus saide vnto him: Go thy way, thy sonne lyueth. And the man beleued the wordes that Jesus hadde spoken vnto hym, and went his way. And anone as he was going downe, his seruauntes met hym, and tolde him, saying: Thy chylde lyueth. Then enquired he of them, the houre when he began to amende: And they sayde vnto hym: Yesterday, the seuenth houre the feuer left hym. Then the father knewe, that it was the same houre in which Jesus saide vnto him, thy sonne lyueth. And he beleued, and all his housholde. This is agayne the seconde miracle that Jesus dyd, after he was come out of Jurie into Galilee.

The Gospel on the xxi. sūdai after Tri. G

The Notes.

a. To drynke this water, is to beleue and credite the worde of God, and to receaue the testimonie of Christe, which thyng only can quenche the thirst of the soule.

b. We are bounde to no peculier place, but that we may pray euery where, lyftyng vp pure handes, without disceptation and wrath. i. Tim. ii.

c. This ought to be vnderstanded of the preachyng of the kingdome of God among the Israelites, among whom the prophetes had laboured alredy, into whose labours the Apostles dyd enter. But when the Apostles dyd preache among the heathen, they were the first labourers, as Paule sayth: I haue planted, Apollo hath watered. Agayne, I haue layde the foundation, and another doth buylde vpon it. i. Cor. iij.

¶ The. v. Chapter.

He healeth the man that was sycke. xxxviij. yere. The Jewes accuse hym, he answereth for hym selfe, and reproueth them.

After that, there was a feast of the Jewes, and Jesus went vp to Hierusalem. And there is at Hierusalem, by the slaughter house, a poole, called in the Hebrew tongue Bethesda, hauyng fyue porches, in whiche lay a great multitude of sicke folk, of blind, halt,

A Mat. ix. a. Mark. ii. a. Luk. v. d.

halt, and wythered, wayting for the mouyng of the water. For an Angell went downe at a certayne season into the poole, and troubled the water. Wholsoeuer then, first after the stirryng of the water, stepped in, was made whole, of whatsoeuer disease he had. And a certayne man was there, which had ben diseased .xxxviii. yeres. When Jesus sawe hym lye, and knewe that he nowe long tyme had ben diseased, he sayde vnto hym: Wylt thou be made whole? The
B sicke man aunswered him: Sir, I haue no man when the water is troubled to put me into the poole. But in the meane tyme, whyle I am about to come, another steppeth downe before me.

Jesus sayde vnto hym: Ryse, take vp thy bedde, and
Matth.ix.a Mark.ij.b. Luk.v.c. walke. And immediatly the man was made whole, & toke vp his bedde, and walked. And the same day was the Sabboth day. The Jewes therfore saide to hym that was made whole: It is the Sabboth day, it is not lawfull for thee to cary thy bed. He aunswered them: He that made me whole sayde vnto me, take vp thy bed and walke. Then asked they hym: What man is that, whiche sayde vnto thee, take vp thy bed and walke? And he that was healed, wyst not who it was. For Jesus had gotten hym selfe away, because that there was preasse of people in that place.

C And after that, Jesus founde hym in the temple, and said
Joh.viij.n. vnto hym: Beholde, thou art made whole, sinne no more, lest a worse thyng happen vnto thee. The man departed, & tolde the Jewes that it was Jesus whiche had made hym whole. And therfore the Jewes dyd persecute Jesus, and sought the meanes to slay hym, because he had done these thinges on the Sabboth day. And Jesus aunswered them: My father worketh hytherto, and I worke. Therefore the Jewes sought the more to kyll hym, not onlye because he had broken the Sabboth, but sayde also that God was his father, and made hym selfe equall with God.

Then aunswered Jesus, and sayde vnto them: Verely ve-
D ryly I say vnto you, the sonne can do nothyng of hymselfe, but that he seeth the father do. For whatsoeuer he doeth, that doeth the sonne also. For the father loueth the sonne,

and

and sheweth him al thinges whatsoeuer he himselfe doeth. And he wyll shewe hym greater workes then these, because ye should maruayle. For lykewyse as the father rayseth vp the dead, & quickeneth them: euen so the sonne quickeneth whom he wyll. Neither iudgeth the father any man: but hath committed all iudgment vnto the sonne, because that all men shoulde honour the sonne, euen as they honour the father. He that honoureth not the sonne, the same honoureth not the father, which hath sent hym. Verily verily I say vnto you, he that heareth my wordes, & beleueth on him that sent me, hath euerlasting lyfe, and shal not come into dampnation, but is escaped from death vnto lyfe. Math.xj.G Luk.x.c. Joh.vj.c.

E

Verily verily I say vnto you, the houre shall come, and now is, when the dead shall heare the voyce of the sonne of God, and they that heare, shall lyue. For as the father hath lyfe in hym selfe: so lykewise hath he geuen to the sonne to haue lyfe in himself, & hath geuen him power also to iudge, in that he is the sonne of man. Maruayle not at this. For the houre shall come, in the which all that are in the graues shall heare his voyce, and shall come forth, they that haue done a* good, vnto the resurrection of lyfe, and they that haue done euyll, vnto the resurrection of dampnation. Joh.xj.c.

F

I can of myne owne selfe do nothyng at all. As I heare, I iudge, and my iudgment is iust, because I seke not mine owne wyll, but the wyll of the father which hath sent me. Yf I should beare witnesse of my self, my witnesse were not true. There is another that beareth witnesse of me, and I am sure that the witnesse which he beareth of me is true.

Ye sent vnto Iohn, and he bare witnesse vnto the trueth. But I receaue not the record of man. Neuertheless, these thynges I saye, that ye myght be safe. He was a burnyng and a shynyng lyght, and ye woulde for a season haue reioyced in his lyght. But I haue greater witnesse then the witnesse of Iohn. For the workes which the father hath geuen me to finishe, the same workes that I do, beare witnesse of me, that the father sent me. And the father himselfe which hath sent me, beareth witnesse of me. Ye haue not hearde his voyce at any tyme, nor ye haue seene his shape, Joh.i.b. Joh.v.a. Joh.xx.c.

Mat.iij.a. and.xvij.a. Mark.j.b. Luk.iij.d. Acte.xvij.b Deu.xviij c

thereto his wordes haue ye not abyding in you. For whom he hath sent, hym ye beleue not.

Searche the scriptures, for in them ye thynke ye haue eternall lyfe, and they are they which testifie of me: and yet G wyll ye not come to me, that ye myght haue lyfe. I receaue not prayse of men. But I knowe you, that ye haue not the loue of God in you. I am come in my fathers name, and ye receaue me not. If another shall come in his owne name, hym wyll ye receaue. Howe can ye beleue, which receaue honour one of another, and seeke not the honour that commeth of God only?

Do not thynke that I wyll accuse you to my father. There is one that accuseth you: euen Moses in whom ye truste. For had ye beleued Moses, ye woulde haue beleued me, for Deu.xviija he wrote of me. But seyng ye beleue not his wrytynges, howe shall ye beleue my wordes?

The Notes.

a. As yf he should say, they that through fayth haue done good workes, or by their good workes haue declared their fayth, shall ryse agayne into lyfe euerlastyng. But they that haue brought foorth the fruites of infidelitie, or haue not declared the fayth whiche they faigned them selues to haue by good workes, shal rise againe vnto dampnatiō. The good workes then, do not saue, nor iustifie, but are signes and tokens that a man is iustified. As Math.vij. of the tree.

¶ The .vj. Chapter.

Jesus feedeth fyue thousande men, departeth away, that they shoulde not make hym kyng, and reproueth the fleshely hearers of his worde. The carnall are offended at hym.

A The Gospel onthe iiii. sunday in Lent. Mat.xiiij.b

After these thynges, Jesus went his waye ouer the sea of Galilee, nye to a citie called Tiberias. And a great multitude folowed hym, because they had seene his miracles whiche he dyd on them that were diseased. And Jesus went vp into a mountayne, and there he sate with his disciples. And Easter, a feast of the Jewes, was nye.

Then Jesus lyft vp his eyes, and sawe a great company come vnto hym, and sayde vnto Philip: Whence shall we bye bread, that these myght eate? This he sayde to proue hym, for he hym selfe knewe what ye woulde do.

Philip

Philip aunſwered him, two hundred peniworth of bread are not ſufficient for them, that euery man may take a litle. Then ſayde vnto hym one of his diſciples, Andrew Simon Peters brother. There is a lad here, which hath fiue barly loaues, and two fyſſhes: but what are they among ſo many? And Jeſus ſayd: Make the people ſit downe. There was much graſſe in that place. Then the men ſate downe, in number, about fiue thouſand. And Jeſus toke the bread, and gaue thankes, and gaue to the diſciples, and his diſciples, to them that were ſet downe. And lykewiſe of the fyſſhes, as much as they woulde. Mat.xiiij.d Mark.vi.c

And when they were ſatisfied, he ſayde vnto his diſciples: gather vp the broken meate which remaineth, that nothing be loſt. Then they gathered it together, and fylled twelue baſkets, with the broken meate, of the fyue barly loaues: which broken meate remayned vnto them that had eaten. Then the men (when they had ſeene the miracle that Jeſus did) ſaid: this is of a trueth that prophete that ſhould come into the worlde.

When Jeſus therfore perceaued that they woulde come, and take hym vp to make hym kyng, he departed agayne into a mountayne hym ſelfe alone.

And when euen was now come, his diſciples went downe

B

vnto

Mat.xiiij.c
Mark.vi.f
Luk.vj.e.

vnto the sea, and entred into a shyp, and went ouer the sea vnto Capernaum. And anone it was darke, and Jesus was not come to them. And the sea arose, with a great wynde that blewe. And when they had rowen about a. xxv. or a xxx. furlonges, they saw Jesus walkyng on the sea, and
C drawyng nye vnto the shyp, and were afrayd. And he sayde vnto them: It is I, be not afrayd. Then would they haue receaued hym into the shyp, and the shyp was by and by at the lande, whither they went.

The day folowyng, the people which stoode on the other syde of the sea, sawe that there was none other shyp there, saue that one wherinto his disciples were entred, and that Jesus went not in with his disciples in the shyp: but that his disciples were gone away alone. Howbeit, there came other shippes from Tiberias, nye vnto the place where they ate the bread, after the Lorde had geuen thankes. Then when the people saw that Jesus was not there, neither his disciples, they also toke shippyng: and came to Capernaum, seekyng for Jesus.

And when they had founde hym on the other syde of the sea, they sayd vnto hym: Rabbi, when camest thou hither? Jesus aunswered them, and sayd: Verely, verely I say vnto you, ye seeke me, not because ye saw the miracles, but because ye ate of the loaues, and were filled. Labour not for the meate which perisheth, but for the meate that endureth vnto euerlastyng lyfe, which meate, the sonne of man shall geue vnto you. For hym hath God the father sealed.

Then sayde they vnto hym: what shall we do, that we
D myght worke the workes of God? Jesus aunswered and sayde vnto them. This is the worke of God, that ye beleue on hym whom he hath sent. They sayd therfore vnto hym: what signe shewest thou then, that we may see and beleue thee? what doest thou worke? Our fathers dyd eate Man-
Psal.77.c. Sapi.vj.c. na in the desert, as it is written: He gaue them bread from heauen to eate. Then Jesus sayd vnto them: Verely, verely I say vnto you, Moses gaue you not bread from heauen, but my father geueth you the true bread from heauen. For the bread of God, is he which commeth downe from heauen,

and

and geueth lyfe vnto the worlde.

Then sayde they vnto hym: Lorde, euermore geue vs this bread. And Iesus sayde vnto them: I am the bread of lyfe. He that commeth to me shall not hunger: and he that beleueth on me, shall neuer thirst. But I sayde vnto you: that ye also haue seene me, and yet beleue not. All that the father geueth me, shall come to me: and hym that commeth to me, I cast not away. For I came downe from heauen, not to do myne owne wyll, but his wyll which hath sent me. And this is the fathers wyll which hath sent me, that of all which he hath geuen me, I should loose nothyng, but should rayse them vp agayne at the last day. And this is the wyll of hym that sent me: that euery man which seeth the Sonne, and beleueth on hym, haue euerlastyng lyfe. And I wyll rayse hym vp at the last day. The Iewes then murmured at hym, because he sayde, I am that bread which is come downe from heauen. And they sayd: Is not this Iesus the sonne of Ioseph, whose father and mother we E
know? How is it then that he sayeth, I came downe from heauen? Iesus aunswered and sayd vnto them: Murmure not among your selues. No man can come to me, except the father which hath sent me, drawe hym. And I wyll rayse hym vp at the last day. It is written in the prophetes: And they shalbe all taught of God. Euery man therefore that hath hearde, and hath learned of the father, commeth vnto me. Not that any man hath seene the father, saue he which is of God, the same hath seene the father.

Math.x.d. Luke.x.d. Esa.liiij.d. Hier.xij.e. Math.xj.d

Verely, verely I say vnto you, he that beleueth on me, hath euerlastyng lyfe. I am that bread of lyfe. Your fathers dyd eate Manna in the wyldernesse, and are dead. This is that bread which commeth downe from heauen, that he which eateth of it, shoulde also not dye. I am that lyuyng bread, which came downe from heauen. If any man eate of this bread, he shall lyue for euer. And the bread that I wyll geue, is my flesshe, which I wyll geue for the lyfe of the worlde.

And the Iewes stroue among them selues, saying: How can this felow geue vs his flesshe to eate? Then Iesus sayde

vnto

vnto them: Verily, verily, I say vnto you, except ye eate the flesshe of the Sonne of man, and drynke his blood, ye haue no life in you. Whosoeuer eateth my flesshe, & drynketh my blood, hath eternall lyfe: and I wyll rayse hym vp at the last day. For my flesshe is meate in deede, and my blood is drynke in deede. He that eateth my flesshe, and drynketh my blood, [a*] dwelleth in me, and I in hym. As the lyuyng father hath sent me, euen so lyue I by the father: and he that eateth me, shall lyue by me. This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall lyue euer.

G These thinges saide he in the synagogue, as he taught in Capernaum. Many therefore of his disciples (when they hearde this) sayd: this is an harde saying: who can abyde
Mat.xvi.f Mar.xiij g the hearyng of it? Iesus knewe in hym selfe, that his disciples murmured at it, and sayd vnto them: Doth this offend you? What and yf ye shall see the sonne of man ascend vp where he was before? It is the spirite that quickeneth, the flesshe profiteth nothyng. The wordes that I speake vnto you, are spirite and lyfe. But there are some of you that beleue not. For Iesus knewe from the begynnyng, which they were that beleued not, and who shulde betray hym. And he sayd: Therfore sayd I vnto you, that no man can come vnto me, except it were geuen vnto hym of my father.

From that tyme, many of his disciples went backe, and walked no more with hym. Then sayd Iesus to the twelue: wyll ye also go away? Then Simon Peter answered: Maister, to whom shall we go? Thou hast the wordes of eternal lyfe, and we beleue and knowe that thou art Christe
Mat.xvi.c. Mar.viij.d Luk.ix.c. the sonne of the lyuyng God. Iesus answered them: Haue not I chosen you twelue, and yet one of you is a deuyl? He spake it of Iudas Iscariot, the sonne of Simon: for he it was, that shoulde betray hym, and was one of the twelue.

The Notes.

a. This is to eate the flesshe of Christe, and to drynke his blood: to dwel in Christe, and to haue Christe dwelling in vs. Whosoeuer then dwelleth not in Christe, and hath not Christe dwellyng in hym, doth not eate his flesshe, nor yet drynke his blood, though he do eate

eate the Sacrament of so high a thyng indifferenly euery day. Augustine, Prosper, Ambrose. Here we may learne, that Christe throughout all this chapter, speaketh only of the spirituall eatyng and drynkyng of his flesshe, and blood, which is done through fayth.

¶ The. vii. Chapter.

Iesus commeth to Hierusalem at the feast, teacheth the Iewes, and reproueth them. There are diuers opinions of hym among the people. The Pharisees rebuke the officers because they haue not taken hym, and chyde with Nicodemus for takyng his part.

AFter that, Iesus went about in Galilee, and woulde not go about in Iurie, for the Iewes sought to kyll hym. The Iewes tabernacle * feast was at hand. His brethren therfore sayd vnto hym: get thee hence, and go into Iurie, that thy disciples may see thy workes that thou doest. For there is no man that doth any thyng secretly, and he hym selfe seeketh to be knowen openlye. If thou do such thynges, shewe thy selfe to the worlde. For as yet his brethren beleued not in hym. A

* Num. xix. b. 4. Esd. v. c. ii. Mac. v. c.

Then Iesus sayd vnto them: My tyme is not yet come, but your tyme is alway redy. The world can not hate you: but me it hateth, because I testifie of it, that the workes of it are euyl. Go ye vp vnto this feast. I wyll not go vp yet vnto the feast, for my time is not yet fulfilled. These wordes he sayde vnto them, and abode styll in Galilee. But assoone as his brethren were gone vp, then went he also vp vnto the feast: not openly, but as it were priuilie. Then sought hym the Iewes at the feast, and sayde: where is he? And much murmuryng was there of hym among the people. Some sayd: He is good. Other sayd nay, but he deceaueth the people. Howbeit, no man spake openly of hym, for feare of the Iewes.

* Iohn. xv. a.

B

* Gene. xiij. b.

Now when halfe the feast was done, Iesus went vp into the temple and taught. And the Iewes marueyled, saying: How knoweth he the scriptures, seeyng that he neuer learned? Iesus answered them, and sayd: My doctrine is not myne, but his that sent me. If any man wyl do his wyll, he shal know of the doctrine, whether it be of God, or whether I speake of my selfe. He that speaketh of hym selfe, seeketh his owne praise. But he that seeketh his prayse that sent hym, the same is true, and no vnryghteousnes is in hym.

Dyd

C Dyd not Moses geue you a lawe, and yet none of you kepeth the lawe? why go ye about to kyll me. The people aunswered and sayde: thou hast the deuyl, who goeth about to kyl thee? Jesus aunswered and sayde to them: I haue done one worke, and ye all marueyle. Moses therfore gaue vnto you circumcision, not because it is of Moses, but of the fathers: And yet ye on the Sabboth day, circumcise a man. If a man on the Sabboth day, receaue circumcision without breakyng of the lawe of Moses: disdayne ye at me, be-
Deut.j.c. cause I haue made a man euery whit whole on the Sabboth day? Judge not after the vtter appearaunce, but iudge ryghteous iudgement.

D Then sayde some of them of Hierusalem: is not this he whom they go about to kyl? And behold he speaketh openly, and they say nothyng to hym. Do the rulers knowe in deede that this is very Christe? Howbeit we knowe this man whence he is: but when Christe commeth, no man knoweth whence he is.

Mark.xj.d. Luke.x.c. Then cried Jesus in the temple as he taught, saying: ye knowe me, and whence I am ye knowe. And yet I am not come of my selfe, but he that sent me is true, whom ye know not. I know hym, for I am of hym, and he hath sent me.
Mat.xxj.d. Mark.xj.c. Luke.xix.g. E Then they sought to take hym, but no man layde handes on hym, because his houre was not yet come. Many of the people beleued on hym, and sayde: When Christe commeth will he do mo miracles then this man hath done?

The Pharisees hearde, that the people murmured suche thinges about him. And the pharisees and hye priestes sent ministers foorth to take hym. Then said Jesus vnto them: Yet am I a litle whyle with you, & thē go I vnto him that sent me. Ye shall seeke me, & shall not fynde me. And where I am, thyther can ye not come. Then saide the Jewes betwene them selues: whyther will he go, that we shall not fynde hym? will he go among the Gentiles, which are scattered all abrode, and teache the Gentiles? what maner of saying is this that he sayde: Ye shall seeke me, and shall not fynde me? and where I am, thyther can ye not come?

In the last day, that great daye of the feast, Jesus stoode and

and cryed, saying: If any man thirste, let hym come vnto me, and drynke. He that beleueth on me (as sayeth the scripture) out of his belly shall flowe ryuers of water of lyfe. This spake he of the spirite, which they that beleued on hym, shoulde receaue. For the holy ghost was not yet there, because that Iesus was not yet glorified.

Many of the people, when they heard this saying, sayde: of a trueth, this is a prophete: other sayde, this is Christe: some sayd, shal Christe come out of Galilee? Sayeth not the scripture that Christe shall come of the seede of Dauid, and out of the towne of Bethlehem, where Dauid was? So was there dissention among the people about hym. And some of them woulde haue taken hym: but no man layde handes on him. Then came the ministers to the hye Priestes and Pharisees. And they sayd vnto them: why haue ye not brought him? The seruauntes answered: Neuer man spake as this man doeth. Then answered them the Pharisees: Are ye also deceaued? Doth any of the rulers, or of the Pharisees beleue on hym? But the common people, which know not the law are cursed. Nicodemus (he that came to Iesus by nyght, and was one of them) sayde vnto them: Doth our law iudge any man before it heare hym, and know what he hath done? They answered and sayde vnto hym: Arte thou also of Galilee? Search and loke, for out of Galilee ryseth no prophete. And euery man went vnto his owne house.

Wiche. d. a.
Hath. ij. a.

G

The Notes.

a. By this feast of tabernacles, we are admonished that we are but pilgrimes and straungers, as long as we lyue in this mortall body, and that we haue no permanent citie here, and therfore ought we earnestly to desire, that we may enter into the lande of promission, which is, the lande of the lyuyng. Of this feast, reade Leuit. xxiij.

¶ The viij. Chapter.

A woman is taken in adultrie. Christe deliuereth her. The freedome of such as folowe Christe, whom they accused to haue the deuyl with hym, and go about to stone hym.

AND Iesus went into mount Oliuete, and early in the mornyng came agayne into the temple, and all the people came vnto hym, and he sate downe, and taught them. And the Scribes and Pharisees brought vnto hym a woman, taken in adultry, and

A
Luke. xxi. c.

set

Lenit. xx.b.

set her in the myddes, and sayde vnto hym: Master, this woman was taken in aduultrie, euen as the deede was a doyng. Moses in the lawe commaunded vs, that such should be stoned. What sayest thou therfore? And this they sayde to tempt hym: that they myght haue, wherof to accuse hym. But Jesus stouped downe, and with his fynger wrote on the grounde. And whyle they continued asking hym, he lyft hym selfe vp, & sayd vnto them: let hym that is among you without sinne, cast the first stone at her. And agayne he stouped downe, and wrote on the grounde. And assoons as they heard that (beyng accused by their owne conscience) they went out one by one, the eldest first. And Jesus was left alone, and the woman standyng in the myddes. When Jesus had lyft vp hym selfe agayne, and sawe no man, but the woman, he sayde vnto her: woman, where are those thyne accusers? hath no man condempned thee? She sayd: No man Lorde. And Jesus sayd: Neither do I condempne thee. Go, and synne no more.

This is read in the greke testament of Stephanus pynt.

Then spake Jesus agayne vnto them, saying: I am the lyght of the worlde. He that followeth me, shall not walke in darknesse: but shal haue the light of life. The Pharisees therfore sayd vnto hym: thou beareste recorde of thy selfe, thy recorde is not true. Jesus answered and sayde vnto them: though I beare recorde of my selfe, yet my recorde is true: for I know whence I came, and whither I go. But ye can not tell whence I come, and whither I go. Ye iudge after the flesshe, I iudge no man. And yet I iudge, my iudgement is true. For I am not alone, but I, and the father that sent me. It is also written in your lawe, that the testimonie of two men is true. I am one that beareth witnesse of my selfe, and the father that sent me, beareth witnesse of me. Then sayd they vnto hym: where is thy father? Jesus answered: ye neither know me, nor yet my father. If ye had known me, ye should haue known my father also. These wordes spake Jesus in the treasurie, as he taught in the temple, & no man laid handes on hym, for his houre was not yet come.

C

Nu. xxv.b. Deu. xvij.a. and xix.d. Mat. xviij.b ij. Cor. xiij.a

Mat. vj.c.

Then sayde Jesus agayne vnto them: I go my way, and ye shall seeke me, and shall die in your sinnes. Whither I go, thither

thyther can ye not come. Then sayd the Iewes: Wyll he kill hym selfe, because he sayeth: whether I go, thyther can ye not come? And he sayde vnto them: Ye are from beneath, I am from aboue. Ye are of this worlde, I am not of this worlde. I sayde therfore vnto you, that ye shall dye in your synnes. For excepte ye beleue that I am he, ye shall dye in your synnes. D

Then sayde they vnto hym: Who arte thou? And Iesus sayd vnto them: Euen the very same thing that I say vnto you. I haue many thinges to say, and to iudge of you. But he that sent me, is true. And I speake in the worlde, those thinges which I haue hearde of him. Howbeit they vnderstoode not that he spake to them of his father. Then sayde Iesus vnto them: When ye haue lifte vp an hye the sonne of man, then shall ye knowe that I am he, and that I do nothing of my selfe: but as my father hath taught me, euen so I speake, and he that sent me, is with me. The father hath not left me alone, for I do alwayes those thinges that please hym. As he spake these wordes, many beleued on hym.

Then sayde Iesus to those Iewes, whiche beleued on hym: If ye continue in my wordes, then are ye my very disciples, and shall knowe the trueth, and the trueth shall make you free. They aunswered hym: We be Abrahams seed, and were neuer bonde to any man, why sayest thou then, ye shalbe made free?

Iesus aunswered them: Verily, verily I say vnto you, that whosoeuer committeth sinne, is the seruaunt of sinne. And the seruaunt abydeth not in the house for euer, but the sonne abideth euer. If the sonne therfore shal make you free, then are ye free in dede. I know that ye are Abrahams seede: but ye seke meanes to kyll me, because my sayinges haue no place in you. I speake that I haue sene with my father, and ye do that whiche ye haue sene with your father. They aunswered, and sayde vnto hym: Abraham is our father. Iesus sayde vnto them: If ye were Abrahams chyldren, ye woulde do the dedes of Abraham. But nowe ye go about to kyll me, a man that haue tolde you the trueth, which I haue heard of God, this did not Abraham. Rom.vi.f. ij.Pet.ij.j. E

Ye do the dedes of your father. Then sayde they to hym: We were not borne of fornication. We haue one father, whiche is God. Jesus sayde vnto them: If God were your father, then woulde ye loue me, for I proceaded forth, and come from God. Neyther came I of my selfe, but he sent me. Why do ye not know my speache? Euen because ye can not abyde the hearyng of my wordes.

F Ye are of your father the deuyll, and the lustes of your father ye wyl do. He was a murtherer from the beginning, and abode not in the trueth, because there is no trueth in hym. When he speaketh a lye, then speaketh he of his owne. For he is a lyer, and the father thereof. And because I tell you the trueth, therfore ye beleue me not.

The gospel on the v. Sunday in Lent. i. Johñ. iij b

Whiche of you can rebuke me of sinne? If I saye the trueth, why do not ye beleue me? He that is of god, heareth Gods wordes. Ye therefore heare them not, because ye are not of God. Then aunswered the Jewes, and sayde vnto hym: Saye we not well, that thou art a Samaritane and hast the deuyll? Jesus aunswered: I haue not the deuyll, but I honour my father, and ye haue dishonoured me. I seke not mine owne prayse, but ther is one that seketh and iudgeth. Verily verily I saye vnto you, yf a man kepe my sayinges, he shall neuer see death. Then sayde the Jewes to hym: Now knowe we that thou hast the deuyl. Abraham is dead, and also the Prophetes: and yet thou sayest, yf a man kepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, whiche is dead? and the Prophetes are dead. Whom makest thou thy selfe?

G Jesus aunswered: If I honour my selfe, myne honour is nothyng worth. It is my father that honoureth me, which ye saye, is your God, and ye haue not knowen hym: but I knowe hym. And yf I should saye, I know hym not, I shoulde be a lyer lyke vnto you. But I knowe hym, and kepe his saying.

Your father Abraham was glad to see my daye, and he sawe it, and reioyced. Then said the Jewes vnto him: Thou art not yet fiftie yere olde, and hast thou sene Abraham? Jesus sayd vnto them. Verily verily I saye vnto you: Yer

Abra-

Ibraham was, I am. Then toke they vp ſtones to caſte at hym. But Ieſus hyd him ſelfe, and went out of the temple.

The Notes.

a. This is the penaunce that Chriſte doth enioyne vnto all ſynners, that is to ſay: that they ſynne no more. In the meane ſeaſon, we muſt marke, that if this woman had ben condempned by the lawe, he woulde not haue quitted her from temporall punyſhement, for he was not come to breake the lawe.

¶The. ix. Chapter.

Chriſte maketh the man to ſee, that was borne blynde.

AND as Ieſus paſſed by, he ſawe a man whiche was blynde from his byrth. A
And his diſciples aſked hym, ſaying: Maiſter, who dyd ſinne, this man, or his father and mother, that he was borne blinde? Ieſus aunſwered: Neither hath this man ſinned, nor yet his father and mother: but that the workes of GOD ſhoulde be ſhewed on hym. I muſte worke the workes of hym that ſent me, whyle it is daye. The nyght commeth, when no man can worke. As long as I am in the worlde, I am the lyght of the worlde.

Aſſoone as he had thus ſpoken, he ſpatte on the grounde, and made claye of the ſpattle, and rubbed the claye on the eyes of the blynde, and ſayde vnto hym: Go waſhe thee in the poole of Siloe (whiche by interpretation) ſignifieth ſent. He went his waye therefore, and waſched, and came agayne ſeyng. The neyghbours and they that hadde ſene hym before, howe that he was a begger, ſayde: Is not this he that ſate and begged? Some ſayde: This is he. Other ſayde: He is lyke hym. Iohn.i.a. and.vij.g. B Eſay.viij.a

But he him ſelfe ſayd: I am euen he. Therfore they ſayde vnto hym: How are thine eyes opened then? He aunſwered and ſayde: The man that is called Ieſus, made claye, and annointed mine eyes, & ſaid vnto me, go to the poole Siloe, and waſh. And I went and waſhed, and receaued my ſight. They ſayde vnto him: where is he? He ſayde: I can not tell. They brought to the Phariſees, hym that a litle before was blinde: and it was the Sabboth day when Ieſus made the claye, and opened his eyes. Then agayne the Phariſees alſo aſked him, how he had receaued his ſight? He ſaid vnto C

them: He put clay vppon myne eyes, and I washed, and do
see. Then sayde some of the Pharisees: This man is not of
God, because he kepeth not the Sabboth daye. Other sayd:
How can a man that is a sinner, do suche miracles? And
there was stryfe among them. Then spake they vnto the
D blynde agayne: What sayest thou of hym, because he hath
opened thyne eyes? And he sayde: He is a prophete.

But the Iewes dyd not beleue of him (howe that he was
John.vij.f blinde, and receaued his sight) vntill they hadde called the
father and mother of him, that had receaued his sight. And
they asked them, saying: Is this your sonne, whom ye saye
was borne blinde? How doth he nowe see then? His father
and mother aunswered them, and sayde: We wote wel that
this is our sonne, and that he was borne blynde, but by
what meanes he nowe seeth, that can we not tell, or who
hath opened his eyes, can we not tell. He is olde enough,
E aske hym, he shall aunswere for hym selfe. Suche wordes
spake his father and mother, because they feared the Iewes.
For the Iewes had conspired alredye, that yf any man dyd
confesse that he was Christe, he shoulde be excommunicate
John.xij.k. out of the synagogue. Therfore sayd his father and mother:
He is olde enough, aske hym.

Then agayne called they the man that was blynde, and
sayde vnto hym: Geue God the prayse. We knowe that this
man is a sinner. Then he aunswered, and sayd: whether he
be a sinner or no, I can not tell. One thyng I am sure of,
that I was blynd, and now I see. Then sayde they to hym
agayne: what dyd he to thee? Howe opened he thyne eyes?
He aunswered them: I tolde you yer whyle, and ye dyd not
F heare. wherfore woulde ye heare it agayne? will ye also be
his disciples? Then rated they him, and sayde: Be thou his
disciple, we be Moses disciples. we are sure that God spake
with Moses, this felowe we knowe not from whence he is.
The man aunswered, and said vnto them: This is a marue-
lous thyng, that ye wote not whence he is, and yet he hath
opened myne eyes. For we be sure, that God heareth a* not
sinners. But if any man be a worshipper of God, and do his
wyll, hym heareth he. Sence the worlde began, was it not
hearde,

hearde, that any man opened the eyes of one that was borne blynde. If this man were not of God, he coulde haue done nothyng. They aunſwered, and ſayde vnto hym: Thou art altogether borne in ſynne, and doeſt thou teache vs? And they caſt hym out.

Jeſus hearde that they hadde excommunicate hym, and G
aſſoone as he hadde founde hym, he ſayde vnto hym: Doeſt thou beleue on the ſonne of God? He aunſwered and ſayde: Who is it Lorde, that I myght beleue on hym? And Jeſus ſayde vnto hym: Thou haſt ſene hym, and he it is, that talketh with thee. And he ſayde: Lorde, I beleue, and worſhipped hym. Jeſus ſayde: I am come vnto iudgement into this worlde, that they which ſee not, might ſee, and they which ſee, might be made blind. And ſome of the Phariſees which were with hym, hearde theſe wordes, and ſayde vnto hym: Are we blynd alſo? Jeſus ſayd vnto them: Yf ye were blind, ye ſhoulde haue no ſinne. But now ye ſaye, we ſee, therfore your ſinne remayneth. Iohn.iiij.c Iohn.xv.d

¶ The Notes.

a. We muſt vnderſtande, that there be.ij. kyndes of ſinners. They that acknowledge theyr ſinnes, and repente vnfaynedly, are hearde and forgeuen of GOD. Math.ix.xi. Ezech.xviij. But they that do of an infidelitie, continue in theyr ſinneſull abhominable liuyng, and diſpayre of the mercy of God, ſhall neuer be hearde. i. Iohn.v.

¶ The. x. Chapter.

Chriſte is the true ſhepheard, and the dore of the ſheepe. Some ſay Chriſte hath the deuyll, and is madde. Some ſaye, he ſpeaketh not the wordes of one that hath the deuyll, becauſe he telleth the trueth. The Jewes take vp ſtones, to caſt at hym, call his preachyng blaſphemie, and go about to take hym.

Erely, verely I ſaye vnto you: He that entreth not in by the dore into the ſheepfold, but climmeth vp ſome other waye, the ſame is a theefe and a robber. But he that goeth in by the dore, is the ſhephearde of the ſheepe: to hym the porter openeth, & the ſheepe heare his voyce, and he calleth his owne ſheepe by name, and leadeth them out. And when he hath ſent forth his owne ſheepe, he goeth before them, and the ſhepe folowe hym, for they knowe his voyce. A ſtraunger they A The goſpel on the Tueſday aft. whitſunday.

B will not folowe, but wyl flee from him: for they kno we not the voyce of ſtraungers. This ſimilitude ſpake Jeſus vnto them. But they vnderſtoode not what thynges they were, which he ſpake vnto them. Then ſayde Jeſus vnto them agayne: Verely, verely I ſaye vnto you, I am the doze of the ſheepe. All, euen as manye as came a * befoze me, are theeues and robbers, but the ſheepe dyd not heare them. I am the doze, by me if any man enter in, he ſhalbe ſafe, and ſhall go in and out, and finde paſture. The theefe commeth not but foz to ſteale, kyll and deſtroy. I am come that they might haue lyfe, and haue it moze aboundantly.

C The goſpel on the ii. ſunday aft. Eaſter Math. xi. b. Luk. x. d. Mat. xx. d.

I am that good ſhephearde. A good ſhephearde geueth his lyfe foz the ſheepe. An hyzed ſeruaunt, and he which is not the ſhephearde (neyther the ſheepe are his owne) ſeeth the wolfe commyng, and leaueth the ſheepe, and fleeth, and the wolfe catcheth them, and ſcattereth the ſheepe. The hyzed ſeruaunt fleeth, becauſe he is an hyzed ſeruaunt, and careth not foz the ſheepe. I am that good ſhephearde, and know myne, & am knowen of mine. As my father knoweth me, euen ſo knowe I my father. And I geue my lyfe foz the ſheepe: and other ſheepe I haue, which are not of this folde. Them alſo muſte I bynge, that they may heare my voyce, and that there maye be one flocke, and one ſhephearde.

Therfoze

Therfore doth my father loue me, because I put my lyfe from me, that I myght take it agayne. No man taketh it from me, but I put it awaye of my selfe. I haue power to put it from me, and haue power to take it agayne. This commaundement haue I receaued of my father. Then there was a discention agayne among the Iewes for these sayinges, and many of them sayde: He hath the deuyll, and is madde, why heare ye hym? Other sayde, these are not the wordes of hym that hath the deuyll. Can the deuyll open the eyes of the blynde? D

And it was at Hierusalem the feast of the dedication, and it was winter, and Iesus walked in the temple, in Solomons porche. Then came the Iewes rounde about hym, and sayde vnto him: Howe long doest thou make vs dout? Yf thou be Christe, tell vs playnly. Iesus aunswered them: I told you, and ye beleue not. The workes that I do in my fathers name, they beare wytnes of me. But ye beleue not, because ye are not of my sheepe. As I sayde vnto you: My sheepe heare my voyce, and I knowe them, and they folowe me, and I geue vnto them eternall life, and they shal neuer perishe, neyther shal any man plucke them out of my hande. My father whiche gaue them me, is greater then all, and no man is able, to take them out of my fathers hande. And I and my father are one. E

Then the Iewes agayne toke vp stones, to stone hym withall. Iesus aunswered them: Many good workes haue I shewed you from my father, for whiche of those workes do ye stone me? The Iewes aunswered hym, saying: For thy good workes sake we stone thee not, but for thy blasphemie, and because that thou, beyng a man, makest thy selfe God. Iesus aunswered them: Is it not wrytten in your lawe, I sayde ye are Gods? Yf he called them Gods, vnto whom the worde of God was spoken (and the Scripture can not be broken) saye ye then to hym whom the father hath sanctified, and sent into the worlde, thou blasphemest, because I sayde, I am the sonne of God? Yf I do not the workes of my father, beleue me not. But yf I do, then though ye beleue not me, yet beleue the workes, that ye may F G Psal. 81. b.

knowe and beleue, that the father is in me, and I in hym.

Againe, they went about to take hym, and he escaped out of theyr handes, and went awaye againe beyonde Jordan,
Iohn.i.d. into the place where Iohn before hadde baptized, and there abode. And many resorted vnto hym, and sayd: Iohn dyd no
Iohn.iij.d. miracle, but all thinges that Iohn spake of this man, were true. And many beleued on hym there.

¶ The Notes.

a. To come before Christe, is to despyse Christe, and to seke other meanes besydes hym, to enter into the folde. They also come before Christe, whiche do attribute and adscribe vnto them selues, or to theyr owne inuentions, that thyng which onely ought to be adscribed vnto Christe.

¶The. xi. Chapter.

Christe rayseth Lazarus from death. The hye Priestes and Pharisees gather a councell agaynst hym, he getteth hym out of the waye.

A

Luk.vij.k. ND a certayne man was sicke, named Lazarus, of Bethania, the towne of Marie, and her sister Martha. It was that Marie, whiche annoynted Iesus with oyntment, and wyped his feete with her heere, whose brother Lazarus was sicke. Therefore his sisters sent vnto hym, saying: Lorde, beholde, he whom thou louest, is sicke. When Iesus hearde that, he sayde: This infirmitie is not vnto death, but for the laude
Iohn.ix.c. of God, that the sonne of God myght be praysed by the reason of it. Iesus loued Martha and her sister, and Lazarus. Then after he had hearde that he was sicke, yet abode he two dayes styll in the same place where he was.

B Then after that, sayde he to his disciples: Let vs go into
Iohn.vij.d Iurie agayne. His disciples sayde vnto hym: Maister, the
viij.ix.e.x. Iewes lately sought to stone thee, and doest thou go thyther agayne? Iesus answered, are there not twelue houres in the day? If a man walke in the day, he stumbleth not, because he seeth the light of this worlde. But yf a man walke in the night, he stumbleth, because there is no lyght in hym. This sayde he, and after that, he sayde vnto them: Our frend Lazarus slepeth, but I go to wake hym out of slepe. Then sayde his disciples: Lorde, yf he slepe, he shall do well

well inough. Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall slepe. Then said Iesus vnto them playnly: Lazarus is dead, and I am glad for your sakes, that I was not there, because ye may beleue. Neuertheless, let vs go vnto hym. Then sayde Thomas, (whiche is called Didimus) vnto the disciples: let vs also go, that we may dye with hym. Then went Iesus, and founde that he had line in his graue foure dayes alredy. Bethanie was nye vnto Hierusalem, about fiftene furlonges of, and many of the Iewes were come to Martha and Marie, to comfort them ouer their brother. Then Martha, assoone as she hearde that Iesus was commyng, went and met him: but Marie sate styll in the house. John. xx. k. C

Then sayde Martha vnto Iesus: Lorde, if thou haddest ben here, my brother had not ben dead, but nowe I knowe also, that whatsoeuer thou askest of God, God wyll geue it thee. Iesus said vnto her: Thy brother shall ryse agayne. Martha sayd vnto hym: I knowe that he shall rise againe in the resurrection at the last day. Iesus saide vnto her, I am the resurrection and the life: He that beleueth on me, yea, though he were dead, yet shall he lyue. And whosoeuer liueth, and beleueth on me, shall neuer dye: Beleuest thou this? She sayde vnto him, yea Lorde, I beleue that thou art Christe the sonne of God, whiche shoulde come into the worlde. And assoone as she had so sayde, she went her way, and called Marie her sister secretly, saying: The maister is come, and calleth for thee. Assoone as she hearde that, she arose quickly, and came vnto hym. Iesus was not yet come into the towne, but was in that place where Martha met hym. The Iewes then, whiche were with her in the house, and comforted her, when they sawe Marie that she rose vp hastyly, and went out, folowed her, saying: She goeth vnto the graue, to weepe there. John. xi. d.

Then when Marie was come where Iesus was, and saw him, she fell downe at his feete, saying vnto him: Lord if thou haddest ben here, my brother had not ben dead. When Iesus therfore sawe her weepe, and the Iewes also weepe which came with her, he groned in the spirite, & was trou- D

troubled in him selfe, and sayd: Where haue ye layde hym? They said vnto him: Lord, come and see. And Jesus wept.
E Then sayde the Jewes: Beholde howe he loued hym. And some of them sayde: coulde not he which opened the eyes of the blynde, haue made also, that this man shoulde not haue dyed? Jesus therfore agayne groned in him selfe, and came to the graue. It was a caue, and a stone layde on it.

Jesus sayd: take ye away the stone. Martha, the sister of hym that was dead, sayd vnto hym: Lorde, by this tyme he stynketh. For he hath ben dead foure dayes. Jesus sayde vnto her: Sayde I not vnto thee, that yf thou dyddest beleue, thou shouldest see the glory of God. Then they tooke away the stone from the place where the dead was layde. And Jesus lyft vp his eyes, and sayde: Father, I thanke thee, because thou hast hearde me. I wote that thou hearest me alwayes: but because of the people that stand by, I said it, that they may beleue, that thou hast sent me.
F And when he thus had spoken, he cried with a loud voice, Lazarus come fooryth. And he that was dead, came fooryth, bounde hande and foote with graue bondes, and his face was bounde with a napkin. Jesus sayde vnto them: loose him, and let him go. Then many of the Jewes which came to Marie, and had seene the thinges whiche Jesus dyd, beleued on hym. But some of them went theyr wayes to the Pharisees, and tolde them what Jesus had done.

Then gathered the hye Priestes and the Pharisees a councell, and said: what do we? For this man doeth many myracles. Yf we let hym scape thus, all men wyll beleue on him, and the Romaynes shal come and take away, both our place, and the people. And one of them, named Caiphas (whiche was the hye priest that same yere) sayd vnto them: Ye perceaue nothyng at all, nor yet consider, that it is expedient for vs, that one man dye for the people, and not that all the people perishe. a* This spake he not of him selfe: but, beyng hye priest that same yere, he prophesied, that Jesus shoulde dye for the people, and not for the people onlye, but that he should gather together in one, the chyldren of God,
G whiche were scattered abrode. Then from that day fooryth,

they

they helde a councell together, for to put him to death.
Iesus therfore walked no more openly among the Iewes: but went his way thence, vnto a countrey nie to a wyldernesse, into a citie called Ephraim, and there continued with his disciples. And the Iewes Easter was nye at hande, and many went out of the countrey vp to Hierusalem before the Easter, to purifie them selues. Then sought they for Iesus, and spake among them selues, as they stoode in the temple: What thinke ye, that he commeth not to the feast? The hie priestes and Pharisees had geuen a commaundement, that if any man knew where he were, he should shew it, that they might take him.

Mat.26.a
Mar.14.a
Luk.xij.a

The Notes.

a. The spirite of prophesie doth many tymes speake by the mouth of an vngodly man. For the vngodly are so excecated and blynded, that they do often tymes speake against their owne selues vnwittingly, and that to their vtter vndoyng and destruction.

¶The. xii. Chapter.

Marie annoynteth Christes feete, Iudas murmureth, Christe excuseth her, and rydeth into Hierusalem.

THen Iesus (sixe dayes before Easter) came to Bethanie where Lazarus was, whiche was dead, whom Iesus rayled from death. There they made hym a supper, and Martha serued: but Lazarus was one of them that sate at the table with him. Then tooke Marie a pounde of oyntment (called Nardus, perfect and precious) & annointed Iesus feete, and wipt his feete with her heere, and the house was fylled with the sauour of the oyntment. Then sayd one of his disciples (euen Iudas Iscariot Simons sonne, whiche afterwarde betrayed him) why was not this oyntment sold for three hundred pence, and geuen to the poore? This sayde he, not that he cared for the poore: but because he was a theefe, and kept the bagge, and bare that whiche was geuen. Then sayde Iesus: Let her alone, agaynst the day of my burying she kept it. For the poore alwayes ye haue with you, but me ye haue not alwayes.

A
Mat.26.a.
Mar.14.a.
Luk.vij.f.

Much people of the Iewes had knowledge that he was there. B

there. And they came, not for Jesus sake only, but that they might see Lazarus also, whom he rayled from death. The hie prieſtes therfore helde a councell, that they myght put Lazarus to death also, because that for his sake, many of the Jewes went away, and beleued on Jesus.

Mat.xxi.a. Mar.xiij a Luk.xix.f. On the morowe, muche people that were come to the feast, when they heard that Jesus should come to Hierusalem, toke braunches of palme trees, and went foorth to meete him, and cried, Hosanna, blessed is he that in the name of the Lorde, commeth kyng of Israel. And Jesus got a young Asse, and sate theron, as it written: Feare not daughter of Sion, beholde, thy king commeth, sitting on an Asses colte. These thynges vnderstoode not his disciples at the first: but when Jesus was glorified, then remembred they that such thinges were written of him, and that such thinges they had done vnto him.

C The people therfore that was with him, when he called Lazarus out of the graue, and rayled him from death, bare recorde. Therefore met him the people also, because they heard that he had done such a miracle. The Pharisees therfore sayd among them selues: perceaue ye how we preuaile nothing? Beholde, the world goeth away after him.

There were certayne Grekes among them, that came to worship at the feast: the same came therefore to Philip (whiche was of Bethsaida, a citie in Galilee) & desired him, saying: Sir, we would fayne see Jesus. Philip came and tolde Andrew. And againe, Andrewe and Philip tolde Jesus. And Jesus aunswered them, saying: the houre is come, that the sonne of man must be glorified.

D Verely, verely I say vnto you, except the wheate corne fall into the grounde and die, it bydeth alone. Yf it die, it bringeth foorth much fruite. He that loueth his life, shal destroy it: and he that hateth his life in this world, shal kepe it vnto life eternall. Yf any man minister vnto me, let him folowe me, & where I am, there shal also my minister be. And if any man minister vnto me, him will my father honour.

Math.x.d. Mar.viij.d Luk.ix.b.

E Nowe is my soule troubled, and what shall I say? Father, delyuer me from this houre: but [a*] therefore came

I vnto

Iunto this houre. Father, glorifie thy name. Then came there a voyce from heauen. I haue both glorified it, and wil glorifie it agayne. Then sayd the people that stoode by and hearde: it thundreth. Other sayd, an Angell spake to hym. Iesus aunswered and sayd: this voyce came, not because of me, but for your sakes.

Nowe is the iudgement of this worlde: nowe shall the prince of this worlde be cast out. And I (yf I were lyft vp from the earth) wyll drawe all men vnto me. This said Iesus, signifiyng what death he shoulde dye. The people aunswered hym: We haue hearde out of the lawe, that Christe bydeth euer, and howe sayest thou, that the sonne of man must be lyft vp? who is that sonne of man? Then Iesus sayde vnto them: yet a litle whyle is the lyght with you. Walke whyle ye haue light, lest the darknesse come on you. He that walketh in the darke, wotteth not whyther he goeth. While ye haue light, beleue on the light, that ye may be the children of the light.

These thinges spake Iesus, and departed, and hyd hym selfe from them. And though he had done so many miracles before them, yet beleued not they on him, that the saying of Esaias the Prophete might be fulfilled, that he spake. F

Esay.liij.a.

Lorde, who beleued our saying? And to whom is the arme of the Lorde opened? Therfore coulde they not beleue, because that Esaias saieth againe: he hath blinded their eyes, and hardened their heart, that they shoulde not see with their eyes, and vnderstande with their heartes, and shoulde be conuerted, & I should heale them. Suche thinges sayd Esaias, when he sawe his glory, and spake of hym. Neuertheless, among the chiefe rulers, many beleued on him. But (because of the Pharisees) they would not be a knowen of it, lest they should be excommunicate. For they loued the prayse of men, more then the prayse of God.

Esay.vi.c.
Mat.xiij.b.
Mar.iiij.b.
Luk.viij.b.
Act.xxviij.f

And Iesus cryed and sayd: he that beleueth on me, beleueth not on me, but on him that sent me. And he that seeth me, seeth hym that sent me. I am come, a lyght into the worlde, that whosoeuer beleueth on me, should not bide in darknesse. And yf any man heare my wordes, and beleue not G

not, I iudge hym not: for I came not to iudge the worlde, but to saue the worlde. He that refuseth me, and receaueth not my wordes, hath one that iudgeth him. The wordes that I haue spoken, they shall iudge him in the last day. For I haue not spoken of my selfe: but the father whiche sent me, he gaue me a commaundement what I should say, and what I should speake. And I know that this commaundement, is lyfe euerlastyng. Whatsoeuer I speake therefore, euen as the father bad me, so I speake.

The Notes.

a. Here we haue an example set foorth vnto vs, howe we ought to behaue our selues, when we be visited of the Lord. we ought to acknowledge, that we are therfore visited, that so we may by our pacient suffering, shewe our obedience towardes God, and glorifie his holy and blessed name.

¶ The. xiii. Chapter,

Christe washeth the disciples feete, telleth them of Judas the traytour, and commaundeth them earnestly to loue one another.

A BEfore the feast of Easter, when Jesus knewe that his houre was come, that he should depart out of this world vnto the father. when he loued his which were in the world, vnto the ende he loued them. And when supper was ended, after that the deuill had put in the
Mat.26.b
Mar.14.b
heart of Judas Iscariot, Simons son, to betray hym: Jesus knowyng that the father had geuen all thynges into his handes, and that he was come from God, and went to God: he rose from supper, and laide aside his vpper garmentes, and toke a towell, and gyrde him selfe. After that, he powred water into a basin, and began to washe his disciples feete, and to wipe them with the towel, wher with he was gyrde.

Then came he to Simon Peter. And Peter sayd to him: Lord, doest thou washe my feete? Jesus answered and said vnto him: what I do, thou wotest not now, but thou shalt knowe hereafter. Peter sayde vnto him: thou shalt neuer
B washe my feete. Jesus answered him: if I washe thee not, thou hast no part with me. Simon Peter sayd vnto hym: Lord, not my feete only, but also my handes and my head. Jesus said to him: a* he that is washed, nedeth not saue to

washe

walshe his feete, but is cleane euery whit. And ye are cleane, but not al: For he knewe who should betray him. Therfore sayd he, ye are not all cleane.

So after he had washed their feete, and receaued his clothes, and was set downe, he sayd vnto them againe: wot ye what I haue done to you? Ye call me maister and Lord, and ye say well, for so am I. Yf I then your Lord and maister, haue washed your feete, ye also ought to wash one anothers feete. For I haue geuen you an ensample, that ye should do as I haue done to you. Verily, verily I say vnto you, the seruaunt is not greater then his maister, neyther the messenger greater, then he that sent him. Ephe.v.a. i.Pet.ij.d. Math.x.c. Luk.vi.f. Luk.xi.d. Psal.xl.a.

Yf ye vnderstande these thynges, happy are ye yf ye do them. C I speake not of you all, I knowe whom I haue chosen. But that the scripture be fulfilled: he that eateth bread with me, hath lift vp his heele against me. Nowe tell I you before it come, that when it is come to passe, ye myght beleue that I am he. Verily, verily I say vnto you: He that receaueth whomsoeuer I sende, receaueth me. And he that receaueth me, receaueth him that sent me. Psal.xl.a.

When Iesus had thus sayde, he was troubled in the spirite, & testified, saying: Verily, verily I say vnto you, that one of you shal betray me. Then the disciples looked one on another, doubting of whom he spake. There was one of his disciples, which leaned on Iesus bosome, whom Iesus loued. To hym beckened therefore Simon Peter, that he should aske who it was of whom he spake. He then (as he leaned on Iesus breast) sayde vnto hym: Lorde, who is it? Iesus aunswered, he it is to whom I shal geue a sop, when I haue dipt it. And he wette a sop, and gaue it to Iudas Iscariot, Simons sonne. And after the sop, Sathan entred into him. Then sayde Iesus vnto him: that thou doest, do quickly. That wiste no man at the table, for what D intent he spake vnto him. Some of them thought (because Iudas had the bagge) that Iesus had sayde vnto him, bye those thinges that we haue nede of against the feast: or that he shoulde geue something to the poore. Assoone then as he had receaued the sop, he went immediatly out, and it Mat.26.b. Mar.14.b Luk.xxij.c.

was

was nyght. Therfore when he was gone out, Jesus sayd: Nowe is the sonne of man glorified. And God is glorified by hym. If God be glorified by hym, God shall also glorifie him by him selfe, and shall straightway glorifie him.

Litle children, yet a litle whyle am I with you. Ye shal
1 Joh.ij.b. seeke me, and as I sayd vnto the Jewes, whyther I go, thyther can ye not come. Also to you say I nowe. A newe commaundement geue I vnto you, that ye loue together, as I haue loued you, that euen so ye loue one another. By this shall all men know, that ye are my disciples, yf ye haue loue one to another. Simon Peter sayd vnto him: Lorde, whyther goest thou? Jesus answered hym: whyther I go, thou canst not folowe me nowe, but thou shalt folowe me afterwardes.

Mat.26.c. Mar.14.c. Luk.xxij.c. Peter sayd vnto him: Lorde, why can not I folow thee nowe? I will ieoparde my life for thy sake. Jesus answered hym: wylt thou ieoparde thy life for my sake? Verely, verely I say vnto thee, the cocke shall not crowe, tyll thou haue denyed me thryse.

The Notes.

a. Whosoeuer is washed, that is to say, whosoeuer beleueth in the blood of Christe, whiche doth washe away all our sinnes, he is cleane, but yet he hath nede to washe his feete, that is to say: He hath nede with continuall watche, to tame his carnall affections and fleshly concupiscences, dayly with a true repentaunt heart, fleeyng vnto the Lorde for mercy, and pardon of his sinnes. Here they are confounded, that affirme vs to be without sinnes, after that we be once regenerate.

¶The. xiiii. Chapter.

He armeth his disciples with consolation against trouble, and promiseth them the holy ghost, the spirite of comfort.

A The gospell on S. Phil. and Iamesday

AND he sayde vnto his disciples: let not your heart be troubled. Beleue in God, and beleue in me. In my fathers house, are many mansions. If it were not so, I woulde haue tolde you. I go to prepare a place for you. And if I go to prepare a place for you, I will come againe, and receaue you euen vnto my selfe, that where I am, there may ye be also. And whyther I go, ye knowe, and the way ye knowe.

Iohn.xij.c. and.xvij.b.

Thomas sayd vnto him: Lorde, we knowe not whyther thou goest, Also, how is it possible for vs to know the way?

Jesus

Iesus sayde vnto hym: I am the way, the trueth, and the lyfe. No man commeth vnto the father but by me. Yf ye had knowen me, ye had knowen my father also. And nowe ye knowe hym, and haue sene hym. Math.xj.d. Iohn.vj.c.

Philip sayde vnto hym: Lorde shewe vs the father, and it sufficeth vs. Iesus sayde vnto hym: Haue I ben so long tyme with you, and yet hast thou not knowen me? Philip, he that hath sene me, hath sene the father: And how sayest thou then shewe vs the father? Beleuest thou not, that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doeth the workes. Beleue me, that I am in the father, and the father in me. At the least, beleue me for the very workes sake. B Iohn.x.c.

Veryly veryly I say vnto you, he that beleueth on me, the workes that I do, the same shall he do also, and greater workes then these shall he do, because I go vnto my father. And whatsoeuer ye aske in my name, that wyll I do, that the father may be glorified by the sonne. If ye shal aske any thyng in my name, I wyll do it. Mat.xvij.a. and.xxi.c. Mark.xj.d. Luk.ix.b.

Yf ye loue me, kepe my commaundementes, and I wyll pray the father, & he shall geue you another comforter, that he may byde with you for euer, euen the spirite of trueth, whom the worlde can not receaue, because the world seeth hym not, neither knoweth hym. But ye knowe hym: For he dwelleth with you, and shalbe in you. I wyll not leaue you comfortlesse, but wyll come to you. The gospell on Vvhytsunday.

Yet a litle whyle, and the worlde seeth me no more. But ye see me. For I lyue, and ye shall lyue. That daye shall ye knowe, that I am in my father, & you in me, and I in you. He that hath my commaundementes, and kepeth them, the same is he that loueth me. And he that loueth me, shall be loued of my father, and I wyll loue hym, and wyll shewe myne owne selfe to him. Iudas saide vnto him (not Iudas Iscariot) Lorde, what is the cause that thou wylt shew thy selfe vnto vs, and not vnto the worlde? Iesus aunswered, and sayde vnto hym: Yf a man loue me, he wyll kepe my sayinges, and my father wyll loue hym, and we wyll come C Iohn.xv.a. i.Ioh.v.a.

vnto hym, and wyll dwell with hym. He that loueth me not, kepeth not my sayinges. And the wordes whiche ye heare, are not myne, but the fathers which sent me.

D These thinges haue I spoken vnto you, being yet present with you. But that comforter, whiche is the holy ghoste (whom my father wyll sende in my name) he shall teache you all thynges, and bryng [a*] all thynges to your remembraunce, whatsoeuer I haue tolde you.

Ioh.xv.d. and.xvj.b. Actes.ij.a.

Peace I leaue with you, my peace I geue vnto you. Not as the world geueth, geue I vnto you. Let not your hearts be troubled, neither feare ye. Ye haue hearde howe I sayde vnto you, I go, & come vnto you. Yf ye loued me, ye would verily reioyce, because I sayde, I go vnto the father. For the father is greater then I. And nowe haue I shewed you before it come, that when it is come to passe, ye myght beleue. Hereafter wyll I not talke many wordes vnto you. For the ruler of this worlde commeth, and hath nought in me. But that the worlde may know that I loue the father. Therfore, as the father gaue me commaundement, euen so do I. Ryse, let vs go hence.

Ioh.xiij.c. and.xvj.a.

The Notes.

a. The spirite (whom Christe dyd promyse) shall teache onlye those thynges that Christe had taught before. Whosoeuer therfore doth teache any other doctrine, beside Christes doctrine, he is not of the spirite of trueth, but of the spirite of leasyng.

¶ The .xv. Chapter.

The true vine, the husbandman, and the braunches. A doctrine of loue, and a sweete comfort agaynst persecution.

A The Gospel on S. Marks day. Eccle.xxiiij.

I Am the true vine, and my father is an husbandman. Euery braunche that beareth not fruite in me, he taketh away. And euery braunche that beareth fruite, he pourgeth, that it may bryng foorth more fruite. Now are ye cleane through the wordes which I haue spoken vnto you. Byde in me, & I in you. As the braunche can not beare fruite of it selfe, except it abyde in the vine: no more can ye, except ye abyde in me. I am

am the vine, ye are the braunches. He that abydeth in me, and I in hym, the same bryngeth fooꝛth much fruite. Foꝛ without a* me can ye do nothing. If a man byde not in me, B
he is cast fooꝛth as a braunch, and is wythered, and men ga- Math. xxi. b.
ther them, and cast them into the fire, and they burne. If i. Iohn iij. d.
ye byde in me, and my wooꝛdes also in you, aske what ye wyl and it shalbe done to you. Herein is my father glooꝛified, that ye beare much fruite, and be made my disciples.

As the father hath loued me, euen so haue I loued you. Continue in my loue. If ye shal kepe my cõmaundements, ye shall byde in my loue, euen as I haue kept my fathers commaundementes, and byde in his loue. These thynges haue I spoken vntò you, that my ioy myght remayne in you, and that your ioy myght be full.

This is my commaundement, that ye loue together, as I haue loued you. Greater loue then this hath no man, that a man bestowe his lyfe foꝛ his frendes. Ye are my frendes, yf ye do whatsoeuer I commaunde you. Hencefooꝛth cal I you not seruauntes: Foꝛ the seruaunt knoweth not, what his looꝛd doeth. But you hauę I called frends: Foꝛ al things that I haue hearde of my father, I haue opened to you. The Gospel on S. Barnabas day. C

Ye haue not chosen me, but I haue chosen you, & oꝛdeyned you, that ye go and bryng fooꝛth fruite, and that your

fruite remayne, that whatsoeuer ye shall aske of the father in my name, he may geue it you.

The Gospell on Simon and Iudes day.

This cõmaunde I you, that ye loue together. Yf the world hate you, ye knowe that it hated me, before it hated you. Yf ye were of the worlde, the worlde would loue his owne. Howebeit, because ye are not of the world, but I haue chosen you out of the world, therefore hateth you the world. Remember the saying that I sayd vnto you: The seruaunt is not greater then the Lorde. Yf they haue persecuted me, so wyll they persecute you. Yf they haue kept my sayinges, they wyll also kepe yours.

Math.x.c. Luk.xxj.c. Mark.x.c.

But al these thinges wyl they do vnto you, for my names sake, because they haue not knowen hym that sent me. Yf I had not come & spoken vnto them, they should not haue had sinne: but now haue they nothing to cloke their sinne withall. He that hateth me, hateth my father also. If I had not done workes among them, which none other man did, they had not had sinne. But nowe haue they both sene and haue hated, both me, & also my father. Euen that the saying myght be fulfylled, that is written in their lawe: They hated me without a cause.

D

Iohn.xvj.a.

Psal.xxxv.a and.lxix.d.

The Gospel onthe Sundaye after Ascention day.

But when the comforter is come, whom I wyll sende vnto you from the father (euen the spirite of truth, which proceadeth of the father) he shal testifie of me. And ye are witnesses also, because ye haue ben with me frō the beginning.

The Notes.

a. Christe, with this one only saying, doth ouerthrowe free wyll, with all humayne strength & force. Here also he condemneth all our merites and deseruinges. To be short, here we learne that we are all synners, and that we haue nede of the glory of God, but we are iustified freely by his grace.

¶ The .xvj. Chapter.

Consolation agaynst trouble. Prayers are heard through Christe.

A

Math.x.d. Mark.xiij.b. Luk.xxi.c.

These thynges haue I sayde vnto you, because ye should not be offēded. They shal excommunicate you, yea, the time shal come, that whosoeuer killeth you wyl thynke that he doeth God seruice. And suche thynges wyll they do vnto you, because they haue not knowen the father, neither yet me. But these thynges

thynges haue I tolde you, that when that houre is come, ye myght remember them, that I tolde you. These thinges sayde I not vnto you at the begynnyng, because I was with you.

But nowe I go my way to him that sent me, and none of you asketh me, whyther goest thou? But because I haue said such thynges vnto you, your heartes are full of sorow. But I tell you the trueth, it is expedient for you, that I go awaye. For yf I go not a* awaye, that comforter wyll not come vnto you. But yf I depart, I wyl send him vnto you. And when he is come, he wyll rebuke the world of sinne, & of ryghteousnes, and of iudgement. Of synne, because they beleue not on me. Of ryghteousnes, because I go to my father, and ye shall see me no more. Of iudgement, because the prince of this worlde is iudged alredy.

B

The Gospel on the iiii. sũday aft. Easter

Joh.xvi.d. and.xv.d. Act.ij.a.

I haue yet many thynges to say vnto you, but ye cannot beare them away now. Howbeit, when he is come (which is the spirite of trueth) he wyl leade you into all trueth. For he shal not speake of himself, but whatsoeuer he shal heare, that shall he speake, & he wyl shew you thinges to come. He shall glorifie me: For he shall receaue of mine, & shall shewe vnto you. All thinges that the father hath, are mine. Therfore saide I, that he shall take of mine, & shewe vnto you.

C

Math.xi.d. and.xviij.d. Luk.x.d. John.iij.c.

vnto hym, and wyll dwell with hym. He that loueth me not, kepeth not my sayinges. And the wordes whiche ye heare, are not myne, but the fathers which sent me.

D These thinges haue I spoken vnto you, being yet present with you. But that comforter, whiche is the holy ghoste (whom my father wyll sende in my name) he shall teache you all thynges, and bryng a* all thynges to your remembraunce, whatsoeuer I haue tolde you.

Joh.xv.d. and.xvj.b. Actes.ij.a.

Peace I leaue with you, my peace I geue vnto you. Not as the world geueth, geue I vnto you. Let not your hearts be troubled, neither feare ye. Ye haue hearde howe I sayde vnto you, I go, & come vnto you. Yf ye loued me, ye would verily reioyce, because I sayde, I go vnto the father. For the father is greater then I. And nowe haue I shewed you before it come, that when it is come to passe, ye myght beleue. Hereafter wyll I not talke many wordes vnto you. For the ruler of this worlde commeth, and hath nought in me. But that the worlde may know that I loue the father. Therfore, as the father gaue me commaundement, euen so do I. Ryse, let vs go hence.

Joh.xiij.c. and.xvj.a.

The Notes.

a. The spirite (whom Christe dyd promyse) shall teache onlye those thynges that Christe had taught before. Whosoeuer therfore doth teache any other doctrine, beside Christes doctrine, he is not of the spirite of trueth, but of the spirite of leasyng.

¶ The .xv. Chapter.

The true vine, the husbandman, and the braunches. A doctrine of loue, and a sweete comfort agaynst persecution.

A The Gospel on S. Marks day. Eccle.xxiiij.

I Am the true vine, and my father is an husbandman. Euery braunche that beareth not fruite in me, he taketh away. And euery braunche that beareth fruite, he pourgeth, that it may bryng forth more fruite. Now are ye cleane through the wordes which I haue spoken vnto you. Byde in me, & I in you. As the braunche can not beare fruite of it selfe, except it abyde in the vine: no more can ye, except ye abyde in me. I am

am the vine, ye are the braunches. He that abydeth in me, and I in hym, the same bryngeth fooꝛth much fruite. Foꝛ without a* me can ye do nothing. If a man byde not in me, he is cast fooꝛth as a braunch, and is wythered, and men gather them, and cast them into the fire, and they burne. Yf ye byde in me, and my wooꝛdes also in you, aske what ye wyl and it shalbe done to you. Herein is my father glooꝛified, that ye beare much fruite, and be made my disciples. B

Math. xxi. b. i. John iij. d.

As the father hath loued me, euen so haue I loued you. Continue in my loue. Yf ye shal kepe my cõmaundements, ye shall byde in my loue, euen as I haue kept my fathers commaundementes, and byde in his loue. These thynges haue I spoken vntò you, that my ioy myght remayne in you, and that your ioy myght be full.

This is my commaundement, that ye loue together, as I haue loued you. Greater loue then this hath no man, that a man bestowe his lyfe foꝛ his frendes. Ye are my frendes, yf ye do whatsoeuer I commaunde you. Hencefooꝛth cal I you not seruauntes: Foꝛ the seruaunt knoweth not, what his looꝛd doeth. But you hauꝛ I called frends: Foꝛ al thinges that I haue hearde of my father, I haue opened to you. The Gospel on S. Barnabas day. C

Ye haue not chosen me, but I haue chosen you, & ooꝛdeyned you, that ye go and bryng fooꝛth fruite, and that your

fruite remayne, that whatsoeuer ye shall aske of the father in my name, he may geue it you.

The Gospell on Simon and Iudes day.

This cõmaunde I you, that ye loue together. Yf the worlde hate you, ye knowe that it hated me, before it hated you. Yf ye were of the worlde, the worlde would loue his owne. Howebeit, because ye are not of the world, but I haue chosen you out of the world, therefore hateth you the world. Remember the saying that I sayd vnto you: The seruaunt is not greater then the Lorde. Yf they haue persecuted me, so wyll they persecute you. Yf they haue kept my sayinges, they wyll also kepe yours.

Math.x.c. Luk.xxj.c. Mark.x.c.

But al these thinges wyl they do vnto you, for my names sake, because they haue not knowen hym that sent me. Yf I had not come & spoken vnto them, they should not haue had sinne: but now haue they nothing to cloke their sinne withall. He that hateth me, hateth my father also. If I had not done workes among them, which none other man did, they had not had sinne. But nowe haue they both sene and haue hated, both me, & also my father. Euen that the saying myght be fulfylled, that is written in their lawe: They hated me without a cause.

D Iohn.xvj.a.

Psal.xxxv.a and.lxix.d.

The Gospel onthe Sundaye after Ascention day.

But when the comforter is come, whom I wyll sende vnto you from the father (euen the spirite of truth, which proceadeth of the father) he shal testifie of me. And ye are witnesses also, because ye haue ben with me frō the beginning.

The Notes.

a. Christe, with this one only saying, doth ouerthrowe free wyll, with all humayne strength & force. Here also he condemneth all our merites and deseruinges. To be short, here we learne that we are all synners, and that we haue nede of the glory of God, but we are iustified freely by his grace.

¶ The .xvj. Chapter.

Consolation agaynst trouble. Prayers are hearde through Christe.

A Math.x.d. Mark.xiij.b. Luk.xxi.c.

These thynges haue I sayde vnto you, because ye should not be offēded. They shal excommunicate you, yea, the time shal come, that whosoeuer killeth you wyl thynke that he doeth God seruice. And suche thynges wyll they do vnto you, because they haue not knowen the father, neither yet me. But these thynges

thynges haue I tolde you, that when that houre is come, ye myght remember them, that I tolde you. These thinges sayde I not vnto you at the begynnyng, because I was with you.

But nowe I go my way to him that sent me, and none of you asketh me, whyther goest thou? But because I haue said such thynges vnto you, your heartes are full of sorow. But I tell you the trueth, it is expedient for you, that I go awaye. For yf I go not [a*] awaye, that comforter wyll not come vnto you. But yf I depart, I wyl send him vnto you. And when he is come, he wyll rebuke the world of sinne, & of ryghteousnes, and of iudgement. Of synne, because they beleue not on me. Of ryghteousnes, because I go to my father, and ye shall see me no more. Of iudgement, because the prince of this worlde is iudged alredy.

B

The Gospel on the iiii. sũday aft. Easter

Joh.xiiij.d. and.xv.d. Act.ij.a.

I haue yet many thynges to say vnto you, but ye cannot beare them away now. Howbeit, when he is come (which is the spirite of trueth) he wyl leade you into all trueth. For he shal not speake of himself, but whatsoeuer he shal heare, that shall he speake, & he wyl shew you thinges to come. He shall glorifie me: For he shall receaue of mine, & shall shewe vnto you. All thinges that the father hath, are mine. Therfore saide I, that he shall take of mine, & shewe vnto you.

C

Math.xi.d. and.xviij.d. Luk.x.d. John.iij.c.

The Gos pel on the iii. sundai aft. Easter

After a whyle ye shall not see me, and agayne after a whyle ye shal see me, for I go to the father. Then saide some of his disciples betwene them selues: What is this that he sayth vnto vs, after a whyle ye shall not see me, and agayne, after a whyle ye shall see me, and, that I go to the father? They sayde therfore: what is this that he sayth, after a whyle? We can not tell what he sayth. Jesus perceaued that they woulde aske hym, and saide vnto them: This is it, that ye enquire of betwene your selues, that I sayde after a whyle ye shall not see me, & agayne, after a whyle ye shall see me. Verily verily I saye vnto you, ye shall wepe and lament, but the world shall reioyce. Ye shall sorowe, but your sorow shalbe turned to ioy.

John.xx.e.

A woman when she trauayleth hath sorowe, because her houre is come: but assoone as she is deliuered of the childe, she remembreth no more the anguyshe, for ioye that a man is borne into the worlde. And ye nowe therefore are in sorowe: but I wyll see you agayne, and your heartes shall reioyce, and your ioy shall no man take from you. And in that day shall ye aske me no question.

The Gos pel on the v. Sunday aft. Easter

Verily verily I saye vnto you, whatsoeuer ye shall aske the father in my name, he wyl geue it you. Hyther haue ye asked nothyng in my name. Aske, and ye shall receaue, that your

Mat. vij. a. Luk. xj. d. Jacob. i. a.

your ioy may be full. These thynges haue I spoken vnto you in prouerbes. But the tyme wyll come, when I shall no more speake to you in prouerbes: but I shall shewe you plainely of my father. At that day shal ye aske in my name. And I say not vnto you, that I wyll praye vnto my father for you. For the father himselfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out from the father, and came into the worlde, and I leaue the worlde agayne, and go to the father. F

His disciples saide vnto hym: Loe, nowe speakest thou playnely, and thou speakest no prouerbe. Nowe knowe we that thou knowest all thynges, & nedest not that any man shoulde aske thee any question. Therefore beleue we that thou camest from God. Jesus aunswered them: Nowe ye do beleue, beholde, the houre draweth nye, and is alredye come, that ye shalbe scattered euery man into his owne, & shal leaue me alone. And yet am I not alone, for the father is with me. G

Mat.xxvj.c. Mar.xiiij.c.

These wordes haue I spoken vnto you, that in me ye myght haue peace. In the world shall ye haue tribulation: But be of good cheare, I haue ouercome the worlde.

The Notes.

a. The corporall presence of Christe is hurtfull vnto men, and that through their owne fault. For why? They are to much addicted vnto it. Therefore his flesshe must be taken away from vs, that we may waxe & increase in the spirite. Therefore they are farre out of the way, that dreame in the mistricall breade and wyne, a bodyly presence.

¶ The.xvii. Chapter.

The most heartie and louyng prayer of Christe vnto his father, for all such as receaue the trueth.

THese wordes spake Jesus, and lift vp his eyes to heauen, and sayde: Father, the houre is come, glorifie thy sonne, that thy sonne also maye glorifie thee, as thou hast geuen him power ouer all flesshe, that he should geue eternall lyfe, to as manie as thou hast geuen hym. This is lyfe eternall, that they might knowe thee, the only very God, and whom thou hast sent, Jesus Christ. A

Joh.xiij.b.

Ioh.xix.f. I haue glorified thee on the earth. I haue finished the worke whiche thou gauest me to do. And nowe glorifie me thou father with thine owne selfe, with the glorie which I had with thee yer the world was. I haue declared thy name vnto the menne whiche thou gauest me out of the worlde.

B Thyne they were, and thou gauest them me, and they haue kept thy sayinges. Now they knowe, that al thinges whatsoeuer thou hast geuen me, are of thee. For I haue geuen vnto them the wordes which thou gauest me, & they haue receaued them, and knowe surely that I came out from thee, and do beleue that thou dyddest sende me.

I pray for them, & pray not for the worlde, but for them which thou hast geuen me, for they are thyne. And al mine are thyne, and thine are mine, and I am glorified in them. And nowe am I no more in the worlde, but they are in the worlde, and I come to thee. Holy father kepe them in thy name, which thou hast geuen me, that they may be one, as we are. Whyle I was with them in the world, I kept them in thy name. Those that thou gauest me, haue I kept, and none of them is lost, but that lost chylde, that the scripture myght be fulfylled.

Psal.cix.a.

C Nowe come I to thee, and these wordes speake I in the worlde, that they myght haue my ioy full in them. I haue geuen them thy wordes, and the world hath hated them, because they are not of the worlde, euen as I am not of the

Sapi.ij.d. world. I desire not that thou shouldest take them out of the world, but that thou kepe them from euyll. They are not of the worlde, as I am not of the world. a* Sanctifie them with thy trueth. Thy saying is trueth. As thou dyddest sende me into the world, euen so haue I sent them into the world, and for their sakes sanctifie I my selfe, that they also myght be sanctified thorowe the trueth.

I pray not for them alone, but for them also which shall beleue on me thorowe their preachyng, that they all maye be one, as thou father art in me, and I in thee, & that they may be also one in vs, that the world may beleue that thou hast sent me. And the glorie that thou gauest me, I haue geuen them, that they may be one, as we are one. I in them

and

and thou in me, that they may be made perfect in one, and that the worlde may know that thou hast sent me, and hast loued them, as thou hast loued me.

Father, I wyll that they which thou hast geuen me, be with me where I am, that they may see my glory, which thou hast geuen me. For thou louedst me before the makyng of the worlde. O ryghteous father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen that thou hast sent me. And I haue declared vnto them thy name, and wyll declare it, that the loue wherwith thou hast loued me, be in them, and I in them. D

Wath. 7.d. Luke. 7.d.

The Notes.

a. To sanctifie, is to select and chose out a thyng, from a prophane vse, to the true worshippyng of God. The faythfull then, are by the trueth of Gods worde sanctified, that is to say, selected and chosen out from among the stocke of Adam, beyng cleansed by the blood of Iesu Christe, from the filthinesse of this worlde. Christe doth sanctifie hym selfe, when he offereth hym selfe vpon the crosse for vs. Here we must note, that Christe doth in this place pray, as a very naturall man, and not as God.

¶ The.xviii.Chapter.

Christe is betrayed. The wordes of his mouth smyte the officers to the ground. Peter smiteth of Malchus eare. Iesus is brought before Anna, Cayphas, and Pilate.

WHen Iesus had spoken these wordes, he went forth with his disciples ouer the brooke Cedron, where was a garden, into the which he entred, and his disciples. Iudas also which betrayed hym, knewe the place; for Iesus oft tymes A

The gospell on good friday.

times resorted thither with his disciples. Judas then, after he had receaued a bonde of men (and ministers of the hye Priestes and Pharisees) came thither with lanternes and fyrebrandes, and weapons. Then Jesus knowyng all thynges that shoulde come on hym, went foorth, and sayde vnto them: whom seeke ye? They aunswered hym: Jesus of Nazareth. Jesus sayde vnto them: I am he. Judas also
B which betrayed hym, stoode with them. But alsoone as he
Math.26.e Mar.xiiij.e Luk.xxij.e. had sayd vnto them, I am he, they [a*] went backwardes, and fel to the ground. And he asked them agayne: whom seeke ye? They sayde: Jesus of Nazareth. Jesus aunswered: I sayde vnto you, I am he. Therfore yf ye seeke me, let these go their way. That the saying myght be fulfylled which he spake: Of them which thou gauest me, haue I not lost one.

Then Simon Peter, hauyng a sworde, drewe it, and smote the hie priestes seruaunt, and cut of his ryght eare. The seruauntes name was Malchus. Then sayde Jesus vnto Peter: [b*] put vp thy sworde into the sheath, shall I not drynke of the cup which my father hath geuen me? Then the companie of the capitayne, and ministers of the Jewes, toke Jesus and bounde hym, and led hym away to Anna first: for he was father in law vnto Cayphas, which was the hye priest that same yere. Cayphas was he, that gaue councell to the Jewes, that it was expedient that one man shoulde dye for the people.

C And Simon Peter folowed Jesus, and another disciple:
Mat.26.f. Mar.xiiij.f Luke.xxij.f that disciple was knowen of the hie priest, and went in with Jesus into the palace of the hye priest. But Peter stoode at the doore without. Then went out that other disciple (which was knowen vnto the hye priest) and spake to the damsell that kept the doore, and brought in Peter. Then sayde the damsell that kept the doore, vnto Peter: Art not thou also one of this mans disciples? He sayde: I am not. The seruauntes and the ministers stoode there, which had made a fyre of coales, for it was colde, and they warmed them selues. Peter also stoode among them, and warmed hym selfe.

D The hye priest then asked Jesus of his disciples, and of his doctrine. Jesus aunswered hym: I spake openly in the

worlde.

worlde. I euer taught in the synagogue, and in the temple whither all the Iewes resorted, and in secrete haue I sayde nothyng. Why askest thou me? Aske them which hearde me, what I sayde vnto them. Beholde, they can tel what I sayd. When he had thus spoken, one of the ministers which stoode by, smote Iesus on the face, saying: Aunswerest thou the hye priest so? Iesus aunswered hym. If I haue euyll spoken, beare witnesse of the euil: but if I haue wel spoken, why smytest thou me? And Annas sent hym bounde vnto Cayphas the hye priest. Mar.xiiij.f Luk.xxij.g

Simon Peter stoode and warmed hym selfe. And they sayde vnto hym: art not thou also one of his disciples? He denied it, and sayd: I am not. One of the seruauntes of the hye priestes (his colyn whose eare Peter smote of) sayde vnto hym: dyd not I see thee in the garden with hym? Peter then denied agayne: and immediatly the cocke crewe. Then led they Iesus from Cayphas, into the hall of iudgement. It was in the morning, and they themselues went not into the iudgement hall, lest they shoulde be defyled, but that they might eate the Paschal lambe. Pilate then went out vnto them, and sayd: what accusation bring ye agaynst this man? They aunswered and sayde vnto hym: If he were not an euyl doer, we woulde not haue delyuered hym vnto thee. Then sayde Pilate vnto them: take ye hym, and iudge hym after your owne lawe. Then the Iewes said vnto hym: It is not lawfull for vs to put any man to death. That the wordes of Iesus myght be fulfylled whiche he spake, signifiyng what death he shoulde dye. E Mat.27.a. Mar.xv.a. Luk.xxiij.a F

Then Pilate entred into the iudgement hal agayne, and called Iesus, and sayde vnto him: Art thou the kyng of the Iewes? Iesus answered: Sayest thou that of thy selfe, or did other tell it thee of me? Pilate aunswered: Am I a Iewe? Thyne owne nation and hye priestes haue delyuered thee vnto me. What hast thou done? Iesus answered: My kyngdome is not of this worlde. If my kyngdome were of this world, then would my ministers surely fyght, that I should not be delyuered to the Iewes: But nowe is my kyngdome

not

G not from hence. Pilate sayde vnto hym: Art thou a kyng then? Jesus aunswered: thou sayest that I am a kyng. For this cause was I borne, and for this cause came I into the worlde, that I shoulde beare witnesse vnto the trueth. And all that are of the trueth, heare my voyce. Pilate sayd vnto hym: what thyng is trueth? And when he had sayd that, he went out agayne vnto the Jewes, and sayde vnto them: I finde in him no cause at all. Ye haue a custome that I should
Mat. 27.a. Mar. xv.a Luk.xxiij.c deliuer you one loose at Easter. Wil ye then that I loose vnto you the king of the Jewes? Then cryed they all agayne saying: Not him, but Barrabas: that Barrabas was a robber.

The Notes.

a. In this, that they which came to take Christ, went backwardes & fel downe (assoone as he sayde that he was he, whom they sought) Christe declared his diuine power, and how easie it was for hym, yf it had ben expedient for the saluation of mankynde, to haue ouerthrowen his enemies with one only becke.

b. Let no man presume to take the swoorde into his hande, vnlesse he be lawfully called therevnto: for yf he doth, he is by the sentence of Christe, the chylde of death.

¶ The.xix.Chapter.

Christe is crucified. He commendeth his mother vnto John, sheadeth his blood, and is buried.

A Mat.27.f. Mar.xv.d. THen Pilate toke Jesus, and scourged him. And the souldiers wound a crowne of thorne, and put it on his head. And they dyd on hym a purple garment, & sayde, hayle kyng of the Jewes. And they smote hym on the face. Then Pilate went foorth agayne, and sayde vnto them: Beholde, I bryng him foorth to you, that ye maye knowe that I fynde no fault in hym. Then came Jesus foorth, wearyng a crowne of thorne, and a robe of purple. And Pilate sayde vnto them: Behold the
Mark.xv.c Luk.xxiij.a man. When the hye priestes and ministers sawe hym, they cryed, saying: crucifie hym, crucifie hym. Pilate sayde vnto them: Take ye hym, & crucifie hym, for I fynde no cause
B in hym. The Jewes aunswered hym: we haue a lawe, and by our lawe he ought to dye, because he made hym selfe the sonne of God. When Pilate hearde that saying, he was the more afrayde, and went agayne into the iudgement hall, and sayde vnto Jesus: whence art thou? But Jesus gaue hym none aunswere. Then sayde Pilate vnto hym:

Speakest

Speakeſt thou not vnto me? Knoweſt thou not that I haue power to crucifie thee, and haue power to looſe thee? Jeſus anſwered: Thou couldeſt haue no power at all agaynſt me, except [a*] it were geuen thee from aboue. Therefore he that delyuered me vnto thee, is the more in ſinne. And from thencefoorth, ſought Pilate meanes to looſe hym: but the Jewes cryed, ſaying: yf thou let hym go, thou art not Ceſars frende. For whoſoeuer maketh hym ſelfe a kyng, is agaynſt Ceſar. Math.27.d Mark.xv.c Luk.xxiij.c

When Pilate hearde that ſaying, he brought Jeſus C
foorth, and ſate downe to geue ſentence, in a place called the pauement: but in the Hebrue toung, Gabbatha. It was the preparyng day of the Eaſter, and about the fyrſt houre. And he ſayde vnto the Jewes: beholde your kyng. They cryed, away with hym, away with hym, crucifie hym. Pilate ſayde vnto them: ſhall I crucifie your kyng? The hie prieſtes anſwered: we haue no kyng but Ceſar. Then deliuered he hym vnto them to be crucified.

And they toke Jeſus, and led hym away. And he bare D
his croſſe, and went foorth into a place called the place of dead mens ſculles, which is named in Hebrue, Golgotha. Where they crucified hym, and two other with hym, on eyther ſide one, and Jeſus in the middes. And Pilate wrote alſo a title, and put it on the croſſe. The writyng was, Jeſus of Nazareth kyng of the Jewes. This title read manye of the Jewes. For the place where Jeſus was crucified, was nye to the citie. And it was written in Hebrue, Greke, and Latine. Then ſayde the hye prieſtes of the Jewes to Pilate: wryte not kyng of the Jewes, but that he ſayde I am kyng of the Jewes. Pilate anſwered: what I haue written, that haue I written. Mat.27.d. Mark.xv.c Luk.xxiij.c.

Then the ſouldiers, when they had crucified Jeſus, toke E
his garmentes and made foure partes, to euery ſouldier a part, and alſo his coate. The coate was without ſeame, wrought vpon throughout. Therefore they ſayde one to another. Let vs not deuide it, but caſt lottes for it, who ſhall haue it. That the ſcripture myght be fulfylled which ſayth: They departed my rayment among them, and on my coate Pſal.xxij.d

dyd

dyd cast lottes. And the souldiers did such thynges in deede.

Then stoode by the crosse of Jesus, his mother, and his mothers sister, Marie the wife of Cleophas, and Marie Magdalene. When Jesus saw his mother, and the disciple standyng whom he loued, he sayde vnto his mother: woman behold thy sonne. Then sayd he to the disciple: behold thy mother. And from that houre, the disciple toke her for his owne.

F Psal.lxviij.b Mat.xxvij.k Mar.xv.d. After that, Jesus knowyng that all thynges were performed, that the scripture myght be fulfylled, he sayd: I thirst. There stoode a vessel ful of vineger by. And they fylled a spunge with vineger, and wound it about with ysope, and put it to his mouth. Assoone as Jesus had receaued of the vineger, he sayde: It is finished, and bowed his head, and gaue vp the ghost. The Jewes then, because it was the Sabboth euen, that the bodies shoulde not remayne vpon the crosse on the Sabboth day (for that Sabboth day was an hye day) besought Pilate that their legges myght be broken, and that they myght be taken downe. Then came the souldiers and brake the legges of the first, and of the other which was crucified with Jesus. But when they came to Jesus, and saw that he was dead alredy, they brake not his legges: but one of the souldiers with a speare, thrust hym into the side, and forthwith came therout blood and water.

G Exod.xij.g. Num.ix.b. Zach.xij.c. Math.27.g. Mark.xv.d. Luk.xxiij.g. And he that sawe it, bare recorde, and his record is true. And he knoweth that he sayeth true, that ye myght beleue also. For these thinges were done, that the scripture should be fulfylled: Ye shall not breake a bone of hym. And agayne another scripture sayth: they shall loke on hym whom they pearsed. After that, Joseph of Aramathia (which was a disciple of Jesus: but secretly for feare of the Jewes) besought Pilate that he myght take downe the body of Jesus. And Pilate gaue hym licence. And there came also Nicodemus (which at the begynnyng came to Jesus by nyght) and brought of myrre and aloes mingled together, about an hundreth pound weight. Then toke they the body of Jesu, and wound it in lynnen clothes with the odours,

as the maner of the Iewes is to bury. And in the place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherin was neuer man layde. There layde they Iesus, because of the Iewes Sabboth euen, for the sepulchre was nye at hande.

The Notes.

a. Here we do learne, that all power is of God, yea, the power of darknesse, which God causeth to raigne for our sinnes, and disobedience towardes hym and his worde. Iob. xxxiij. Whosoeuer then doth resist any power, he doth resist the ordinaunce of God, and so purchaseth vnto hym selfe vtter destruction and vndoyng. Let also magistrates remember of whom they haue receaued their power, and vse their auctoritie, accordyng to the wyll of hym, vnto whom they must render accompt of all their doynges.

¶ The.xx. Chapter.

The resurrection of Christe, which appeareth to Marie Magdalene and to all his disciples, to their great comfort.

THe morowe after the Sabboth day, came Marie Magdalene, early (when it was yet darke) vnto the sepulchre, and saw the stone taken away from the tombe. Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus loued, and sayde vnto them: They haue taken away the Lorde out of the tombe, and we can not tell where they haue layde hym. Peter therefore went foorth, and that other disciple, and came vnto the sepulchre.

A The Gospel on Easter day.
Math.28.a. Mark.xvj.a. Luk.xxiiij.a.

They

They ranne both together, and that other disciple dyd outrunne Peter, and came first to the sepulchre. And he stouped downe, and saw the lynnen clothes lying, yet went he not in. Then came Simon Peter folowyng hym, and went into the sepulchre, and saw the lynnen clothes lye, and the
B napkyn that was about his head, not lying with the lynnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple which came first to
Psal. xvj. b. Actes. ij. d. iij. e. xvij. f. the sepulchre, and he saw and beleued. For as yet they knew not the scriptures, that he shoulde ryse agayne from death. And the disciples went away againe vnto their owne home.

Marie stoode without at the sepulchre wepyng. And as
Lu. xxiiij. a she wept, she bowed her selfe into the sepulchre, and sawe
C two Angels in whyte, sittyng, the one at the head, and the other at the feete, where they had layde the body of Jesus. And they sayde vnto her: woman why wepest thou? She sayd vnto them: for they haue taken away my Lorde, and I wote not where they haue layde hym. When she had thus sayde, she turned her selfe backe, and saw Jesus standyng, and knew not that it was Jesus. Jesus sayde vnto her: woman why wepest thou? whom seekest thou? She supposyng that he had ben a gardener, sayde vnto hym. Syr, yf thou haue borne hym hence, tel me where thou hast layd hym, and I wyll fet hym. Jesus sayd vnto her: Marie. She turned her selfe, and sayd vnto hym: Rabboni, which is to say, maister. Jesus sayde vnto her, touche me not, for
D I am not yet ascended to my father. But go to my brethren and say vnto them, I ascende vnto my father and your father, to my God and your God. Marie Magdalen came
Psal. xxij. c. Hebr. ij. c. John. xvj. f. Lu. xxiij. a. and tolde the disciples that she had seene the Lord, and that he had spoken such thynges vnto her.

The Gospel on the i. Sunday after Easter. The same day at night, which was the morowe after the Sabboth day [a*] when the doores were shut (where the disciples were assembled together for feare of the Jewes) came Jesus and stoode in the mydes, and sayd to them: peace be vnto you. And when he had so sayde, he shewed vnto them his handes, and his side. Then were the disciples glad, when they saw the Lorde. Then sayde Jesus to them agayne:

peace

Peace be vnto you. As my father sent me, euen so sende I you. And when he had sayd that, he breathed on them, and sayde vnto them: Receaue the holy ghost. Whosoeuers sinnes ye remit, they are remitted vnto them. And whosoeuers sinnes ye retayne, they are retayned. F

The gospell on S. Thomas daye.

But Thomas, one of the twelue (called Didimus) was not with them when Iesus came. The other disciples therfore sayd vnto hym: We haue sene the Lorde. And he sayde vnto them: Except I see in his handes the print of the nayles, and put my fynger into the prynte of the nayles, and thrust my hand into his syde, I wyll not beleue. And after eyght dayes, agayne his disciples were within, and Thomas with them. Then came Iesus when the doores were G shut, and stoode in the middes, and said: Peace be vnto you.

After that sayd he to Thomas: Bring thy finger hether, and see my handes, and bryng thy hande and thrust it into my syde, and be not faythlesse, but beleuyng. Thomas answered, and sayde vnto hym: My Lorde and my God. Iesus sayde vnto hym: Thomas, because thou hast seene me, thou beleuest. Blessed are they that haue not seene, and yet beleue.

And many other signes truely dyd Iesus in the presence of his disciples, whiche are not wrytten in this booke.

These are wrytten, that ye myght beleue that Jesus is Christe, the sonne of God, and that (in beleuyng) ye myght haue lyfe through his name.

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a. In this place the Euangelist doth diligently note the tyme, that Christe our Sauiour came in to his disciples, not meanyng that he went in through the dores, for the Greke hath not Διὰ θυρῶν κεκλεισμένων. That is to saye: through the dores beyng shut, but τῶν θυρῶν κεκλεισμένων. That is to saye: The gates or dores beyng shut, as a man myght saye: Late in the euenyng, and at that tyme, that the gates and dores be wont to be shut. For Christe our Sauiour, through his diuine power, was able to cause the dores (were they neuer so surely shut) to open vnto hym of theyr owne accorde: as when he deliuered Peter out of prison by his Angell, then not only the chaynes that he was bounde withall, fell of from hym, but also all the dores and lockes dyd open of theyr owne selues, and dyd geue hym passage. Actes.xij. Agayne how we the Apostles were deliuered, reade Actes.v.

¶ The.xxi. Chapter.

He appeareth to his disciples agayne by the sea of Tiberias, and commaundeth Peter earnestly to feede his sheepe.

A **After that, Jesus shewed him selfe agayne, at the sea of Tiberias. and on this wyse shewed he hym selfe. There were together Simon Peter, and Thomas (which is called Didimus) and Nathanael of Cana in Galilee, and the sonnes of Zebedee, and two other of his disciples. Simon Peter sayde vnto them: I go a fyshyng. They said vnto him: We also will**
B **go with thee. They went theyr way, and entred into a shyp strayght way, and that night caught they nothyng. But**
when the mornyng was nowe come, Jesus stoode on the shore: neuertheles the disciples knewe not that it was Jesus. Jesus said vnto them: Children, haue ye any meate? They aunswered hym, no. And he sayde vnto them: Cast out the nette on the ryght syde of the shyppe, and ye shall fynde. Then they cast out, and anone they were not able to drawe it, for the multitude of fyshes.

C **Then sayd the disciple, whom Jesus loued, vnto Peter:**
John.xiij.c and.xix.c. **It is the Lorde. When Simon Peter hearde, that it was the Lorde, he gyrd his coate to hym (for he was naked) and sprang into the sea. The other disciples came by shyppe, for they**

they were not farre from lande, but as it were two hundred cubites, and they drewe the net with fyshes. Assoone then as they were come to lande, they sawe whotte coles, and fyshe layde theron, and bread. Jesus sayd vnto them: Bryng of the fyshe whiche ye haue nowe caught. Simon Peter stepped foorth, and drewe the nette to lande, full of great fyshes, an hundred and. liii. And for all there were so many, yet was not the net broken. Jesus sayde vnto them: come and dyne. And none of the disciples durste aske hym, what art thou? For they knewe that it was the Lord. Jesus then came, and toke bread, and gaue them, and fyshe lykewyse. This is nowe the thyrde tyme, that Jesus appeared to his disciples, after that he was rysen agayne from death. Luk.24.f. D

So when they had dined, Jesus sayd to Simon Peter: Simon Joanna, louest thou me more then these? He sayde vnto hym: Yea Lorde, thou knowest that I loue thee. He sayd vnto hym: Feede my lambes. He sayde to hym agayne the seconde tyme: Simon Joanna, louest thou me? He sayd vnto hym: Yea Lorde, thou knowest that I loue thee. He sayd vnto him: Feede my sheepe. He said vnto him the third tyme: Simon Joanna, louest thou me? Peter sorowed, because he sayde to hym the thyrde tyme louest thou me, and sayde vnto hym: Lorde, thou knowest all thynges, thou knowest that I loue thee. Jesus sayde vnto hym: Feede my sheepe. E

Verely, verely I saye vnto thee, when thou wast young, thou gyrdest thy self, and walkedst whither thou wouldest: but when thou art old, thou shalt stretche forth thy hands, and another shall gyrde thee, and leade thee whyther thou wouldest not. That spake he, signifiyng by what death he shoulde glorifie God. F

And when he had sayd thus, he sayde to him: Folow me. Peter turned about, and sawe that disciple whom Jesus loued folowing, which also leaned on his breast at supper, & sayde: Lord, which is he that betrayeth thee? When Peter sawe hym, he sayde to Jesus: Lorde what shall he here do? Jesus sayde vnto hym: If I wyll haue hym to tary tyll I come, what is that to thee? Folowe thou me. Then went The gospell on S. Iohn Euangelists daye.

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C Then sayd the disciple, whom Jesus loued, vnto Peter:
Iohn.xiij.c and.xix.e. It is the Lorde. When Simon Peter hearde, that it was the Lorde, he gyrd his coate to hym (for he was naked) and sprang into the sea. The other disciples came by shyppe, for they

they were not farre from lande, but as it were two hundred cubites, and they drewe the net with fyshes. Assoone then as they were come to lande, they sawe whotte coles, and fyshe layde theron, and bread. Jesus sayd vnto them: Bryng of the fyshe whiche ye haue nowe caught. Simon Peter stepped foorth, and drewe the nette to lande, full of great fyshes, an hundred and. liii. And for all there were so many, yet was not the net broken. Jesus sayde vnto them: come and dyne. And none of the disciples durste aske hym, what art thou? for they knewe that it was the Lord. Jesus then came, and toke bread, and gaue them, and fyshe lykewyse. This is nowe the thyrde tyme, that Jesus appeared to his disciples, after that he was ryssen agayne from death. Luk.24.f. D

So when they had dined, Jesus sayd to Simon Peter: Simon Joanna, louest thou me more then these? He sayde vnto hym: Yea Lorde, thou knowest that I loue thee. He sayd vnto hym: Feede my lambes. He sayde to hym agayne the seconde tyme: Simon Joanna, louest thou me? He sayd vnto hym: Yea Lorde, thou knowest that I loue thee. He sayd vnto him: Feede my sheepe. He said vnto him the third tyme: Simon Joanna, louest thou me? Peter sorowed, because he sayde to hym the thyrde tyme louest thou me, and sayde vnto hym: Lorde, thou knowest all thynges, thou knowest that I loue thee. Jesus sayde vnto hym: Feede my sheepe. E

Verily, verily I saye vnto thee, when thou wast young, thou gyrdest thy self, and walkedst whither thou wouldest: but when thou art old, thou shalt stretche forth thy hands, and another shall gyrde thee, and leade thee whyther thou wouldest not. That spake he, signifiyng by what death he shoulde glorifie God. F

And when he had sayd thus, he sayde to him: Folow me. Peter turned about, and sawe that disciple whom Jesus loued following, which also leaned on his breast at supper, & sayde: Lord, which is he that betrayeth thee? When Peter sawe hym, he sayde to Jesus: Lorde what shall he here do? Jesus sayde vnto hym: If I wyll haue hym to tary tyll I come, what is that to thee? Folowe thou me. Then went

The gospell on S. Iohn Euangelists daye.

this saying abroade among the brethren, that that same disciple shoulde not dye. Yet Jesus sayde not to hym, he shall not dye: but, if I wyll that he tary tyll I come, what is that to thee? The same disciple is he, whiche testifieth of these thynges, and wrote these thynges. And we knowe that his testimonie is true. There are also manye other thynges whiche Jesus dyd, the whiche yf they shoulde be wrytten euery one, I suppose the world could not containe the bookes that shoulde be wrytten.

¶ The Notes.

a. After the passion of Christe, the Apostles dyd thynke, that it was an vnsemely thyng for them to be ydell, therfore they dyd get them selues agayne to theyr olde occupation, and dyd labour with theyr owne handes (syth they were not yet sent for to preache) whiche thyng all ministers ought for to do, and specially they that be only superintendentes and ministers in name, and not perfourmyng the office of preachyng. No man ought ydelly to lyue with the swcatte of other mens browes.

¶ Here endeth the Gospell of S. Iohn.

¶ The Argument of the second booke of S. Luke, called the Actes of the Apostles.

IN this second booke, the blessed Euangelist S. Luke (whose lyke we haue set foorth alredy, at the beginning of his Gospell) doth declare and wryte vnto vs (yf we will be Theophile, that is to say, vnfayned louers of God) what was done and wrought, for our singuler comforte, after the glorious resurrection, and most triumphant ascention of our sauiour Iesu Christe. Howe that our Lorde Iesus dyd both promyse, and also geue most aboundauntly his holy spirite vnto all his disciples. And what this spirite dyd worke, by the preachyng of the worde, both in the Iewes, and also in the Gentiles, that beleued in Christe. This booke hath alwayes ben in great estimation, and that most deseruingly. For the Actes of the Apostles (saith S. Hierome) seme to be but a bare historie, because in them, only the infancie of the Church, (whiche then began to springe) is set foorth: But yf we consider, that Luke the Phisition (whose prayse is in the Gospell) hath wrytten them, we shall also perceaue, that all his wordes are the Phisicke of a languishyng and sicke soule. what other thyng (I beseche you) is this sacred and heauenlye historie, but one of the chiefest partes of the Gospell? For truely in the other bookes (whiche are intituled Gospels) the corne of wheat cast into the grounde is described: but here in this booke, the same selfe corne is set foorth, beyng alredy springe vp, and declaryng most effectuously his ryches vnto the worlde. Agayne, yf we hadde not by Luke knowen, after what maner Christe forsoke the earth, where, and in what place, howe, and after what fashion the promysed comforter dyd come, what beginning the Churche had, wherein it dyd florysh, by what meanes it dyd encrease: should we not haue lacked a great part of the Gospell? Therfore Bede dyd wryte ryght well, saying: That Luke had not only made an historie vntyll the resurrection and assumption of the Lorde, as the other dyd, but also dyd so set foorth by writing, the doyinges of the Apostles, as much as he knewe to be sufficient, to edifie the fayth of the readers or hearers, that only his booke (touchyng the Actes of the Apostles) was by the Church thought worthy to be credited, all other whiche presumed to wryte of the same matter, beyng reiected and disprooued. Chrysostome also, to them that dyd maruayle, why S. Luke hadde not wrytten foorth all the Apostolicall historie vnto the ende, or that he had not described the Actes of euery one of them seuerally, in bookes by them selues, doth aunswere goodly, saying: These are sufficient vnto them, that wil applie theyr mindes and take hede. Therfore leauing vnprofitable questions (why was not this written, or that written?) let vs take hede vnto these wholsome sayinges of the Euangelyste, that so we maye applie this most comfortable salue (ministred vnto vs by him) vnto our wounded soules.

Cap.1. # ¶ The Actes of the Apostles, wrytten by *S. Luke the Euangelist, whiche was* present at the doynges of them.

¶ The fyrst Chapter.

The Ascention of Christe. Mathias is chosen in the stede of Judas.

A The Epistle on Ascentiō daye.

IN the former treatyse (deare frend Theophilus) I haue written of all that Jesus began to do and teach, vntyll the daye, in whiche he was taken vp, after that he through the holye ghost, hadde geuen commaundements vnto the Apostles, which he hadde chosen. To whom also he shewed him selfe alyue after his passion by manye tokens, appearing vnto them fourtie dayes, and speaking of the a* kyngdome of God, and gathered them together, and commaunded them, that they shoulde not depart from Hierusalem, but to wayte for the promyse of the father, wherof ye haue hearde of me. For John truely baptized with water, but ye shalbe baptized with the holye ghost, within this fewe dayes. When they therefore were come together, they asked of hym, saying: Lorde, doest thou at this tyme, restore agayne the kyngdome to Israel? And he sayde vnto them: It is not for you to knowe the tymes, or the seasons, whiche the father hath put in his owne power: but ye shall receaue power of the holy ghost, which shall come on you. And ye shalbe witnesses vnto me, both in Hierusalem, and in all Jurie, and in Samarie, and euen vnto the vttermost partes of the earth.

Luk.24.g.

John.4.d. xv.d. and xvi.d. Mat.iij.b. Luk.iij.e.

B And when he hadde spoken these thinges, whyle they beheld, he was taken vp an hye, and a cloude receaued hym vp out of theyr sight. And whyle they looked stedfastly vp to heauen as he went, behold, two men stode by them in white apparell, which also sayde: Ye men of Galilee, why stande ye gasing vp into heauen? This b* same Jesus which is taken vp

Mar.xvi.d Luk.24.f.

vp from you into heauen, shal so come, euen as ye haue seene him go into heauen. Then returned they vnto Hierusalem, from the mount (that is called) Oliuete, whiche is nye to Hierusalem, conteyning a Sabboth dayes iourney. And when they were come in, they went vp into a parler, where abode both Peter and James, John and Andrew, Philip and Thomas, Bartholomewe and Matthewe, James the soune of Alpheus, and Simon Zelotes, and Judas James (brother.) These all continued with one accorde in prayer and supplication, with the women, and Marie the mother of Jesu, and with his brethren. Mat.iiij.b. C

And in those dayes, Peter stoode vp in the myddes of the disciples, and sayde (the numbre of names that were together, were about an hundred and twentie.) Ye men and brethren, this scripture must haue nedes ben fulfilled, whiche the holye ghost through the mouth of Dauid spake before of Judas, which was gyde to them that toke Jesus. For he was numbred with vs, and had obtayned felowshyp in this ministration. And the same hath nowe possessed a platte of grounde, with the rewarde of iniquitie, and when he was hanged, brast a sondre in the myddes, and all his bowels gushed out. And it is knowen vnto all the inhabiters of Hierusalem, insomuche, that that fielde is called in theyr mother tongue, Acheldama, that is to saye, the blood fielde. For it is written in the booke of Psalmes: His habitation be voyde, and no man be dwellyng therein, and his Bishoprike let another take. Wherfore, of these men, whiche haue companied with vs, all the tyme that the Lorde Jesus went in and out among vs, beginning at the baptisme of John, vnto that same daye that he was taken vp from vs, muste one be ordeyned, to be a wytnesse with vs of his resurrection. The Epistle on S. Mathias daye. Psal.68. Psal.108.b D

And they appointed two, Joseph called Barsabas (whose syrname was Justus) & Mathias. And they prayed, saying: Thou Lord, whiche knowest the heartes of all men, shewe whether of these two thou hast chosen, that the one maye take the rowme of this ministration and Apostleship, from which Judas by transgression fell, that he might go to his

owne place. And they gaue foorth theyr lottes, & the lot fell on Mathias, and he was counted with the eleuen apostles.

¶ The Notes.

a. The kyngdome of God is taken two maner of wayes. Fyrst, it is taken for that blessedfull lyfe, and for that euerlastyng felicitie, whiche we shall enioye after this mortall lyfe. Secondly, when by the preachyng of the Gospell, the heartes of the godlye are prepared, and made the temples of the holy God: it is sayde, and that ryght well, that God doth raigne in the earth. For then doth he raigne in the heartes of the godlye through fayth, innocencie, and purenesse of lyfe. Of this kyngdome dyd Christe speake with his Apostles.

b. As Christe dyd ascende visiblie into heauen, so shall he come agayne in the same shape and forme that he went vp. Tyll that tyme then, that we maye see hym with our owne eyen come downe, as the Apostles saw hym go vp: Let vs neuer beleue, that he is here in the earth, touchyng his manhood. For, as he is euery where, in that he is God: so, in that he is a very naturall man, he is in heauen, and sitteth at the ryght hand of the father. August. ad Dardanum.

¶ The. ij. Chapter.

The comming of the holy ghost. The sermon of Peter before the congregation at Hierusalem, and the increase of the faythfull.

A The Epistle on VVhitsunday.

When the fiftith daye was come, they were all with one accorde together in one place. And sodenly there came a sound from heauen, as it hadde ben the commyng of a mightie wynde, and it filled all the house where they sat. And there appeared vnto them clouen tongues, lyke as they had ben fyre, and it sat vppon eche of them, and they were all filled with the holy ghost, and began to speake with other tongues, euen as the same spirite gaue them vtteraunce.

Actes. iiij. & and. xix.

And there were dwelling at Hierusalem, Jewes, deuout men, which were of all nations vnder heauen. When this was noysed about, the multitude came together, and were astonied, because that euery man hearde them speake his owne tongue. They wondred all, and maruayled, saying among them selues: Behold, are not al these which speake of
B Galilee? And howe heare we euery man our owne tongue, wherin we were borne? Parthians, Medes, and Elamites, and the inhabiters of Mesopotamia, of Jurie, and of Capadocia, of Ponthus, and Asia, Phrygia, Pamphilia, and of Egipt, and of the parties of Libia, which is beside Syrene, and straungers of Rome, Jewes and Conuertes, Cretes, and Arabians: we haue hearde them speake in our owne

tongues

tongues, the great workes of God. They were all amased, and wondered, saying one to another, what meaneth this? Other mocked, saying: they are full of newe wyne.

But Peter stepped forth, with the eleuen, and lift vp his voyce, and sayde vnto them: Ye men of Iurie, and all ye that inhabite Hierusalem, be this knowen vnto you, and with your eares, heare my wordes. These are not dronken, as ye suppose: for it is yet but the thirde houre of the day. C But this is that, which was spoken by the prophete Joel: It shalbe in the last dayes, sayeth God, of my spirite I wyll powre out vppon all flesche. And your sonnes, and your daughters shall prophesie, and your young men shall see visions, and your olde men shall dreame dreames. And on my seruauntes, and on my handmaydens, I wyll powre out of my spirite in those dayes, and they shall prophesie. And I wyll shewe wonders in heauen aboue, and tokens in the earth beneath, blood and fire, and the vapour of smoke. The Sunne shalbe turned into darknesse, and the Moone into blood, before that great and notable day of the Lorde come. Joel.ij.g. And it shalbe, that whosoeuer shall call on the name of the Lorde, shalbe saued. Rom.x.e.

Ye men of Israel, heare these wordes. Jesus of Nazareth, a man approued of God among you, with miracles, wonders, and signes, whiche God did by hym in the middes of you (as ye your selues knowe) hym haue ye taken, by the handes of vnrighteous persons, after he was deliuered by the determinate counceil and foreknowledge of God, and haue crucified, and slayne: whom God hath raysed vp, and loosed the sorowes death, because it was vnpossible that he shoulde be holden of it. For Dauid speaketh of hym: Aforehand I sawe God alwayes before me: for he is on my right hande, that I should not be moued. Therfore dyd my heart reioyce, and my tongue was glad. Moreouer also, my flesche shall rest in hope, because thou wylt not leaue my soule in hell, neyther wilt suffer thyne holy to see corruption. Thou hast shewed me the wayes of lyfe, and shalt make me full of ioy with thy countenaunce. D Psal.xv.e.

Men and brethren, let me freely speake vnto you, of the E Patri-

3.Reg.ij.b. Patriarke Dauid, for he is both dead and buryed, and his sepulchre remayneth with vs vnto this day. Therfore, seeyng he was a prophete, and knewe that God had sworne with an othe to him, that Christe (as concerning the flesshe) should come of the fruite of his loynes, and sit on his seate: he knowing this before, spake of the resurrection of Christe, that [a*] his soule should not be left in hell, neyther his flesshe should see corruption. This Iesus hath God rayled vp, whereof we all are witnesses.

Since nowe, that he by the right hande of God is exal-
F ted, and hath receaued of the father, the promyse of the holy ghost, he hath shed foorth that which ye now see and heare. For Dauid is not ascended into heauen, but he sayde: The Lorde sayde to my Lorde, sit on my ryght hande, vntyll I make thy foes thy footestoole. So therfore, let all the house of Israel knowe for a suertie, that God hath made that same Iesus (whom ye haue crucified) Lorde and Christe. When they hearde this, they were pricked in their heartes, and sayd vnto Peter, and vnto the other Apostles: Ye men and brethren, what shall we do? Peter sayde vnto them: re-
pent, and be baptized euery one of you in the name of Iesus Christe, for the remission of sinnes, and ye shall receaue the gift of the holy ghost. For the promise was made vnto you, and to your children, and to all that are a farre of, euen as
G many as the Lord our God shall call. And with many other wordes bare he witnesse, and exhorted them, saying: Saue your selues from this vntowarde generation. Then they that gladly receaued his preaching, were baptized: and the same day, there were added vnto them, about three thousande soules.

And they continued in the Apostles doctrine and felowshyp, and in breakyng of bread, and in prayer. And feare came ouer euery soule. And many wonders and signes were shewed by the Apostles. And all that beleued, kept them selues together, and had al thinges common, and sold their possessions and goodes, and departed them to all men, as euery man had nede. And they continued dayly with one accorde in the temple, and brake [b*] bread in euery house, and

dyd

dyd eate their meate together, with gladnes and singlenes of heart, praysyng God, and had fauour with all the people. And the Lorde added to the congregation dayly, suche as shoulde be saued.

The Notes.

a. S. Augustine wrytyng of the presence of God, vnto Dardanus. ij. chapt. Aleageth this saying of the Apostle, and thereby goeth about to proue, that the soule of Christe went downe in very deede to hell, but that he suffered nothyng there. Other do affirme, that it is sayde by a figuratiue maner of speakyng, that he went downe to hell, because that the merite of his death and passion, was profitable vnto them that afore dyed in the fayth of Abraham. Some agayne, by this worde (inferi) do vnderstande the graue. I woulde wyshe that we should alwayes studie to vnitie and peace, and leaue these vnfruitfull questions.

b. This place ought not to be vnderstanded of the Communion or Sacrament of the body and blood of Christe, as the place before, but of the hospitalitie, that was among them that beleued. Therfore, they that by this place do take a boldnesse to vse the Communion priuately in their houses, haue no example at all, of that thyng, in the scriptures, and therfore they do naught, vnlesse they be therto dryuen by sickenes.

¶ The .iij. Chapter.

The halt is restored to his feete. Peter preacheth Christe vnto the people.

PEter and John went vp together into the temple, at the ninth houre of prayer. And a certayne man, halt from his mothers wombe, was brought, whom they layde at the gate of the temple (called bewtifull) to aske almes of them that entred into the temple. Which seeyng Peter and John, that they woulde enter into the temple, desired to receaue an almes. And Peter fastened his eyes on him, with John, and sayd: looke on vs. And he gaue heede vnto them, trusting to receaue somethyng of them. Then sayd Peter: syluer and golde haue I none, suche as I haue, geue I thee. In the name of Iesus Christe of Nazareth, ryse vp and walke. And he tooke hym by the right hande, and lyft hym vp. And immediatly his feete & anclebones receaued strength. And he sprang, stoode, and also walked, and entred with them into the temple, walking and leaping, and lauding God.

A Actes.iiij.c and.xiij.b.

B

And all the people sawe him walke and laude God. And they knew him, that it was he which sate and begged at the bewtifull gate of the temple. And they wondred, and were sore astonied at that, whiche had happened vnto hym. And as the halt whiche was healed, helde Peter and John, all

the

the people ranne amased vnto them, in the porche whiche is called Solomons.

C When Peter sawe that, he aunswered vnto the people: Ye men of Israel, why maruayle ye at this? or why looke ye so stedfastly on vs, as though by our owne power or godlines, we had made this man go? The God of Abrahaam, Isaac, and Jacob, the God of our fathers hath glorified his sonne Jesus, whom ye deliuered, and denied in the presence of Pilate, when he had iudged hym to be loosed. But ye denyed the holy and iust, and desired a murtherer to be geuen you, and kylled the Lorde of lyfe, whom God hath rayled from death, of the which we are witnesses. And his name, through the fayth of his name, hath made this man sound, whom ye see and knowe. And the fayth whiche is by him, hath geuen to him this healthy, in the presence of you all.

Mat.27.b. Mar.15.a. Luk.xxiij.c Joh.xviij.g

And now brethren, I wote wel, that thorow ignorance ye did it, as did also your heades. But those thinges which God before had shewed, by the mouth of all his prophetes, howe that Christe shoulde suffer, he hath thus wyse fulfilled. Repent ye therfore and turne, that your sinnes may be done away, when the time of refreshing commeth, from the presence of the Lorde, and when God shall sende him, which before was preached vnto you, that is to wit, Jesus Christe, which must receaue heauen, vntil the time that al thinges, whiche God hath spoken by the mouth of all his holy prophetes, since the worlde began, be restored agayne.

D

Mat.iiij.e.

For Moses sayde vnto the fathers: A prophete shall the Lorde your God rayse vp vnto you, euen of your brethren, like vnto me: him shall ye heare in all thinges, whatsoeuer he shall say vnto you. For the tyme wyll come, that euery soule whiche shall not heare that same prophete, shalbe destroyed from among the people. Also, al the prophetes, from Samuel, and thencefoorth (as many as haue spoken) haue in likewise tolde of these dayes.

Deut.18.a Actes.vij.c

Ye are the children of the prophetes, & of the couenaunt, whiche God hath made vnto our fathers, saying to Abraham: Euen in thy seede shall all the kinredes of the earth be blessed. First vnto you hath God rayled vp his sonne Jesus,

Gen.xij.a.

and

and hym he hath sent to blesse you, that euery one of you should turne from your wickednes.

¶ The. iiij. Chapter.

The Apostles are taken and brought before the councell. They are forbydden to preache, but they turne them vnto prayer, and are more obedient vnto God, then vnto men.

AS they spake vnto the people, the priestes and the ruler of the temple, and the Saducees came vpon them, taking it greeuously that they taught the people, and preached in Jesus the resurrection from death. And they layde handes on them, and put them in hold vntill the next day: for it was nowe euentide. Howbeit, many of them which heard the wordes, beleued, and the number of the men was about fyue thousande. A

And it chaunced on the morowe, that their rulers, and elders, and Scribes, and Annas the chiefe Priest, and Caiphas, and John, and Alexander, and as many as were of the kinred of the hie priestes, gathered together at Hierusalem. And when they had set them before them, they asked: by what power, or in what name haue ye done this.

Then Peter, full of the holy ghost, said vnto them: ye rulers of the people, and elders of Israel, yf we this day are examined of the good deede done to the sicke man, by what meanes he is made whole: be it knowen vnto you all, and to al the people of Israel, that in the name of Jesus Christe of Nazareth, whom ye crucified, whom God rayled agayne from death, euen by him doth this man stande here present before you whole. This is that stone cast aside of you builders, whiche is become the chiefe of the corner. Neyther is there saluation in any other. For among men, there is geuen none other name, wherin we must be saued. B

Mat. xxi. d. Mar. xij. a. Luk. xx. c.

When they saw the boldnes of Peter and John, and vnderstode that they were vnlearned men, and without knowledge, they maruayled, and they knewe them, that they had ben with Jesu: and beholding also the mā which was healed, standing with them, they could not say agaynst it. But C

they

they commaunded them to go alyde out of the councell, and counceled among themselues, saying: what shall we do to these men? For a manyfest signe is done by them, and is openly knowen to al them that dwel in Hierusalem, and we can not denye it. But that it be noysed no farther among the people, let vs threaten & charge them, that they speake hencefoorth to no man in this name.

D And they called them, and commaunded them, that in no wise, they should speake or teache in the name of Jesu. But Peter and John aunswered vnto them, and sayd: whether it be right in the sight of God, to obey you, more then God, iudge ye. For we can not but speake that, whiche we haue seene and hearde. So threatened they them, and let them go, and founde nothyng howe to punishe them, because of the people. For all men lauded God for that whiche was done: for the man was aboue fourtie yere olde, on whom this miracle of healyng was shewed.

E Assoone as they were let go, they came to theyr felowes, and shewed all that the hye Priestes and Elders had sayd to them. And when they hearde that, they lift vp their voyces to God with one accorde, and sayde: Lorde, thou art God, whiche hast made heauen and earth, the sea, and all that in them is, whiche by the mouth of thy seruaunt Dauid, hast sayde: why did the Heathen rage, and the people imagine vayne thynges. The kinges of the earth stoode vp, and the rulers came together, agaynst the Lorde, and agaynst his Christe. Psal.ij.a.

F For of a trueth, agaynst thy holy chylde Jesus (whom thou hast annoynted) both Herode, and also Pontius Pilate, with the Gentiles, and the people of Israel, gathered them selues together, for to do whatsoeuer thy hande and thy councell [a*] determined before to be done. And nowe Lord, beholde their threatninges, and graunt vnto thy seruauntes, with all confidence to speake thy worde. So that thou stretche foorth thyne hande, that healyng and signes, and wonders, be done by the name of thy holy childe Jesus. And assoone as they had prayed, the place moued where they were assembled together, and they were all filled with the

holy

holy ghost, and they spake the worde of God boldly.

And the multitude of them that beleued, were of one G
heart, and of one soule. Neyther any of them sayde, that ought of the thinges which he possessed, was his owne: but had all thinges common. And with great power, gaue the Apostles witnesse of the resurrection of the Lord Iesu. And great grace was with them all. Neyther was there any among them, that lacked. For as many as were possessers of landes or houses, solde them, and brought the pryce of the thinges that were solde, and layde it downe at the Apostles feete. And distribution was made vnto euery man, according as he had nede.

And Joses, whiche was also called of the Apostles, Barnabas (that is to say, the sonne of consolation) being a Leuite, and of the countrey of Cipers, where as he had lande, solde it, and layde the pryce downe at the Apostles feete.

The Notes.

a. Here we do learne, that the enemies of Christe can go no further, then God hath appoynted them. Therefore, let the preachers of the trueth be of a good comfort, though Sathan with all the legions of deuyls, the worlde, and all the mightie princes therof, do arise and conspire against them, yet they can do no more, then the Lordes hande and councell hath appoynted before.

¶ The.v. Chapter.

The dissembling of Ananias and Saphira, is punished. Miracles are done by the Apostles, whiche are taken, but the Angell of God bryngeth them out of prison. They are brought before the councell. The sentence of Gamaliel. The Apostles are beat, they reioyce in trouble.

A Certayne man, named Ananias, with A
Saphira his wyfe, solde a possession, and kept away part of the pryce (his wife also beyng of councell) & brought a certayne part, and layde it downe at the Apostles feete. Then sayde Peter: Ananias, how is it that Sathan hath filled thyne heart, that thou shouldest lye vnto the holy ghost, and kepe away part of the pryce of the lande? Pertayned it not vnto thee onlye, and after it was solde, was it not in thyne owne [a*] power? Howe is it, that thou hast conceaued this thyng in thyne heart? Thou hast not lyed vnto men, but vnto God. When Ana- B
nias hearde these wordse, he fell downe, and gaue vp
the

the ghost. And great feare came on all them that hearde these thinges. And the young men rose vp, and put him apart, and caried him out, and buryed him.

And it fortuned (as it were about the space of three houres after) that his wyfe came in, ignorant of that whiche was done. And Peter answered her: Tell me, solde ye the lande for so muche? And she sayd: yea, for so muche. Then Peter said vnto her: why haue ye agreed together, to tempt the spirite of the Lorde? Beholde, the feete of them whiche haue buried thy husbande, are at the dore, and shal cary thee out. Then she fell downe straight way at his feete, and yelded vp the ghost. And the young men came in, and founde her dead, and caried her out, and buried her by her husband. And great feare came on all the congregation, and on as many as hearde it.

The Epistle on S. Bartholomewes day.

By the handes of the Apostles, were many signes and wonders shewed among the people. And they were all together with one accorde in Solomons porche. And of the other, durst no man ioyne himself to them: neuerthelater, the people magnified them. The number of them that beleued in the Lord, both of men and women, grewe more and more: insomuch, that they brought the sicke into the streates, and layde them on beddes and palets, that at the least way, the shadowe of Peter, when he came by, myght shadowe some of them. There came also a multitude out of the cities rounde about, vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirites. And they were healed euery one.

C

D Then the chiefe Priest rose vp, and all they that were with him (which is the sect of the Sadducees) and were full of indignation, and layde handes on the Apostles, and put them in the common prison. But the Angell of the Lorde, by night opened the prison dores, and brought them forth, and said: go, step forth, & speake in the temple to the people al the wordes of this life. When they heard that, they entred into the temple early in the morning, and taught. But the chiefe Priest came, and they that were with him, and called a councell together, & all the elders of the children of Israel,

and

and sent to the pryson to fet them: when the ministers
came, and founde them not in the pryson, they returned E
and tolde, saying: The pryson truely founde we shutte, as
sure as was possible, and the kepers standyng without be-
fore the doores. But when we had opened, we founde no
man within. when the chiefe priest, & the ruler of the tem-
ple, and the hye priestes hearde these thynges, they doubted
of them, whereunto this woulde growe.
Then came one, and shewed them: Beholde, the men that
ye put in pryson, stande in the temple, and teach the people.
Then went the ruler of the temple with ministers, and
brought them without violence. for they feared the people
lest they shoulde haue ben stoned. And when they hadde
brought them, they set them before the councell. And the
chiefe priest asked them, saying: Dyd not we strayghtly
commaunde you, that ye shoulde not teache in this name?
And behold, ye haue fylled Hierusalem with your doctrine,
and ye entende to bring this mans blood vpon vs.

Peter and the other Apostles aunswered, and saide: We F
ought more to obey God then men. The God of our fathers Gene. xxvj. a.
rayled vp Jesus, whom ye slewe and hanged on tree. Hym Exod. xv. e.
hath God lyft vp with his ryght hande, to be a ruler and a Deut. xj. b.
sauiour, for to geue repentaunce to Israel, and forgeuenes
of synnes. And we are his recordes concernyng these thyn-
ges which we say, and also the holy ghost, whom God hath
geuen to them that obey hym. When they heard that, they
claue a sunder, and sought meanes to slay them. Thē stoode
there vp one in the councell, a Pharisee, named Gamaliel, a
doctour of law (had in auctoritie among all the people) and
commaunded to put the Apostles alyde a litle space, & saide
vnto them: Men of Israel take heede to your selues, what
ye intende to do, as touchyng these men. For before these G
dayes rose vp one Theudas, boastyng hym selfe, to whom
resorted a number of men, about a foure hundred, whiche
was slayne: and they all which beleued hym, were scatte-
red abrode, and brought to nought. After this man, arose
there vp on Judas of Galilee, in the time when tribute be-
gan, and drewe away much people after hym. He also pe-

ryshed: and all (euen as many as harkened to hym) were scattered abrode.

And nowe I saye vnto you, refrayne your selues from these men, let them alone. For if this councel or this worke be of men, it wyl come to naught. But & if it be of God, ye can not destroy it, leste haply ye be founde to stryue agaynst God. And to hym they agreed, and calle d the Apostles, and beat them, and commaunded that they shoulde not speake in the name of Iesu, and let them go.

And they departed from the councel, reioycyng that they were connted worthy to suffer rebuke for his name. And dayly in the temple, and in euery house, they ceassed not, teachyng and preachyng Iesus Christe.

The Notes.

a. By this place, we may euidently see, that in the primitiue Churche no man was compelled to make his goodes common. For Peter telleth playnely, that it dyd lye in Ananias power, whether he woulde sell his lande, or not: and when he had solde it, the money was his owne, so that he myght haue kept it, yf he had lusted.

¶ The. vi. Chapter.

Ministers (or Deacons) are ordeyned in the congregation to do seruice in necessarie thynges of the body, that the Apostles may wayte onlye vpon the worde of God. Steuen is accused.

A IN those dayes (as the numbre of the disciples grewe) there arose a grudge among the Grekes, agaynst the Hebrewes, because their wydowes were despised in the dayly ministring. Then the twelue called the multitude of the disciples together, and saide: It is not meete that we shoulde leaue the worde
B of God, and serue at the tables. a* Wherfore brethren, loke ye out among you, seuen men of honest report, and full of the holy ghost, and wysedome, which we may appoynt to this nedefull busynesse. But we wyll geue our selues continually to prayer, and to the ministration of the worde. And the saying pleased the whole multitude. And they chose Steuen, a man full of fayth and of the holy ghoste, and Philip, & Prochorus, and Nichanor, and Timon, and Parmenas, and Nicholas a conuert of Antioche. Whiche, they set before the Apostles, and they prayed, & layde theyr handes

handes on them. And the worde of God increased, and the number of the disciples multiplied in Hierusalem greatly, and a great company of the priestes were obedient to the fayth. And Steuen, full of fayth & power, dyd great wonders and miracles among the people. Then there arose certayne, of the synagogue, whiche are called Libertines, and Cirenites, and of Alexandria, and Cilicia, and Asia, & disputed with Steuen. And they could not resist the wisdome & the spirite with which he spake. Then sent they in men, whiche saide: We haue hearde hym speake blasphemous wordes against Moses, and against God. And they moued the people, and the elders, and the scribes, and came vpon hym, and caught hym, and brought hym to the councell, & brought foorth false witnesses, whiche sayde: This man ceasseth not to speake blasphemous wordes agaynste this holy place and the lawe. For we hearde hym say: This Jesus of Nazareth shall destroy this place, and shall chaunge the ordinaunces whiche Moses gaue vs. And all that sate in the councell, loked stedfastly on hym, and sawe his face as it had ben the face of an Angel.

C

D

The Notes.

a. If the Church had kept styll this order in chosyng of Ministers, it had ben better with the christian common wealth and religion. Lampridius, a notable hystoriographe, in the lyfe of Alexander Seuerus, doth wryte, that this was vsed customably among the Christians, when they shoulde choose or make any Minister: They dyd firste publyshe his name abrode. And yf any man coulde alcage any notable cryme agaynst hym, he was repelled or put backe from the office.

¶ The .vii. Chapter.

Steuen maketh aunswere to his accusation, rebuketh the hardnecked Jewes, and is stoned vnto death.

THen sayde the chiefe priest: Is it euen so? And he sayde: Ye men, brethren, and fathers, hearken. The God of glorie appeared vnto our father Abraham, while he was in Mesopotamia, before he dwelt in Charran, and saide vnto him: Come out of thy countrey, and from thy kynred, and come into the lande whiche I shall shewe thee. Then came he out of the lande of Chaldei, and dwelte in Charran. And after that his father was dead, he brought hym from

A

Genes. xij. a.

thence, into this lande in which ye nowe dwell, & he gaue
Gene. xiij. d. him none inheritaunce in it, no not the breadth of a foote,
and promised that he woulde geue it to hym to possesse, and
to his seede after hym, when as yet he had no childe.
God verily spake on this wyse, that his seede should be
a sojourner in a straunge lande, & that they should kepe them
in bondage, and entreate them euyll, iiii. C. yeres. But
Gene. xvij. e. the nation to whom they shalbe in bondage, wyl I iudge,
B sayde God. And after that, shall they come forth, & serue
me in this place. And he gaue hym the a* couenaunt of cir-
cumcision. And he begat Isaac, & circumcised him the. viii.
day. And Isaac begat Jacob, & Jacob the. xii. Patriarks.
And the Patriarks hauyng indignation, solde Joseph into
Gen. xxxvij f Egipt. And God was with him, and deliuered hym out of
all his aduersities, and gaue him fauour and wysedome in
Gene. xlj. e. the syght of Pharao kyng of Egipt. And he made hym go-
uernour ouer Egipt, and ouer all his houshold.
Then came there a dearth ouer all the lande of Egipt, &
Canaan, and great affliction, that our fathers founde no
sustenaunce. But whē Jacob heard, that there was corne
Gen. xlv. a. in Egipt, he sent our fathers first: And at the second time,
Joseph was knowen of his brethren, and Josephes kinred
was made knowen vnto Pharao. Then sent Joseph, and
caused his father to be brought, & all his kynne, threescore
& fyfteene soules. And Jacob descended into Egipt, & dyed,
both he & our fathers, and were translated into Sychem,
and were put in the sepulchre that Abraham bought for
money, of the sonnes of Emor, at Sychem.
C But when the tyme of the promise drue nye (which God
had sworne to Abraham) the people grewe & multiplied in
Egipt, tyll another kyng arose, which knewe not of Jo-
seph. The same dealt subtylly with our kynred, and euyll
intreated our fathers, & made them to cast out their young
childre, that they shoulde not remayne alyue. The same
tyme was Moses borne, and was acceptable vnto God,
which was norysshed vp in his fathers house three mo-
nethes, when he was caste out, Pharaoes daughter toke
him vp, & norished him vp for her owne sonne. And Moses
was

was learned in all maner wysedome of the Egiptians, and was myghtie in deedes and in wordes.

And when he was full fourtie yere olde, it came into his heart to visite his brethren the children of Israel. And whē he sawe one of them suffer wrong, he defended hym, and auenged his quarell that had the harme done to hym, and smote the Egiptian. For he supposed his brethren woulde haue vnderstande, howe that God by his handes shoulde geue saluation vnto them. But they vnderstoode not.

And the next day, he shewed hym selfe vnto them as they D
stroue, & would haue set them at one againe, saying: Sires, ye are brethren, why hurt ye one another? But he that dyd his neyghbour wrong, thrust him away, saying: who made thee a ruler and a iudge ouer vs? what, wylt thou kyll me, as thou diddest the Egiptian yesterday? Then fledde Moses at that saying, and was a stranger in the lande of Madian, where he begat two sonnes. Exod. ij. c.

And when fourtie yeres were expired, there appeared to Exod. iij. a.
hym in the wyldernesse of mount Sina, an Angel of the Lord in a flambe of fyre in a bushe. When Moses sawe it, he wondred at the sight. And as he drue neare to beholde, the voyce of the lord came vnto him: I am ỹ god of thy fathers, the god of Abraham, the god of Isaac, & the god of Jacob.

Moses trembled, and durst not beholde. Then sayde the Exod. iij. d.
Lorde to hym: Put of thy [b*] shoes from thy feete, for the Iosue. v. d.
place where thou standest is holy grounde. I haue perfectly seene the affliction of my people which is in Egipt, and I haue hearde their gronyng, and am come downe to delyuer them. And nowe come, and I wyll sende thee into Egipt.

This Moses, whom they forsoke, saying who made thee E
a ruler and a iudge: the same God sent, both a ruler and a delyuerer, by the handes of the Angel whiche appeared to him in the bushe. And the same brought them out, shewing wonders and signes in Egipt, and in the read sea, and in the wyldernesse fourtie yeres. This is that Moses, whiche sayd vnto the chyldren of Israel: A prophete shall the Lord Deu. xviij.
your God raise vp vnto you of your brethren, lyke vnto me, hym shall ye heare.

This is he that was in the congregation in the wylder-
nesse, with the Angel (whiche spake to hym in the mount
Sinai) and with our fathers, This man receaued the word
of lyfe to geue vnto vs, to whom our fathers woulde not
obey, but cast it from them, & in their heartes turned backe
Exod.32.a. agayne into Egipt, saying vnto Aaron, make vs Gods to
go before vs. For this Moses that brought vs out of the
lande of Egipt, we wote not what is become of hym. And
they made a calfe in those dayes, and offered sacrifice vnto
C the image, & reioyced in the workes of their owne handes.
Then God turned himselfe, and gaue them vp, that they
F should worship the hoste of the skye, as it is written in the
Amos.v.g. booke of the prophetes: Oye of the house of Israel, gaue
ye to me sacrifices and meate offeryinges by the space of
Exod.xx.a. fourtie yeres in the wyldernesse: And ye toke vnto you the
tabernacle of Moloch, and the starre of your God Remi-
phan, figures whiche ye made, to worship them. And I
Ep.xxv.b. will translate you beyonde Babylon.
Hebr.viij.b Our fathers had the tabernacle of wytnesse in the wyl-
dernesse, as he had appointed them, speakyng vnto Moses,
that he shoulde make it accordyng to the fashyon that he
had seene, which tabernacle, also our fathers (that came
after) brought in with Josue, into the possession of the
Gentyles, whiche God draue out before the face of our fa-
thers, vnto the dayes of Dauid, whiche founde fauour be-
fore God, and desired that he myght fynde a tabernacle for
the God of Jacob. But Solomon buylt hym an house.
Howbeit, he that is hyest of all, dwelleth not in temples
Esai.lxvi.a made with handes, as sayth the prophete: Heauen is my
I seate, and earth is my foote stoole, what house wyl ye buylde
for me, sayth the Lorde? Or what place is it that I should
rest in? Hath not my hande made all these thynges?
G Ye styffnecked, and of vncircumcised heartes and eares,
ye haue alwayes resisted the holy ghost. As your fathers
did, so do ye. Which of the prophetes haue not your fa-
thers persecuted? And they haue slayne them which shew-
ed before of the comyng of that iuste, whom ye haue now
betrayed and murthered. And ye also haue receaued the
 lawe

lawe by the ordinaunce of Angels, and haue not kept it.

When they heard these thynges, their hartes claue asunder, and they gnashed on him with their teeth. But he beyng full of the holy ghoste, loked vp stedfastly into heauen, and sawe the glorie of God, and Iesus stondyng on the ryght hande of God, and sayde: Behold, I see the heauens open, and the sonne of man standyng on the ryght hande of God. Then they gaue a shout with a loude voyce, and stopped their eares, and ranne vpon him all at once, and cast him out of the citie, and stoned him. And the witnesses layde downe their clothes at a yong mans feete named Saul. And they stoned Steuen, calling vpon God and saying, Lorde Iesu receaue my spirite. And he kneled downe and cryed with a loude voyce: Lorde, lay not this sinne to their charge. And when he had thus spoken, he fell a sleep.

The Epistle on S. Steuens day.

The notes.

a. Circumcision, is not the Testament, but a sacrament or holy signe of the couenant, that is to say, of the promise that God made vnto Abraham, saying: I will be thy God, and the God of thy seede after thee. Genesis xvij.

b. Moses could not be suffred to talke with God, afore he had put of his shoone, by the whiche we vnderstande, that we must put away all fleshly and carnall affections, and so approche vnto God, in faith, and pure life of heart. Let them note (which happily not rightly thynges with their bare handes, and without gloues) learne of the Angel of the Lorde what they ought for to do in such thynges.

The viij. Chapter.

The Apostles are scattered abrode. Philip commeth into Samaria. Simon Magus is baptized, he disceiueth. Philip baptizeth the Chamberlayne.

Saul consented to his death. And at that tyme there was a great persecucion against the congregacion which was at Hierusalem, wherby they were all scattered abrode throughout the regions of Iurie and Samaria, except the Apostles. Then deuout men buried Steuen, and made great lamentacion ouer hym. But Saul made hauocke of the congregacion, and entred into euery house, and drewe out both men and women, and thrust them into prison. Therefore they that were scattered abrode, went euery where preachyng the worde. Then came Philip into a citie of

Samaria, and preached Christe vnto them. And the peo-
B ple gaue heede vnto those thynges whiche Philip spake,
with one accorde, hearyng & seyng the miracles which he
did. For vncleane spirites, crying with a loude voyce, came
out of many that were possessed with them. And many ta-
ken with palsies, & many that halted, were healed. And
there was great ioy in that citie. And there was a certaine
man, called Simon, whiche before tyme in the same citie
vsed witchcraft, and bewitched the people of Samaria,
saying that he was a man that coulde do great thynges,
whom they regarded from the least to the greatest, saying:
This felowe is that great power of God. And hym they set
much by, because that of long time he had bewytched them
with sorceries. But, assoone as they beleued Philips pre-
chyng of the kyngdome of God, and of the name of Jesu
Christe, they were baptized both men and women. Then
Simon him selfe beleued also, and was baptized, and con-
tinued with Philip, & wondred, beholdyng the miracles
C and signes which were shewed.

The Epistle on the Tuesdaye in Whitson weke

When the Apostles which were at Hierusalem, heard say
that Samaria had receaued the worde of God, they sent
vnto them Peter and John: which, when they were come
downe, prayed for them, that they myght receaue the holy
ghost: For as yet he was come on none of them: but they
were baptized only in the name of Christe Jesu. Then laid
A they their handes on them, & they receaued the holy ghost.

When Simon sawe, that through laying on of the Apo-
stles handes, the holy ghost was geuen, he offred them mo-
ney, saying: Geue me also this power, that on whomsoe-
uer I put the handes, he may receaue the holy ghost.

D Then sayde Peter vnto hym: Thy money perysshe with
thee, because thou weenest that the gyft of God may be ob-
tayned with money. Thou hast neither part nor felowship
in this busynesse. For thy heart is not right in the syghe
of God. Repent therfore of this thy wickednes, and praye
god that the thought of thyne heart may be forgeuen thee.
For I perceaue that thou art full of bytter gall, and wrap-
ped in iniquitie.

Then

Then answered Simon and sayd: pray ye to the Lorde for me, that none of these thynges which ye have spoken, fall on me. And they, when they had testified and preached the worde of the Lorde, returned toward Hierusalem, and preached the gospell in many cities of the Samaritans.

Then the Angel of the Lorde spake vnto Philip, saying: E
aryse and go towarde the south, vnto the way that goeth downe from Hierusalem vnto Gaza, whiche is in the desert. And he arose, and went on. And beholde, a man of Ethiopia (a chamberlayne) and of great auctoritie with Candace, Queene of the Ethiopians, and had the rule of all her treasure, came to Hierusalem for to worshyp. And as he returned home agayne, sittyng in his charet, he read Esayas the prophete.

Then the spirite sayd vnto Philip: Go neare, and ioyne F
thy selfe to yonder charet. And Philip ranne to hym, and heard hym reade the prophete Esayas, and sayd: Vnderstandest thou what thou readest? And he sayd: how can I, except I had a guyde? And he desired Philip that he woulde come vp and sit with hym. The tenour of the scripture which he Esay. liij. a
read, was this. He was led as a sheepe to be slayne: and lyke a lambe dumbe before his shearer, so opened he not his mouth. Because of his humblenes, he was not esteemed. But who shall declare his generation? For his lyfe is taken from the earth. The chamberlayne answered Philip, and sayd: I pray thee, of whom speaketh the prophete this? of hym selfe, or of some other man?

And Philip opened his mouth, and began at the same G
scripture, and preached vnto hym Jesus. And as they went on their way, they came vnto a certayne water, and the chamberlayne sayde: See, here is water, what doth let me to be baptized? Philip sayd vnto hym: If thou beleue with all thyne hart, thou mayest. And he answered and sayde: I beleue that Jesus Christe is the sonne of God. And he commaunded the charet to stande styll. And they went downe both into the water, both Philip and also the chamberlayne, and he baptized hym. And alloone as they were come out of the water, the spirite of the Lord caught away

Philip,

Philip, that the chamberlayne saw hym no more. And he went on his way reioysyng: but Philip was founde at Azotus. And he walked throughout the countrey, preachyng in their Cities, tyl he came to Cesarea.

The Notes.

a. A moderate mournyng for the dead, ought not for to be reproued, so that all superstition be layde aside, howbeit, these godly and deuout persons, that be spoken of here, dyd rather make this lamentation ouer Stephan, because they had lost such an earnest and valiaunt defender of the trueth, then for any other thyng. For without all peraduenture they had a hope of resurrection, and knewe that no harme was happened vnto hym. Hierome vpon the death of Blesilla, vnto Paula.

¶ The.ix. Chapter.

Paul is conuerted, and confoundeth the Iewes. Peter rayseth Tabitha.

A The Epistle on the conuertion of S. aule.

AND Saul yet breathyng out threatninges and slaughter against the disciples of the Lorde, went vnto the hye priest, and desired of hym letters to Damasco, to the synagogues: that yf he found any of this way (whether they were men or women) he myght bryng them bound vnto Hierusalem. But as he iourneyed, it fortuned that as he was come nye to Damasco, sodenly there shyned round about hym a lyght from heauen, & he fel to the earth, & heard a voyce saying to hym: Saul Saul why a* persecutest thou me? And he sayd: what art thou Lord? And the Lord sayd: I am Jesus whom thou persecutest, it is harde for thee to kycke against the pricke. And he both trembling, and astonyed, sayd: Lord what wilt thou haue me to do? And the Lord sayd vnto him: arise, and go into the citie, and it shalbe tolde thee what thou shalt do.

Act. vij. a.

Act. xxij. b.

Saul is conuerted

B The men which iourneyed with hym, stoode amazed, hearyng a voyce, but seeyng no man. And Saul arose from the earth, and opened his eyes, but saw no man. Then led they hym by the hande, & brought hym to Damasco. And he was three dayes without sight, and neither ate nor dranke. And there was a certayne disciple at Damasco, named Ananias, and to hym sayd the Lord in a vision: Ananias? And he sayd: beholde, I am here Lorde. And the Lorde sayde vnto hym: aryse, and go into the streat (which is called straight) and seeke in the house of Judas, after one called Saul of Tharsus.

sus. For behold he prayeth, and hath seene in a vision a man named Ananias, commyng in to hym, and puttyng his handes on hym, that he myght receaue his syght.

Then Ananias aunswered: Lord I haue heard by many of this man, howe much euyll he hath done to thy saintes at Hierusalem: and here he hath aucthoritie of the hye priestes, to bynd all that call on thy name. The Lorde sayd vnto hym: Go thy wayes, for he is a chosen vessel vnto me, to beare my [b*] name before the Gentiles, and kynges, and the chyldren of Israel. For I wyll shewe hym howe great thynges he must suffer for my names sake. C

Ananias went his way, and entred into the house, and put his handes on hym, and sayd: brother Saul, the Lorde that appeared vnto thee in the way as thou camest, hath sent me, that thou myghtest receaue thy syght, and be fylled with the holy ghost. And immediatly, there fell from his eyes, as it had ben scales, and he receaued syght, and arose, and was baptized, and receaued meate, and was comforted. Then was Saul a certayne dayes with the disciples which were at Damasco. And strayght way he preached Christe in the synagogues, howe that he was the sonne of God. But all that hearde hym, were amazed, and saide: is not this he that spoyled thē which called on this name in Hierusalem, and came hyther for that intent, that he should bryng them bound vnto the hye priestes? But Saul encreased the more in strength, and confounded the Jewes which dwelt at Damasco, affirmyng that this was very Christe. D

And after a good while, the Jewes toke councel together to kyll hym. But their laying awayt was knowen of Saul. And they watched the gates day and nyght to kyll hym. Then the disciples toke him by night, and put him through the wall, and let hym downe in a basket. ii. Cor. xj. g E

And when Saul was come to Hierusalem, he assayde to couple hymselfe with the disciples, and they were all afrayd of hym, and beleued not that he was a disciple. But Barnabas toke him, and brought him to the Apostles, and declared to them howe he had seene the Lorde in the way, and had spoken to him, and how he had done boldly at Damasco, in

the

the name of Jesu. And he had his conuersation with them at Hierusalem, speakyng boldly in the name of the Lorde Jesu. And he spake, and disputed with the Grekes: and they went about to sley hym. But when the brethren knewe of that, they brought hym to Cesarea, and sent hym foorth to Tharsus. Then had the congregations rest throughout all Jurie, and Galilee, & Samaria, and were edified, and walked in the feare of the Lorde, and multiplied by the comfort of the holy ghost.

F And it chaunced, as Peter walked throughout all quarters, he came also to the saintes which dwelt at Lidda. And
Eneas. there he founde a certayne man named Eneas, which had kept his bed eyght yeres, sicke of the paulsie. Then sayde Peter vnto hym: Eneas, Jesus Christe make thee whole, arise and make thy bed. And he arose immediatly. And all that dwelt at Lidda, and Assaron, saw hym, and turned to the Lorde.

Tabitha. Dorcas. There was at Joppa, a certayne woman which was a disciple, named Tabitha (which by interpretation is called Dorcas) the same was full of good workes, and almes deedes, which she dyd. And it chaunced in those dayes, that she was sicke, and dyed. when they had washed her, they layde her in a chamber. But forasmuch as Lidda was nye to Joppa, and the disciples had hearde that Peter was there, they sent vnto hym, desiryng hym that he would not be greeued to come vnto them.

Peter arose, and came with them. And when he was
G come, they brought hym into the chamber. And all the widowes stoode rounde about hym wepyng, and shewyng the coates and garmentes which Dorcas made, whyle he was with them. And Peter put them all foorth, and kneeled downe, and prayed, and turned hym to the body, and sayde: Tabitha, aryse. And she opened her eyes, and when she saw Peter, sat vp. And he gaue her the hande, and lyft her vp, and called the saintes and widowes, and shewed her aliue. And it was knowen throughout al Joppa, and many beleued on the Lorde. And it fortuned, that he taryed many dayes in Joppa, with one Simon a tanner.

The Notes.

a. Christe is persecuted in his members, as he hymselfe sayeth in another place: Whatsoeuer ye haue done to one of these litle ones, the same ye haue done vnto me. Mat. xxv.
b. Christe doth in this place, by his name, vnderstande his glory, his trueth, and ryghteousnes, his goodnesse and mercy, with all the whole doctrine of the gospell.

¶ The.x. Chapter.

The vision that Peter saw. How he was sent to Cornelius. The Heathen receaue the spirite, and are baptized.

THere was a certayne man, in Cesarea, A
called Cornelius, a captayne of the souldiers of Italy, a deuout man, and one that feared God, with al his housholde, which gaue much almes to the people, and prayed God alway. The same saw in a vision euidently (about the nynth houre of the day) an Angell of God, cõmyng in to him, and saying vnto him: Cornelius. When he loked on hym, he was afrayde, and sayde: what is it Lorde? He sayde vnto hym: Thy prayers [a*] and thy almoses are come vp into remembraunce before God. And now send men to Joppa, and cal for one Simon, whose syrname is Peter. He lodgeth with one Simon a Tanner, whose house is by the sea syde. He shall tell thee what thou oughtest to do. And when the Angell which spake vnto Cornelius, was departed, he called two of his householde seruauntes, and a deuout souldier of them that wayted on him, and tolde them al the matter, and sent them to Joppa.

On the morowe as they went on their iourney, and drewe nye vnto the citie, Peter went vp vpon the top of the house to pray, about the syxt houre. Then waxed he an hungred, and woulde haue eaten. But whyle they made redy, he fell into a traunce, and saw heauen opened, and a certayne vessel come downe vnto hym, as it had ben a great sheete, knyt at the foure corners, and was let downe to the earth, wherin were all maner of foure footed beastes of the earth, and bermen, and wormes, and foules of the ayre. And there came a voyce to hym: ryse Peter, kyl and eate. But Peter sayde: Not so Lord, for I haue neuer eaten any thyng that C
is common or vncleane. And the voyce spake vnto hym agayne the seconde tyme: what God hath clensed, that call thou

thou not common. This was done thryse, and the vessel was receaued vp agayne into heauen.

Whyle Peter mused in hym selfe, what this vision (which he had seene) ment: behold, the men which were sent from Cornelius, had made inquiraunce for Simons house, and stoode before the dore. And called out one, and asked whether Simon, which was sirnamed Peter, were lodged there. Whyle Peter thought on the vision, the spirite sayd vnto hym: beholde men seeke thee, aryse therfore, get thee downe, and go with them, and doubt not: for I haue sent them. Peter went downe to the men, which were sent vnto hym from Cornelius, and sayd: Beholde, I am he whom ye seeke, what is the cause wherfore ye are come? They sayde: Cornelius the captayne, a iust man, and one that feareth
Luke.ij.d. God, and of good report among al the people of the Jewes, was warned by an holy Angel, to sende for thee into his house, and to heare wordes of thee. Then called he them in, and lodged them.

And on the morowe, Peter went away with them, and certayne brethren from Joppa, accompanied hym. And the next day entred they into Cesarea. And Cornelius wayted for them, and had called together his kynsmen, and speciall frendes. And as it chaunced Peter to come in, Cornelius met hym, and fel downe at his feete, and worshypped hym. But Peter toke hym vp, saying: stande vp, for euen I my
E selfe am a man. And as he talked with hym, he came in, and founde many that were come together. And he sayde vnto them: Ye knowe howe that it is an vnlawfull thyng, for a man that is a Jewe, to company or come vnto an alient: but God hath shewed me, that I shoulde not call any man common or vncleane, therefore came I vnto you without saying nay, assoone as I was sent for. I aske therefore, for what intent haue ye sent for me.

And Cornelius sayd: This day now foure dayes I fasted, and at the nynth houre, I prayed in my house: and beholde, a man stoode before me in bryght clothyng, and sayde: Cornelius, thy prayer is hearde, and thyne almes deedes are had in remembraunce in the sight of God. Sende therfore

to

to Joppa, and call for Simon, whose surname is Peter. He is lodged in the house of one Simon a tanner, by the sea syde, the which assoone as he is come, shal speake vnto thee. Then sent I for thee immediatly: and thou hast well done for to come. Nowe therefore are we all here present before God, to heare all thynges that are commaunded vnto thee of God. Then Peter opened his mouth, and sayde: Of a trueth, I perceaue that God is not partiall, but in all people, he that feareth hym, and worketh ryghteousnes, is accepted with hym. Ye knowe the preachyng that God sent vnto the chyldren of Israel, preachyng peace by Jesus Christe, which is Lord ouer all thynges. which preachyng, was published throughout all Jurie (and began in Galilee, after the baptisme which John preached) howe God had annointed Jesus of Nazareth with the holy ghost, & with power. which Jesus went about doyng good, and healyng all that were oppressed of the deuyl, for God was with him. And we are witnesses of all thynges which he dyd in the lande of the Jewes, and at Hierusalem. whom they slewe, and hong on tree: Hym God rayled vp the thirde day, and shewed hym openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which ate and dranke with hym, after he arose from death. And he commaunded vs to preache vnto the people, and testifie, that it is he that is ordeyned of God, a iudge of quicke and dead. To hym geue all the prophetes witnesse, that through his name, all that beleue in hym, shall receaue remission of sinnes.

The Epistle on the Munday in Whitson weke. Rom.ij.b. Ephe.vj.b Collos.iij.d. F.

While Peter yet spake these wordes, the holy ghost fell on G
al them which heard the preachyng. And they of the circumcision which beleued, were astonied, as many as came with Peter, because that on the Gentiles also, was shed out the gyft of the holy ghost. For they hearde them speake with tongues, and magnifie God. Then aunswered Peter, can any man forbyd water, that these shoulde not be baptized, which haue receaued the holy ghost as well as we? And he commaunded them to be baptized in the name of the Lord. Then prayed they hym to tary a fewe dayes.

The

The Notes.

a. Cornelius, (whose almose, before baptisme are prayed) came not by workes to fayth, but by fayth he dyd come to these good workes. Grego. Bede. These godly [illegible]ars dyd not ascribe our iustification vnto the merites of our owne workes, but vnto fayth.

¶ The .xi. Chapter.

Peter sheweth the cause wherfore he went to the Heathen. Barnabas and Paule preach vnto the Heathen. Agabus prophecieth dearth for to come.

A ND the Apostles and the brethren that were in Jurie, hearde say that the Heathen had also receaued the worde of God. And when Peter was come vp to Hierusalem, they of the circumcision reasoned with hym, saying: Thou wentest in, to men vncircumcised, and atest with them. Then Peter began, and expounded the thyng in order to them, saying: I was in the citie of Joppa praying, and in a traunce I saw a vision, a certayne vessel descende, as it had ben a large lynnen cloth, let downe from heauen by the foure corners, and it came to me. Into the which, when I had fastened myne eyes, I considered, and saw foure footed beastes of the earth,
B and vermen, and wormes, and foules of the ayre. And I hearde a voyce, saying vnto me: aryse Peter, sley and eate. And I sayd: God forbid Lord, for nothyng common or vncleane, hath at any tyme entred into my mouth. But the voyce aunswered me agayne from heauen: count not thou those thynges common, which God hath clensed. And this was done three tymes. And all were taken vp agayne into heauen.

And beholde, immediatly there were three men alredy come vnto the house where I was, sent from Cesarea vnto me. And the spirite sayd vnto me, that I should go with them, without doubtyng. Moreouer these syxe brethren accompanyed me: and we entred into the mans house. And he shewed vs how he had seene an Angel in his house, which stoode and sayd to hym: send men to Joppa, and call for Si-
C mon whose sirname is Peter, he shal tel thee wordes, wherby both thou and all thyne house shalbe saued. And as I

began

began to preache, the holye ghost fell on them, as he dyd on vs at the beginnyng. Then came to my remembraunce the wordes of the Lorde, howe he sayde: John baptized with water, but ye shalbe baptized with the holye ghost. For as much then as God gaue them lyke gyftes, as he dyd vnto vs, when we beleued on the Lord Jesus Christe, what was I, that I shoulde haue withstande God? When they hearde this, they held their peace, and glorified God, saying: Then hath God also to the Gentiles graunted repentaunce vnto lyfe. Joh.n.d.

And they whiche were scattered abrode through the affliction that arose about Steuen, walked throughout, tyll they came vnto Phenices, and Cypers, and Antioche, preachyng the worde to no man, but vnto the Jewes onlye. Some of them were men of Cypers and Syrene, whiche when they were come into Antioche, spake vnto the Grekes, and preached the Lorde Jesus. And the hande of the Lorde was with them, and a great number beleued, and turned vnto the Lorde. D

Tydinges of these thynges came vnto the eares of the congregation, whiche was in Hierusalem. And they sent foorth Barnabas, that he should go vnto Antioche. Which when he was come, and had seene the grace of God, was glad, and exhorted them al, that with purpose of heart they wold continually cleaue vnto the Lord. For he was a good man, and full of the holy ghost, & of faith: and much people was added vnto the Lorde. Then departed Barnabas to Tharsus, for to seeke Saul: & when he had founde hym, he brought him vnto Antioche. And it chaunced, that a whole yere they hadde their conuersation with the congregation there, and taught much people: insomuch, that the disciples of Antioche, were the fyrst that were called a* Christen. The Epistle on S. Barnabas daye.

In those dayes came prophetes from Hierusalem vnto Antioche. And there stoode vp one of them, named Agabus, and signified by the spirite, that there should be greate dearth throughout all the worlde, whiche came to passe in the Emperour Claudius dayes. Then the disciples, euery man accordyng to his abilitie, purposed to sende succour The Epistle on S. Iames daye. Act.xxi.d.

vnto the brethren, which dwelt in Iurie. Which thing they also dyd, and sent it to the elders, by the handes of Barnabas and Saul.

¶ The Notes.

a. They that beleued in Christe, were afore this, called disciples, and began first to be named Christians at Antiochia, whiche name we haue of our Lorde Iesus Christe, in whom we beleue, and beyng partakers of his spirite, do reioyce in our saluation, purchased vnto vs by hym. Therfore we muste take heede, that we do not by our vncleane conuersation, poilute and defile this moste excellent name, and so geue occasion vnto the Heathen, for to mysreport and blaspheme it.

¶ The. xii. Chapter.

Herode persecuteth the Christen, kylleth James, and putteth Peter in prison, whom the Lorde deliuereth by an Angell. The shamefull death of Herode.

A The Epistle on S. Peters daye.

N that time, Herode the king stretched foorth his handes, to vexe certayne of the congregation. And he killed James the brother of John, with the sworde. And because he saw that it pleased the Iewes, he proceaded farther, and toke Peter also. Then were the dayes of sweete bread. And when he had caught hym, he put hym in prison, and deliuered hym to. iiii. quaternions of souldiours to be kept, entendyng after Easter to bryng hym foorth to the people. Then was Peter kept in prison. But prayer was made without ceasing of the congregation vnto God for hym. And when Herode would haue brought him out vnto the people, the same night slept Peter betwene two souldiers, bounde with two chaynes, and the kepers before the dore kepte the prison.

Actes.v.d. And beholde, the Angell of the Lorde was there present, and a light shyned in the lodge. And he smote Peter on the syde, and stirred hym vp, saying: Arise vp quickly. And his chaynes fell of from his handes. And the Angell sayd vnto him: Girde thy selfe, and bynde on thy sandales. And so he dyd. And he sayd vnto hym: Cast thy garment about thee, and folowe me. And he came out, and folowed hym, and
B wist not that it was trueth, which was done by the Angel, but thought he had sene a vision. When they were past the first and the seconde watche, they came vnto the yron gate,

that

that leadeth vnto the citie, whiche opened to them by his owne accorde. And they went out, and passed throughy one strete, and by and by, the Angell departed from hym.

And when Peter was come to hym selfe, he sayd: Nowe I know of a suerty, that the Lord hath sent his Angel, and hath[a]* delyuered me out of the hand of Herode, and from all the wayting for of the people of the Jewes. And as he considered the thing, he came to the house of Marie, the mother of one John (whose syrname was Marke) wher many were gathered together, and prayed. As Peter knocked at the entry doore, a damsell came forth to hearken, named Rhoda: And when she knew Peters voyce, she opened not the entry C for gladnes, but ran in, and tolde howe Peter stoode before the entry. And they sayde vnto her: Thou art mad. And she bare them downe, that it was euen so. Then sayde they: It is his [b]* angell. But Peter continued knocking. And when they had opened the doore, and saw hym, they were astonied. And he beckened vnto them with the hande, to holde their peace, and told them by what meanes the Lord had brought hym out of the prison. And he sayd: Go shewe these thinges vnto James, and to the brethren. And he departed, and went into another place.

Assoone as it was daye, there was no litle a do among the souldiers, what was become of Peter. When Herode hadde sought for him, and found him not, he examined the kepers, and commaunded them to be had awaye. And he descended from Jurie to Cesarea, and there abode. Herode was displeased with them of Tyre and Sidon. But they came all with one accorde, and made intercession vnto Blastus the kynges chamberlaine, and desyred peace, because D their countrey was nourysshed by the kynges lande. And vpon a daye appoynted, Herode arayed him in royall apparell, and sette him in his seate, and made an oration vnto them. And the people gaue a shoute, saying: It is the voyce of a God, and not of a man. And immediatly the Angell of the Lorde smote hym, because he gaue not God the honour, and he was eaten of wormes, and gaue vp the ghost. And the worde of God grewe and multiplied. And Barnabas

and Paule returned to Hierusalem, when they had fulfilled theyr office, and toke with them Johñ, whose syrname was Marcus.

¶ The Notes.

a. It is the liuing God, that deliuereth out of pryson, and not the fayned God saint Leonard. On that true God dyd saint Peter call, vnto hym dyd he adscribe the glorie of his deliuerance. Reade the. cvij. Psalme.

b. There be many places in the scriptures, where we do playnly learne, that Angels be appoynted to wayte vpon the faithfull, euen from their very birth. Mat. xviij. Heb. j. And in the Psalmes: He hath geuen a commaundement to his Angels, that they kepe thee in all thy wayes. Suche a thyng is here ment by the disciples.

¶ The. xiij. Chapter.

Paule and Barnabas are called to preache among the Heathen. Of Sergius Paulus. and Elimas the sorcerer. Paule preacheth at Antioche.

A THere were in the congregation that was at Antioche, certayne prophetes, and teachers, as Barnabas, and Simon called Niger, and Lucius of Ceren, and Manahen, Herod the Tetrarkes norsfelowe, and Saul. As they ministred to the Lord, and fasted, the holy ghost said: Seperat me Barnabas and Saul, for the worke wherevnto I haue called them. Then
Act. vi. b. fasted they, and prayed, and layde their handes on them, and let them go. And they, after they were sent foorth of the holy ghost, came vnto Seleucia, and from thence they sayled to Cipрus. And when they were at Salamine, they shewed the worde of God in the synagogues of the Iewes. And they had Johñ to theyr minister.

Act. xij. d. When they had gone throughout the Ile vnto the citie of Paphos, they found a certayne sorcerer (a false prophete, whiche was a Iewe) named Bariesu, which was with the ruler of the countrey, one Sergius Paulus, a prudent man.
B The same ruler called vnto hym Barnabas and Saul, and desyred to heare the worde of God. But Elimas the sorcerer (for so is his name by interpretation) withstode them, and sought to turne awaye the ruler from the faith. Then Saul (whiche also is called Paule) beyng full of the holy ghost, set his eyes on hym, and sayde: O full of all subtyltie and disceitfulnes, thou chylde of the deuyll, and thou enemie of all ryghteousnes, wilt thou not ceasse to peruert

the

the strayght wayes of the Lorde? And nowe behold, the hand of the Lorde is vppon thee, and thou shalt be blinde, and not see the sunne for a season. And immediatly there fell on hym a myste and a darknes, and he went about, sekyng them that shoulde leade hym by the hande. Then the ruler, when he sawe what had happened, beleued, and wondred at the doctrine of the Lorde.

When they that were with Paule, were departed by ship from Paphos, they came to Perga, a citie of Pamphilia: and John departed from them, & returned to Hierusalem. But they wandred through the countreys from Perga to Antioche, a citie of the countrey of Pisidia, and went into the a synagogue on the Sabboth day, and sate downe. And C
after the lecture of lawe and the prophetes, the rulers of the synagogue sent vnto them, saying: Ye men & brethren, yf ye haue any sermon to exhorte the people, saye on.

Then Paule stoode vp, and beckned with the hand, and sayd: Men of Israel, and ye that feare God, geue audience. The God of this people chose our fathers, and exalted the people, when they dwelt as straungers in the lande of Egypte, and with a mightie arme, brought them out of it. And about the time of .xl. yeres, suffered he their maners in the wyldernesse. And he destroyed .vii. nations in the lande of Canaan, and deuided their lande to them by lot. And afterward he gaue vnto them iudges, about the space of .iiii. C. and .l. yeres, vnto the tyme of Samuel the prophete. And after that, they desyred a kyng, and God gaue vnto them Saule, the sonne of Cis, a man of the tribe of Beniamin, by the space of .xl. yeres. And after he hadde put hym downe, he sette vp Dauid to be their king, of whom he reported, saying: I haue founde Dauid the sonne of Jesse, a man after myne owne heart, he shall fulfyll all my wyll.

Josu.xiij.b
Jud.xiij.b
i.Re.viij.a. and.x.a.
D
i.Reg.xvi.c

Of this mans seede, hath God (accordyng to his promisse) brought foorth to Israel, a sauiour, one Jesus, when John had first preached before his comming, the baptisme of repentaunce to Israel. And when John had fulfilled his course, he sayde: whom ye thinke that I am, the same am I not. But beholde, there commeth one after me, whose shoes

John.i.d.

of his feete, I am not worthy to loose.

The Epistle on the Tuesday in Easter weke.

Ye men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this word of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knewe him not, nor yet the voyces of the Prophetes, whiche are read euery Sabboth daye, they haue fulfilled them in condempning hym. And when they found no cause of death in hym, yet desired they Pilate to kyll hym. And when they hadde fulfilled all that were wrytten of hym, they toke hym downe from the tree, & put him in a sepulchre. But God rayseth him againe from death, and he was seene many dayes of them whiche came with hym from Galilee to Hierusalem, whiche are his wytnesses vnto the people.

E Mat.27.c. Luk.xxiij.c

And we declare vnto you, howe that the promyse made vnto the fathers, God hath fulfilled vnto vs their children, in that he raysed vp Jesus agayne, euen as it is written in the second Psalme: Thou art my sonne, this daye begat I thee. As concerning that he raysed him vp from death, now no more to returne to corruption, he sayd on this wise: The holy promyses made to Dauid, I wyl geue them faithfully to you. Wherfore he saith also in another place: Thou shalt not suffer thyne holy to see corruption. Howbeit, Dauid (after he had in his time fulfilled the wyll of God) he slept, and was layde with his fathers, and sawe corruption. But he whom God raysed agayne, sawe no corruption.

Psal.ij.b. Hebr.i.b. Esay.lv.b. Psal.xv.b.

F Be it knowen vnto you therefore (ye men and brethren) that through this man is preached vnto you the forgeuenes of sinnes, and that by him, all that beleue, are iustified from al thinges, from which ye could not be iustified by the lawe of Moses. Beware therfore, lest that fall on you, which is spoken of in the prophetes: Beholde ye despisers, & wonder, and perysshe ye: for I do a worke in your dayes, whiche ye shall not beleue, yf a man woulde declare it you.

Habacuc.i.b

When they were come out of the synagogues of the Jewes, the Gentyles besought, that they woulde preache the worde to them betwene the Sabboth dayes. when the congregation was broken vp, many of the Jewes, and ver-

tuous

tuous conuertes folowed Paule and Barnabas, whiche spake to them, and exhorted them to continue in the grace of God. And the next Sabboth day, came almost the whole citie together, to heare the worde of God. But when the Jewes sawe the people, they were full of indignation, and spake against those thinges, whiche were spoken of Paule, speakyng agaynst it, and raylyng on it. Then Paule and Barnabas wexed bolde, and sayde: It was meete that the worde of God shoulde fyrste haue ben preached to you. But G seeyng ye put it from you, and thynke your selues vnworthye of euerlastyng lyfe: lo, we turne to the Gentiles. For so hath the Lord commaunded vs. I haue made thee a light Esa.xlix.b. of the Gentiles, that thou be the saluation vnto the ende of the worlde.

When the Gentiles hearde this, they were glad, and glorified the worde of the Lord, and beleued, euen as many as were ordeyned vnto eternal life. And the word of the Lorde was publyshed throughout all the region. But the Jewes moued the worshipful and honorable women, and the chiefe men of the citie, and raysed persecution agaynst Paule and Barnabas, and expelled them out of theyr coastes. And they Mat.x.b. shoke of the dust of their feete against them, and came Mar.vi.b. vnto Iconium. And the disciples were fylled with ioye, and Luk.ix.a. with the holy ghost.

The Notes.

a. The truth neuer feareth the lyght, but commeth forth boldely, as it appeareth by Paule and Barnabas, whiche enter into the common synagogue. Also here we do learne, why the Sabboth daye was instituted, not for vayne sportes and pastimes, but that vppon that daye, the people shoulde geue them selues to prayer, to reade and heare the worde of God.

¶ The. xiiii. Chapter.

Paule and Barnabas preache at Iconium, some beleue, some stirre vp sedition. At Lystra they woulde do sacrifice to Barnabas and Paule, whiche refuse it, and exhorte the people to worshyp the true God. Paule is stoned, after that commeth he to Derba, Lystra, Iconium, and to Antioche.

AND it fortuned in Iconium, that they went both together into the synagogue of the A Jewes, & so spake, that a great multitude, both of the Jewes, & also of the Grekes beleued. But the vnbeleuing Jewes stired vp, and vnquieted the myndes of the Gentiles,

againſt the hethen. Longe tyme abode they there, and quit them ſelues boldly, with the helpe of the Lorde, whych gaue teſtimonie vnto the worde of his grace, and cauſed ſignes and wonders to be done by theyr handes. But the people of the citie were deuided, and part helde with the Jewes, and part with the Apoſtles.

B When there was a ſaulte made, both of the Gentiles, and alſo of the Jewes with theyr rulers, to do them violence, and to ſtone them, they were ware of it, and fledde vnto Lyſtra, and Derba, cities of Lycaonia, and vnto the region that lyeth rounde about, and there preached the Goſpell. And there ſate a certaine man at Lyſtra, weake in his feete, beyng creple from his mothers wombe, and neuer walked. The ſame hearde Paule preache: whyche beholde him, and perceaued that he had fayth to be whole, ſayd with a loude voyce: Stand vp right on thy feete. And he ſtert vp, & walked. And when the people ſawe what Paule had done, they lift vp theyr voyces, ſaying in the ſpeach of Lycaonia: Gods are come downe to vs in the likeneſſe of men. And they called Barnabas Jupiter, and Paule Mercurius, becauſe he was the preacher. Then Jupiters prieſt, whyche dwelt before theyr citie, brought oxen and garlandes vnto the porche, C and woulde haue done ſacrifice, with the people.

But when the Apoſtles, Barnabas and Paul heard that, they rent theyr clothes, & ran in among the people, crying and ſaying: Men, why do ye this? we are mortall men, lyke Pſal.145.b vnto you, and preache vnto you, that ye ſhoulde turne from Apo.xiiij.b. theſe vanities, vnto the liuing God, whiche made heauen and earth, and the ſea, and all that in them is: the which in times paſt, ſuffred al natiõs to walke in their owne wayes. Rom.i.b. Neuertheleſſe, he lefte not him ſelfe without witneſſe, in that he ſhewed his benefites, in geuing vs rayne from heauen, and fruitfull ſeaſons, fillyng our heartes with foode and gladnes. And with theſe ſayinges, ſcaſe refrayned they the people, that they had not done ſacrifice vnto them.

Thyther came certayne Jewes, from Antioche and Iconium, which when they had obteyned the peoples conſent, and had ſtoned Paule, drewe him out of the citie, ſuppoſing

he

he had ben dead. Howbeit, as the disciples stoode rounde about hym, he arose vp, and came into the citie. And the next day, he departed with Barnabas to Derba. And after they had preached to that citie, and had taught many, they returned agayne to Lystra, and to Iconium, and Antioche, and strengthed the disciples soules, exhorting them to continue in the fayth, affirming that we must through moche tribulation, enter into the kyngdome of God. And when they had ordayned them elders by election, in euery congregation, and prayed, a* and fasted, they commended them to God, on whom they beleued. And they went throughout Pisidia, and came to Pamphilia, and when they had preached the worde of God in Perga, they descended into Attalia, and thence departed by shippe to Antioche, from whence they were commited vnto the grace of God, to the worke which they had fulfilled. When they were come, and had gathered the congregation together, they rehearsed all that God had done by them, and howe he had opened the doze of fayth vnto the Gentiles. And there they abode long tyme with the disciples. D

The Notes.

a. Here we learne, that whensoeuer we go about any waightie matter, we ought with abstinence of liuing, prepare our mindes vnto prayer, that it may be the more earnest.

¶The. xv. Chapter.

Contraunce about circumcision. The Apostles pacifie the matter at Hierusalem. Paule and Barnabas preache at Antioche.

THen came certayne from Iurie, and taught the brethren: except ye be circumcised after the maner of Moses, ye can not be saued. And when there was rysen dissention and disputing, not a litle vnto Paule and Barnabas against them: They determined, that Paule and Barnabas, and certayne other of them, shoulde go vp to Hierusalem, vnto the Apostles and elders, about this question. And after they were brought on their way by the congregation, they passed ouer Phenices, and Samaria, declaryng the conuersion of the Gentyles, and they brought great ioy vnto al the brethren. And when they A Gala.b.a.

then were come to Hierusalem, they were receaued of the congregation, and of the Apostles and elders. And they declared what thinges God had done by them. Then rose vp certayne of the sect of the Pharisees, which dyd beleue, sayinge, that it was nedefull to circumcise them, and to enioyne them to kepe the lawe of Moses. And the Apostles and elders came together to reason of this matter.

B And when there was much disputing, Peter rose vp, and sayd vnto them: Ye men and brethren, ye know, how that a good whyle ago, God chose among vs, that the Gentiles by my mouth, should heare the worde of the Gospel, and beleue. And God which knoweth the heartes, bare them witnesse, and gaue vnto them the holy ghost, euen as he did vnto vs, and he put no difference betwene them and vs, seeyng that with fayth he purified their heartes. Now therfore, why tempt ye God, that ye woulde put a yoke on the disciples neckes, whiche neyther our fathers nor we, were able to beare? But we beleue, that through the grace of the Lord Iesu Christe, we shalbe saued, as they do. Then all the multitude was appeased, and gaue audience to Barnabas and Paule, whiche tolde what signes and wonders God had shewed among the Gentyles by them.

C And when they helde their peace, Iames aunswered, sayinge: Men and brethren, hearken vnto me. Simeon tolde, howe God at the beginning dyd visite, to take of the Gentiles, a people vnto his name. And to this agreeth the wordes of the prophetes, as it is written: After this I wyll returne, & will builde againe the tabernacle of Dauid, which is fallen downe, and that which is fallen in decay of it, wyll I builde againe, and I will set it vp, that the residue of men might seeke after the Lorde, and also the Gentyles, vppon whom my name is named, saieth the Lorde, which doth all these thinges. Knowen vnto God are all his workes, from the beginning of the worlde. Wherfore my sentence is, that we trouble not them, which from among the Gentiles, are turned to God: but that we wryte vnto them, that they abstayne them selues from fylthynes of ymages, and from fornication, from strangled, and from blood. For Moses of olde

time

time, hath in euery citie, them that preache hym, being read D
in the synagogues euery Sabboth day.

Then pleased it the Apostles and elders, with the whole congregation, to sende chosen men of their owne company, to Antioche, with Paule and Barnabas: Eyther Iudas (whose syrname was Barsabas) and Sylas, whyche were chiefe men among the brethren, and gaue them letters in their handes, after this maner.

The Apostles, elders, and brethren, sende greetinges vn- E
to the brethren, which are of the Gentiles in Antioche, Syria, and Cylicia. Forasmuch as we haue heard, that certaine whyche departed from vs, haue troubled you with wordes, and cumbred your myndes, saying, ye must be circumcised, and kepe the law: To whom we gaue no such commaundement. It seemed therfore to vs, a good thyng, when we were come together, with one accorde, to sende chosen men vnto you, with our beloued Barnabas and Paul, men that haue ieoparded their liues, for the name of our Lord Iesu Christe. We haue sent therfore Iudas and Sylas, whyche shall also tell you that same thynges by mouth. For it seemed good to the holy ghost, and to vs, to put no greeuous thyng to you, more then these necessary thynges, that is to say, that ye abstayne from thynges offered to ymages, from blood, from strangled, and from fornication, from whyche, yf ye kepe your selues, ye shall do well. So fare ye well.

When they were departed, they came to Antioche, and F.
gathered the multitude together, and deliuered the Epistle. When they had read it, they reioyced of that consolation. And Iudas and Sylas, beyng prophetes, exhorted the brethren with much preaching, and strengthed them. And after they had tarryed there a space, they were let go in peace of the brethren vnto the Apostles. Notwithstanding, it pleased Sylas to abyde there still. Paule and Barnabas continued in Antioche, teaching and preaching the worde of the Lorde, with other many.

But after a certayne space, Paule sayde vnto Barnabas: G
Let vs go agayne, and visite our brethren in euery citie, where we haue shewed the worde of the Lord, and see howe

they

they do. And Barnabas gaue councell to take with them, John, called also Marke. But Paule thought it not meete to take hym vnto theyr company, whiche departed from them at Pamphilia, and went not with them to the worke. And the b* dissention was so sharpe betwene them, that they departed asunder one from the other: so that Barnabas toke Marke, and sayled vnto Cypers. And Paule chose Sylas, and departed, being committed of the brethren vnto the grace of God. And he went through Cirie and Cilicia, stablishing the congregations.

The Notes.

a. When councels be gathered in the name of Christe, there is no doubt, but that Christe is in the middest of them, and with his spirite, doth assist them. But yf they be gathered in their owne name, that is to say, to set foorth their owne glory, they are vtterly destitute of the holy ghost, and whatsoeuer they do decree or set foorth, ought to be esteemed none other, but mens doctrines or traditions.

b. Paule and Barnabas had done before many wonderfull and godly actes. Because therefore that no man should attribute to muche vnto them, the holy ghost doth suffer them to fall out: therby to beware, that the most holyest are subiect to infirmities, or rather, being seperated, then aught to the more good.

The. xvi. Chapter.

Timothy is circumcised. Paule preacheth at Philippos, and there is the vext diuision.

A Then came he to Derba and to Listra. And beholde, a certayne disciple was there, named Timotheus, a womans sonne which was a Jewesse, and beleued: but his father was a Greke. Of whom reported wel, the brethren of Listra, and of Iconium. The same Paul woulde that he shoulde go foorth with him, & toke and circumcised him, because of the Jewes which were in those quarters, for they knewe all, that his father was a Greke. As they went through the cities, they deliuered them the a* decrees for to kepe, ordayned of the Apostles & elders, which were at Hierusalem. And so were the cõgregations stablyshed in the fayth, & encreased in number dayly.

B When they had gone throughout Phrigia, and the region of Galacia, and were forbidden of the holy ghost to preache the worde in Asia, they came to Mysia, and sought to go into

into Bithynia: But the spirite suffred them not. Therefore they
went ouer Mysia, and came down to Troada. And a vision
appeared to Paule in the night. There stode a man of Ma- C
cedonia, and prayed him, saying: come into Macedonia, and
helpe vs. After he had seene the vision, immediately we pre-
pared to go into Macedonia, beyng assured that the Lorde
had called vs, for to preache the Gospell vnto them. Then
loosed we forth from Troada, and with a straight course I
came to Samothracia, and the next day to Neapolim, and
from thence to Philippos, whiche is the chiefe citie in the
partes of Macedonia, and a free citie.

We were in that citie abydyng certayne dayes. And on
the Sabboth dayes, we went out of the citie, beside a ri-
uer, where men were wont to pray. And we sate downe, and
spake vnto the women, which resorted thyther. And a cer-
tayne woman (named Lydia) a seller of purple, of the citie
of Thyatira, whiche worshipped God, gaue vs audience,
whose heart the Lorde opened, that she attended vnto the
thinges, whiche Paule spake. When she was baptized, and D
her housholde, she besought vs, saying: If ye thynke that I
beleue on the Lorde, come into my house, and abyde there.
And she constrayned vs.

And it fortuned as we went to prayer, a certayne damo- Leui.xx.d.
sell, possessed with a spirite, that prophesied, met vs, whiche Deu.18.b.
brought her maister and maistres much vauntage with i.Reg.28.a
propheslyng. The same folowed Paule and vs, and cryed,
saying: these men are the seruauntes of the most hye God,
which shewe vnto vs the way of saluation. And this did she
many dayes. But Paule not content, turned about, & sayd
to the spirit: I cõmaunde thee in the name of Jesu Christe,
that thou come out of her. And he came out the same houre.

And when her maister and maistres sawe that the hope E
of their gaynes was gone, they caught Paule and Silas,
and drewe them into the market place, vnto the rulers, and
brought them to the officers, saying: These men trouble
our citie, which are Jewes, and preache ordinaunces, which
are not lawfull for vs to receaue, neyther to obserue, seeing
we are Romaynes. And the people ranne on them, and the

officers

officers rent their clothes, and commaunded them, to be beated with roddes. And when they had beaten them sore, they cast them into prison, commaundyng the iayler to kepe them surely. Which iayler, when he had receaued such commaundement, thrust them into the inner prison, and made their feete fast in the stockes.

F And at mydnyght, Paule and Sylas prayed, and lauded God. And the prisoners hearde them. And sodaynly there was a great earthquake, so that the foundation of the prison was shaken, and by and by, al the doores opened, and euerye mans bandes were loosed, when the keper of the prison waked out of his slepe, and sawe the prison doores open, he drewe out his swoorde, and would haue kylled hym selfe, supposing the prysoners had ben fledde. But Paule cryed with a loude voyce, saying: do thy selfe no harme, for we are all heare. Then called he for a light, and sprang in, and came trembling, and fell downe before Paule and Sylas, and brought them out, and sayde: Sirs, what must I do to be saued? And they sayd: beleue on the Lorde Iesus, and thou shalt be saued, and thy housholde. And they preached vnto him the word of the Lord, and to al that were in his house.

G And he tooke them the same houre of the night, and washed their woundes, and was baptized, with all that belonged vnto him straightway. When he had brought them into his house, he set meate before them, and ioyed, that he with all his housholde, beleued on God.

And when it was day, the officers sent the ministers, saying: let those men go. The keper of the prison tolde this saying to Paule: the officers haue sent worde to loose you. Nowe therfore get you hence, and go in peace. Then sayde Paule vnto them: they haue beaten vs openly vncondemned, for al that we are Romaynes, and haue cast vs into prison: and nowe would they send vs away priuyly? Nay, not so, but let them come themselues and fet vs out. When the ministers tolde these wordes vnto the officers, they feared, when they heard that they were Romaynes, and came and besought them, and brought them out, and desired them to depart out of the citie. And they went out of the prison, and

entred

entred into the house of Lydia, and when they had seene the brethren, they comforted them, and departed.

The Notes.

a. Reade the chapter before, for the vnderstanding of these decrees.

¶ The .xvij. Chapter.

Paule commeth to Thessalonica, where the Iewes set the citie on a roare. Paule escapeth, and commeth to Athens, where he preacheth the true and vnknowen God.

A

NOw they made their iourney thorowe Amphipolis, & Appolonia, they came to Thessalonica, where was a synagogue of the Iewes. And Paul (as his maner was) went in vnto them, and three sabboth daies, declared out of the scripture vnto them, openyng, and alleaging, that Christe must nedes haue suffred, and risen agayne from death, and that this Iesus was Christe, whom (sayd he) I preache to you. And some of them beleued, and came and companyed with Paule and Sylas: also of the deuout Grekes a great multitude, and of the chiefe women, not a fewe. Luk.24.g.

B

But the Iewes which beleued not, hauing indignation, toke vnto them euil men, which were vagabondes, and gathered a company, and set all the citie on a roare, and made assault vnto the house of Iason, and sought to bryng them out to the people. But when they founde them not, they drewe Iason, and certayne brethren, vnto the heades of the citie, crying: these that trouble the worlde, are come hyther also, whiche Iason hath receaued priuyly. And these all do contrary to the decrees of Ceasar, affirming another kyng, one Iesus. And they troubled the people, and the officers of the citie, when they hearde these thinges. And when they were sufficiently aunswered of Iason, and of the other, they let them go. Iohn.xix.c.

And the brethren immediatly sent away Paule and Sylas by night, vnto Berrea. whiche when they were come thyther, they entred into the synagogue of the Iewes. These were the noblest of byrth among them of Thessalonia, which receaued the worde with all diligence of minde,

and

and serched ‡ the scriptures dayly, whether those thinges were euen so. And many of them beleued. Also of worshipfull women, whiche were Grekes, and of men not a fewe. When the Jewes of Thessalonia had knowledge, that the worde of God was preached of Paule at Berrea, they came and moued the people there. And then by and by, the brethren sent away Paule, to go as it were to the sea: but Silas and Timotheus abode there styll. And they that guided Paule, brought him vnto Athens, & receaued a commaundement vnto Silas and Timotheus, for to come to hym at once, and came their way.

D Whyle Paule wayted for them at Athens, his spirite was moued in him, to see the citie geuen to worshipping of ymages. Therfore he disputed in the synagogue with the Jewes, and with the deuout persons, and in the market dayly with them that came vnto hym by chaunce. Certayne Philosophers of the Epicures, and of the Stoickes, disputed with hym. And some there were which sayd: what will this babler say? Other sayd: he seemeth to be a tidinges bringer of newe deuils, because he preached vnto them Jesus, and the resurrection. And they toke hym, and brought hym into Marce strete, saying: May we not knowe, what this newe doctrine, whereof thou speakest, is? For thou bringest
E straunge tidinges to our eares. We would knowe therfore, what these thinges meane. For all the Athenians & straungers whiche were there, gaue them selues to nothyng els, but eyther to tell, or to heare some newe tidinges.

Paule stoode in the middes of Marce strete, and sayd: Ye men of Athens, I perceaue that in all thinges ye are to superstitious. For as I passed by, and beheelde the maner how ye worship your gods, I founde an aulter wherein was written: vnto the vnknowen God. whom ye then ignoraunt-
Act. xiij. c. F ly worship, him shewe I vnto you. God that made the worlde, and all that are in it (seeyng that he is Lord of heauen and earth) dwelleth not in temples made with handes, neyther is worshipped with mens handes, as though he needed of any thing, seeyng he him selfe geueth life and breath to all men euery where, and hath made of one blood, all nations

tion of men, for to dwell on the face of the earth, and hath assigned before, how long time, and also the endes of their inhabitation, that they should seke God, if they myght feele & fynde hym, though he be not farre from euery one of vs. For in hym we lyue, moue, & haue our beyng, as certayne of your owne poetes sayde: For we are also his generation. For asmuche then, as we are the generation of God, we ought not to thynke that the Godhead is lyke vnto golde, syluer, or stone, grauen by craft and imagination of man.

And the tyme of this ignorance God regarded not. But nowe, he byddeth all men euery where repent, because he hath appoynted a day, in the which he wyl iudge the world accordyng to ryghteousnes, by that man whom he hath appoynted, and hath offered fayth to all men, after that he had rayled hym from death.

When they hearde of the resurrection from death, some mocked, and other saide, we wyll heare thee agayne of this matter. So Paule departed from among them. Howbeit, certayne men claue vnto Paule, and beleued: Among the whiche was Dionisius a senatour, and a woman named Damaris, and other with them.

The Notes.

a. In this place, are all christians taught, what they ought to do, to trye the preachers and other that come vnder colour to set forth true religion vnto vs, according to the saying of Saint Paule. Trye all thynges, and chose out that which is good. 1. Joh. iiij. Learne here, that the worde is the touchstone.

¶ The. xviii. Chapter.

Paule preacheth at Corinthum, continuyng there a yere & a halfe, goeth agayne into Syria, commeth to Ephesus, Cesarea, and Antioche. Of Apollos, Aquila, and Priscilla.

AFter that, Paule departed from Athens, and came to Corinthum, & founde a certaine Jewe, named Aquila, borne in Ponthus, lately come from Italie, with his wyfe Priscilla (because that the Emperour Claudius had commaunded all Jewes to depart from Rome) and he drewe vnto them. And because he was of the same craft, he abode with the, and a* wrought.

the craft was to make tentes. And he reasoned in the
synagogue euery Sabboth day, and erhorted the Iewes
and the Grekes.

B When Sylas and Timotheus were come from Mace-
donia, Paule was constrayned by the spirite, to testifie to
the Iewes, that Iesus was very Christe. And when they
sayde contrary, and blasphemed, he shoke his rayment, &
said vnto them: Your blood vpon your owne heades. And
from hence forth wyll I go clane vnto the Gentiles.
And he departed thence, and entred into a certayne mans
house, named Iustus, a worshipper of God, whose house
joyned hard to the synagogue. Howbeit, one Crispus, the
chiefe ruler of the synagogue, beleued on the Lorde, with
all his household. And many of the Corinthians gaue au-
dience, and beleued, and were baptized.

C Then spake the Lorde to Paule, in the nyght, by a visi-
on: Be not afrayde, but speake, and holde not thy peace,
for I am with thee, and no man shal inuade thee that shal
hurt thee, for I haue much people in this Citie. And he
continued there a yere and sixe monethes, & taught them
the worde of God.

When Gallio was ruler of the countrey of Achaia, the
Iewes made insurrection, with one accord, against Paul,
& brought him to the iudgement seate, saying: This felow
councelleth men to worship God, contrary to the lawe.

And as Paul was about to open his mouth, Gallio saide
D vnto the Iewes: If it were a matter of wrong, or an euyl
deede (O ye Iewes) reason would that I should heare you:
but yf it be a question of wordes, or of names, or of your
lawe, loke ye to it your selues, for I wyll be no iudge in
such matters. And he draue them from the seate. Then
toke all the Grekes Sosthenes the chiefe ruler of the syna-
gogue, and smote him before the iudges seate. And Gallio
cared for none of those thynges.

E Paule after this tarryed there yet a good whyle, and then
toke his leaue of the brethren, and sayled thence into Siria,
Priscilla and Aquilla accompanying him. And he shore
his head in Cenchrea, for he had a vowe. And he came to
Ephesus,

Ephesus, and left them there: but he himself entred into
the synagogue, and reasoned with the Iewes. They F
desired him to tary longer time with them: he consented
not, but bade them farewell saying: I must needes at this
feast that commeth, be in Hierusalem: but I will returne
again vnto you, yf God will. And he departed from E-
phesus, and came vnto Cesarea, and saluted
the congregation, and went downe vnto Antioche. I
When he had tarried there a while, he departed, and went
ouer all the country of Galatia and Phrygia by order,
strengthyng all the disciples.
And a certayne Iewe named Apollos, borne at Alexan- G
dria, came to Ephesus, an eloquent man, and mighty in
the scriptures. The same was instructed in the way of the
Lorde, and he spake feruently in the spirite, and taught di-
ligently the thynges of the Lorde, and knewe but the bap-
tisme of Iohn only. And he began to speake boldly
in the synagogue. And when Aquila and Priscilla had heard
hym, they toke hym vnto them, and expounded vnto him
the way of God more perfectly. And when he was disposed to go into Achaia, the brethren
wrote, exhortyng the disciples to receaue hym. After he
was come thyther, he holpe them much which had beleued
through grace: for mightely he ouercame the Iewes, and
that openly, shewyng by the scriptures, that Iesus was
Christe.

The Notes.

a, Howe do they followe Paules example, which neither geue them selues to the stu-
die of the holy scriptures, to feede the flocke of Christe, neyther will labour with their
handes, but liue idelly with the substance of other mens goodes? b There was a lawe a-
mong the Galathians, that yf any man dyd go about to lyue idelye, vnder the pretence
of some kynde of religion, he should not be lefte be receaued into their citie.

¶ The xix. Chapter.

Of the twelue men whom Paule baptized at Ephesus, and what miracles
were done by hym. Demetrius moueth sedition in the citie.

IT fortuned whyle Apollo was at Corinthum, A
that Paule passed thorowe the vpper coastes,
and came to Ephesus, & founde certayne disci-
ples, and sayde vnto them: Haue ye receaued
the holy ghost sence ye beleued? And they saide

vnto hym: No, we haue not hearde whether there be any holy ghost, or no. And he sayde vnto them: wherewith were ye then baptized? And they said: with Johns baptisme. Then sayde Paule: John verily baptized with the baptisme of repentaunce, saying vnto the people, that they shoulde beleue on hym which shoulde come after hym, that is, on Christe Jesus. when they hearde that, they were B baptized in the name of the Lorde Jesu. And Paule layde his handes vpon them, and the holy ghost came on them, and they spake with tongues, and prophesied, and all the men were about twelue.

And he went into the synagogue, and behaued hym selfe boldly, for the space of three monethes, disputyng, and perswadyng them ye thinges of the kyngdome of God. when diuers waxed harde hearted, & beleued not, but spake euyl of the waye (and that before the multitude) he departed from them, and seperated the disciples. And he disputed daylye in the schole of one called Tirannus. And this continued by the space of two yeres, so that all they which dwelt in Asia, hearde the worde of the Lorde Jesu, both C Jewes & Grekes. And God wrought no smalll miracles by the handes of Paule, so that from his body, were brought vnto the sicke, napkins or partlettes, and the diseases departed from them, and the euyll spirites went out of them.

Then certayne of the vagabond Jewes, exorcistes, toke vpon them to call ouer them which had euyll spirites, the name of the Lorde Jesus, saying: we adiure you by Jesu whom Paule preacheth. And there were seuen sonnes of one Sceua, a Jewe, and chiefe of the priestes, whiche dyd so. And the euyll spirite answered, & saide: Jesus I know, and Paule I know, but who are ye? And the man in whō D the euyll spirite was, ranne on them, and ouercame them, and preuayled against them, so that they fledde out of that house, naked and wounded. And this was knowen to all the Jewes, and Grekes also, which dwelt at Ephesus, and feare came on them all, and the name of the Lorde Jesus was magnified.

And many that beleued, came and confessed, and shewed their

their workes. Many of them whiche vsed curious craftes, brought their bookes, and burned them before all men, and they counted the price of them, and found it fiftie thousand syluerlynges. So myghtyly grewe the worde of God, and preuayled. After these thinges were ended, Paule purposed in the spirite, to passe ouer Macedonia and Achaia, and to go to Hierusalem, saying: After I haue ben there, I must also see Rome. So sent he into Macedonia, two of them that ministred vnto hym, Timotheus, and Erastus, but he hymselfe remayned in Asia for a season.

The same tyme there arose no litle a do about that way. E
For a certayne man, named Demetrius, a syluersmyth (which made syluer shrynes for Diana) was not a litle beneficiall vnto the craftesmen. Whiche he called together, with the workmen of lyke occupation, and sayde: Syrs, ye knowe that by this craft we haue vauntage. Moreouer, ye see and heare, that not alone at Ephesus, but almost thorowout all Asia, this Paule hath perswaded and turned away much people, saying that they be not gods which are made with handes. So that not only this our crafte commeth into peryll to be set at naught: but also, that the temple of the great goddesse Diana, should be despised, and her magnificence shoulde be destroyed, whiche all Asia and the worlde worshippeth.

When they heard these sayinges, they were full of wrath, F
and cryed out, saying: Great is Diana of the Ephesians. And all the citie was on a roze, and they rushed into the common hall with one assent, and caught Gaius, and Aristarcus, men of Macedonia, Paules companions. When Paule would haue entred in vnto the people, the disciples suffered hym not. Certaine also of the chiefe of Asia (which were his frendes) sent vnto hym, desyryng hym that he would not preace into the common hall. Some therefore cryed one thyng, and some another, and the congregation was all out of quiet, and the more part knew not wherfore they were come together.

Some of the company drewe forth Alexander, the Jewes thrustyng hym forwardes. Alexander beckened with the

hande, and woulde haue geuen the people an aunswere. when they knewe that he was a Jewe, there arose a shoute almost for the space of two houres, of al men, crying: great is Diana of the Ephesians.

When the towneclarke had ceassed the people, he sayde: Ye men of Ephesus, what man it is that knoweth not how that the citie of the Ephesians is a worshipper of the great
G goddesse Diana, and of the image which came from Jupiter. Seyng then that no man sayeth here against, ye ought to be content, & to do nothyng rashely. For ye haue brought hyther these men, which are neyther robbers of churches, nor yet despisers of your goddesse. Wherfore, if Demetrius and the craftesmen which are with hym, haue any matter agaynst any man, the lawe is open, and there are rulers, let them accuse one another. But yf ye go about any other thyng, it maye be determined in a lawfull congregration. For we are in ieopardie to be accused of this dayes vprore, forasmuch as there is no cause whereby we may geue a reckenyng of this concourse of people. And when he had thus spoken, he let the congregation depart.

The Notes.

a. Baptisme, in this place is taken for the doctrine, and not for the lauer of water. For the baptisme of Christe, and the baptisme of John, which is done in the water, be all one. Els Christe, who was baptized by John, ought to haue ben baptized agayne. Here then we do gather, that these folkes were not twyse baptized with the baptisme of water, but were twyse instructed, and at length, after perfect instruction, they were baptized with water in the name of Christe.

¶ The. xx. Chapter.

Paule goeth into Macedonia, and into Grece. At Troas he rayseth vp a dead body. At Ephesus he calleth the elders of the congregation together, committeth the kepyng of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth to shyppe.

A After the rage was ceassed, Paule called the disciples vnto hym, and toke his leaue of them, and departed for to go into Macedonia. And when he had gone ouer those parties, and geuen them large exhortatious, he came into Grece, & there abode three monethes. And when the Jewes layde wayte for hym as he was about to sayle into Siria, he purposed to returne thorowe Macedonia. There accompanyedhim into

into Asia, Sopater of Berrea, and of Thessalonia Aristarcus and Secundus, and Gaius of Derba, and Timotheus, and out of Asia Tichicus and Trophimos. These went before, and taryed vs at Troas. And we sayled away from Philippos after the dayes of sweete bread, and came vnto them to Troas in fyue dayes, where we abode seuen dayes.

And vpon one of the Sabboth dayes, the disciples being B
come together for to [a*] breake bread, Paule preached vnto them (redye to depart on the morowe) and continued the preachyng vnto mydnyght. And there were many lyghtes in the chamber where we were gathered together, & there sate in a wyndowe a certayne young man (named Eutichus) fallen into a deepe sleepe. And as Paule was preachyng, he was the more ouercome with sleepe, & fel downe from the thirde loft, and was taken vp dead. But Paule 3.Reg.17.d
went downe, and fell on hym, and imbraced him, and said: 4.Reg.4.f.
Make nothing a do, for his life is in him. So whē he was come vp agayne, he brake bread, and dyd eate, and communed a long whyle (euen tyll the morning) and so departed. And they brought the young man alyue, and were not a litle comforted.

And we went afore to shyppe, & loosed vnto Asson, there C
to receaue Paule: for so had he appoynted, and would him selfe go a foote. When he was come vnto vs to Asson, we toke him in, and came to Mitilenes. And we sayled thence, and came the next day ouer agaynst Chyos. And the next day we arryued at Samos, and taryed at Trogilon. The next day we came to Mileton. For Paule had determined to leaue Ephesus as they sayled, because he woulde not spende the tyme in Asia: for he hasted to be (yf he coulde possible) at Hierusalem, at the daye of Penthecost. Wherfore, from Mileton he sent to Ephesus, and called the elders of the congregation. Whiche, when they were come to hym, he sayde vnto them: Ye knowe, from the first D
daye that I came into Asia, after what maner I haue ben with you at all seasons, seruyng the Lorde with all humblenesse of mynde, & with many teares, and temptations,

whiche happened vnto me by the layinges awayte of the Iewes, and howe I kept backe nothyng that was profitable: but that I haue shewed you, and taught you openly and throughout euery house, wytnessyng both to the Iewes, and also to the Grekes, the repentaunce towarde God, and fayth towarde our Lorde Iesus.

E And nowe behold, I go bounde in the spirite vnto Hierusalem, and know not what shall come on me there, but that the holy ghost witnesseth in euery citie, saying, that bondes and trouble abyde me. But none of these thynges moue me, neither is my lyfe deare vnto my selfe, that I myght fulfyll my course with ioye, and the ministration whiche I haue receaued of the Lorde Iesu, to testifie the Gospell of the grace of God.

F And now behold, I am sure that hencefoorth ye all (thorowe whom I haue gone preachyng the kingdome of god) shall see my face no more. Wherfore, I take you to recorde 4.Reg.ij.k Dani.ij.z. this same day, that I am pure from the blood of all men. For I haue kept nothyng backe, but haue shewed you all the councell of God. Take heede therfore vnto your selues and to all the flocke, wherof the holy ghost hath made you 1.Tim.iij. ij.Cor.xi.c. ij.Pet.ij.a. Iude.i.k. ouerseers, to rule the congregation of God, which he hath purchased with his blood. For I am sure of this, that after my departyng, shall greeuous woolues enter in among you, not sparyng the flocke. Moreouer, of your owne selues shal men arise, speakyng peruerse thinges, to drawe disciples after them. Therfore awake, and remember, that by the space of thre yeres I ceased not to warne euery one of you, both nyght and day, with teares.

G And nowe brethren, I commende you to God, and to the worde of his grace, which is able to buylde further, and to geue you an inheritaunce among all thē which are sanctified. I haue desired no mans syluer, golde, or vesture. Ye knowe wel, that these handes haue ministred vnto my necessities, & to them that were with me. I haue shewed you all thinges, how that so labouring, ye ought to receaue the weake, & to remember the wordes of the Lord Iesu, howe that he sayde, it is more blessed to geue, then to receaue.

When

When he had thus spoken, he kneeled downe, and prayed with them all. And they wept all aboundauntly, and fel on Paules necke, and kyssed hym, sorowyng most of all for the wordes which he spake, that they shoulde see his face no more. And they accompanyed hym vnto the shyp.

The Notes.

a. By this it is euident and playne, that in the administration of the sacramentes, we are bounde neither to tyme, nor yet to place. For Paul dyd breake the bread, and dyd minister the Communion in the nyght tyme, and we do it in the day tyme. Agayne, he dyd both preache Christe, and ministred the Lordes supper in a parlour. And these thynges are we wont customably to do in the Churche. Howbeit, all thynges ought to be done in a due decent order. August. ad Januarium. Epist. cxviij.

¶ The.xxi. Chapter.

Paules iourney by shyp. Of Philip the Euangelist, and Agabus the prophete, which warned Paul not to go to Hierusalem. He remayned stedfast in his purpose, and is taken in the temple.

AND it chaunced, that assoone as we had launched foorth, and were departed from them, we came with a strayght course vnto Choon, and the day folowyng, vnto the Rhodes, and from thence vnto Patara. And we founde a shyp redy to sayle vnto Phenices, and went a boorde, and set foorth. Then appeared vnto vs, Cipрus, and we left it on the left hande, and sayled vnto Siria, and came vnto Tyre. For there the shyp vnladed the burthen. And when we had founde disciples, we taried there seuen dayes. And they tolde Paul, thorow the spirite, that he shoulde not go vp to Hierusalem. And when the dayes were ended, we departed, and went our wayes, and they all brought vs on our way, with their wyues and children, tyl we were come out of the Citie. And we kneeled downe in the shore, and prayed. And when we had taken our leaue one of another, we toke shyp, and they returned home agayne. A

When we had ful ended the course from Tyre, we arriued at Ptolomaida, and saluted the brethren, and abode with them one day. The next day, we that were of Paules company departed, and came vnto Cesarea. And we entred into the house of Philip the Euangelist, which was one of the seuen (deacons) and abode with hym. The same man had B

foure

Actes.ij.d. foure daughters, virgins, which dyd prophecie. And as we taried there a good many of dayes, there came a certayne prophete from Iurie, named Agabus. When he was come vnto vs, he toke Paules gyrdle, and bound his handes and feete, and sayde: Thus sayeth the holy ghost, so shall the Iewes at Hierusalem, bynde the man that oweth this gyrdle, & shall deliuer hym into the handes of the Gentiles.

When we hearde this, both we, and other of the same place, besought him that he would not go vp to Hierusalem. Then Paul aunswered and sayd: what do ye wepyng, and breaking myne hart? I am redy, not to be bounde only, but also to dye at Hierusalem, for the name of the Lorde Iesu. When we could not turne his minde, we ceassed, saying: the
D wyll of the Lorde be fulfylled. After those dayes we toke vp our burthens, and went vp to Hierusalem. There went with vs also certayne of the disciples of Cesarea, & brought with them one Mnason of Cyprus, an olde disciple, with whom we should lodge. And when we were come to Hierusalem, the brethren receaued vs gladly. And on the morowe, Paul went in with vs vnto James. And all the elders came together. And when he had saluted them, he tolde by order all thynges, that God had wrought among the Gentiles by his ministration. And when they hearde it, they glorified the Lorde, and saide vnto him: Thou seest brother, how many thousande Iewes there are which beleue, and they are all zelous ouer the lawe. And they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayest: that they ought not to circumcise their chyldren, neither to lyue after the customes. What is it therefore? The multitude must nedes come together. For they shall heare that thou art come. Do therfore this that we say to thee.

We haue foure men, which haue a vow on them. Them
E take, and purifie thy selfe with them, and do cost on them,
Num.vi.a. that they may shaue their heades: and all shall know, that those thynges, which they haue hearde concernyng thee, are nothyng, but that thou thy selfe also, walkest and kepest the lawe. For as touchyng the Gentiles which beleue, we

haue

haue written, and concluded, that they obserue no such thynges: but that they kepe thē selues from thynges offered to idols, from blood, from strangled, and from fornication. Then the next day, Paul toke the men, and purified hym selfe with them, and entred into the temple, declaryng that he obserued the dayes of the purification, vntyll that an offeryng shoulde be offered for euery one of them.

And when the seuen dayes were almost ended, the Iewes which were of Asia (when they saw hym in the temple) moued all the people, and layde handes on him, crying: men of Israel helpe. This is the man that teacheth all men F
euery where, agaynst the people, and the law, and this place. Moreouer also, he hath brought Grekes into the temple, and hath poluted this holy place. For they had seene one Trophimus an Ephesian with him in the citie, whom they supposed Paul hadde brought into the temple. And all the citie was moued, and the people swarmed together. And they toke Paul, and drewe hym out of the temple, and foorthwith the dores were shut.

As they went about to kyll hym, tidynges came vnto the hye captayne of the souldiers, that all Hierusalem was moued. Which immediatly toke souldiers and vnder captaines, and ranne downe vnto them. When they saw the vpper captayne and the souldiers, they left smityng of Paul. Then the captayne came neare and toke hym, and commaunded him to be bound with two chaynes, and demaunded what he was, and what he had done. And one cried this, G
another that, among the people. And when he coulde not knowe the certayntie for the rage, he commanded hym to be caried into the castle. And when he came vnto the Greces, it fortuned that he was borne of the souldiers, for the violence of the people. For the multitude of the people folowed after, crying: away with hym.

And as Paul shoulde haue ben caried into the castle, he layde vnto the hye captayne: May I speake vnto thee? Which sayde: Canst thou speake Greke? Art not thou that Egiptian, which before these dayes made an vprore, and ledde out into the wylderneſſe foure thousande men

men that were murtherers. But Paul sayde: I am a man which am a Jewe, of Tharsus, a Citie in Cilicia, a Citezen of no vile Citie, I beseech thee suffer me to speake vnto the people. And when he had geuen hym lycence, Paul stoode on the steppes, and beckened with the hande vnto the people: and when there was made a great sylence, he spake vnto them in the Hebrue tongue, saying.

The Notes.

a. God for the most part, is wont to warne his elect before, what affliction and trouble shall happen vnto them for his sake, not to fray them thereby, but rather to prepare and arme their myndes against the boistous tempestes of persecution. Therfore doth he now sende Agabus vnto Paul, to prophecie vnto hym of the imprysonment and bandes, that he shoulde suffer at Hierusalem. Where we haue also a good example of constancie and stedfastnesse in Paul, which regardyng nothyng the teares of his familier frendes, nor yet the peryll of his owne lyfe, dyd thrugh fyre and water, go on styll, to set forth the glory of God.

¶ The .xxii. Chapter.

Paul aunswereth the Jewes, is scourged, and layde in pryson agayne.

A MEN, brethren, and fathers, heare myne aunswere, which I now make vnto you. When they hearde that he spake in the Hebrue tongue to them, they kept the more silence. And he sayd: I am veryly a man which am a Jewe, borne in Tharsus, a Citie in Cilicia: neuertheles, yet brought vp in this Citie, at the feete of Gamaliel, and informed diligently in the lawe of the fathers, and was feruent mynded to Godwarde, as ye all are this same day, and I persecuted this way vnto the death, byndyng and deliueryng into prysons, both men & wome, as the chief preest doth beare me witnes, & all the estate of the elders, of whom also I receaued letters vnto the brethren, & went to Damasco, to bring thē (which were there) bounde vnto Hierusalem, for to be punyshed.

Act.viij.a. and.ix.a.

B And it fortuned (as I made my iourney and was come nie vnto Damasco, about noone) that sodenly there shone from heauen a great lyght, rounde about me, and I fell vnto the earth, and heard a voyce saying vnto me: Saul, Saul, why persecutest thou me? And I aunswered: what art thou Lord? And he sayd to me: I am Jesus of Nazareth, whom thou persecutest. And they that were with me, saw veryly a lyght

a lyght, and were afrayde: but they hearde not the voyce of C
hym that spake with me. And I sayd: what shal I do Lord?
And the Lorde sayd vnto me: Aryse, and go into Damasco,
and there it shalbe tolde thee of all thynges, which are ap-
poynted for thee to do. And when I sawe nothyng, for the
brightnes of that lyght, I was led by the hande of them
that were with me, and came into Damasco.

And one Ananias, a godly man (and as pertaynyng to D
the lawe, hauyng good report of all the Jewes which there
dwelt) came vnto me, and stoode, and sayd vnto me: Brother
Saul, receaue thy syght. And that same houre I receaued
my syght, and saw hym. And he sayd, the God of our fathers
hath ordeyned thee before, that thou shouldest knowe his
wyll, and shouldest see that which is ryghtful, and shouldest
heare the voyce of his mouth: for thou shalt be his witnesse
vnto all men, of those thynges, which thou hast seene and
hearde. And now, why taryest thou? Arise and be baptized,
and * wash away thy sinnes, in callyng on the name of the
Lorde. And it fortuned, when I was come agayne to Hie-
rusalem, and prayed in the temple, that I was in a traunce,
and saw him, saying vnto me: Make hast, & get thee quickly
out of Hierusalem, for they wyll not receaue thy witnesse E
that thou bearest of me. And I sayde: Lorde they knowe
that I prisoned, and bet in euery synagogue, them that be-
leued on thee. And when the blood of thy witnesse Steuen
was shed, I also stoode by, and consented vnto his death,
and kept the rayment of them that slewe hym. And he sayd
vnto me: depart, for I wyll sende thee a farre hence, vnto
the Gentiles.

They gaue hym audience vnto this worde, and then lyft F
vp their voyces, and sayde: away with such a felowe from
the earth, it is pitie that he should lyue. And as they cryed,
and cast of their clothes, and threw dust into the ayre, the
captayne bad hym to be brought into the Castle, and com-
maunded hym to be scourged, and to be examined, that he
myght knowe wherefore they cryed on hym. And as they
bound hym with thonges, Paul sayde vnto the Centurion
that stoode by: Is it lawful for you to scourge a man that

is

is a Romayne, and vncondemned: when the Centurion hearde that, he went and tolde the vpper captayne, saying: What intendest thou to do? For this man is a Romayne.

G Then the vpper captayne came, and sayd to hym: tel me, art thou a Romayne? He sayde: Yea. And the captayne aunswered: With a great summe obtayned I this fredome. And Paul sayde: I was free borne. Then strayght way departed from hym, they which shoulde haue examined hym. And the hie captayne also was afrayde, after he knew that he was a Romayne, and because he had bound hym.

On the morowe (because he would haue knowen the certaintie wherefore he was accused of the Iewes) he loosed hym from his bondes, and commaunded the hie priestes and all their councel to come together, and brought Paul and set hym before them.

The Notes.

a. We ought not to thynke that water washeth away the sinnes, but the mercie and grace of God, which is signified and represented vnto vs by the water. Ye shal note, that by a figure named alloeosis, the same is adscribed vnto the outwarde signe, which doth onely pertayne vnto the grace and election of God.

¶ The.xxiii. Chapter.

Paul commeth before the councel. Debate aryseth among the people. The captayne deliuereth hym. God comforteth hym.

A Paul beheld the councel, and sayde: Men and brethren, I haue lyued in all good conscience before God, vntyll this day.

Iosu. viij. b. And the hye priest, Ananias, commaunded them that stoode by, to smyte hym on the mouth. Then sayd Paul to hym: God shall smyte thee thou a* paynted wall. Sittest thou and iudgest me after the lawe? and commaundest me to be smytten contrary to the lawe? And they that stoode by, sayd: reuilest thou Gods hye priest? Then sayde Paul: I wist not brethren that he

Exo. xxij. d. was the hye priest. For it is written: thou shalt not curse the ruler of thy people.

B When Paul perceaued that the one part were Sadducees,

Philip. iij. a and the other Pharisees, he cryed out in the councell. Men and brethren, I am a Pharisee, the sonne of a Pharisee.

Of

Of the hope and resurrection from death, I am iudged. And when he had so sayde, there arose a debate betweene the Pharisees and the Saducees, and the multitude was deuided. For the Saducees say that there is no resurrection, Mat.xxij.c. neither Angel nor spirite: But the Pharisees graunt both. And there arose a great crye, and the Scribes which were of the Pharisees part, arose and stroue saying: we synde none yll in this man. Though a spirite or an Angel hath appeared to hym, let vs not stryue agaynst God.

And when there arose great debate, the captaine (fearing C lest Paul shoulde haue ben pluct a sunder of them) commaunded the souldiers to go downe, and to take hym from among them, and to bryng hym into the castell. The nyght folowyng, God stoode by hym, and sayde: be of good cheare Paul, for as thou hast testified of me in Hierusalem, so must thou beare witnesse also at Rome. And when the day was come, certaine of the Iewes gathered them selues together, and made a b* vow, saying that they would neither eat nor drynke, tyll they had kylled Paul. They were more then fourtie which had made this conspiration. And they came to the chiefe priest and Elders, and sayde: we haue bounde our selues with a vow, that we wyll eat nothyng, vntyll we haue slayne Paul. Now therfore, geue ye knowledge to the vpper captayne, and to the councel, that he bryng him forth vnto vs to morowe, as though he woulde knowe somethyng more perfectly of hym. But we (or euer he come neare) are redy to kyll hym.

When Paules sisters sonne heard of their laying awayt, D he went and entred into the castle, and tolde Paul. And Paul called one of the vnder captaynes vnto hym, and sayd: bryng this young man vnto the hye captayne, for he hath a certayne thyng to shew hym. And he toke him, and brought hym to the hie captayne, and sayd: Paul the prisoner called me vnto hym, and prayed me to bryng this young man vnto thee, which hath a certayne matter to shew thee.

The hie captayne toke hym by the hand, and went a part E with hym out of the way, and asked hym, what hast thou to say vnto me? And he sayd: The Iewes are determined to de-

syre

lyze thee, that thou wouldest bryng foorth Paul to morowe into the councell, as though they would inquire somewhat of hym more perfectly. But folowe not thou their myndes: for there lye in wayt for hym of them, mo then fourtie men, which haue bound them selues with a vow, that they will neither eate nor drynke, tyl they haue kylled hym. And now are they redy, and loke that thou shouldest promise.

The vpper captayne then let the young man depart, and
F charged hym: see thou tel it out to no man, that thou hast shewed these thynges to me. And he called vnto hym two vnder captaynes, saying: make redy two hundred souldiers to go to Cesarea, and horsmen threescore and ten, and speare men two hundred, at the thirde houre of the nyght. And delyuer them beastes that they may set Paul on, and bryng hym safe vnto Felix the hye deputie. And he wrote a letter in this maner.

Claudius Lysias, vnto the most myghtie ruler Felix, sendeth greetynges. This man was taken of the Jewes, and shoulde haue ben kylled of them. Then came I with souldiers, and reskued hym, and perceaued that he was a Romayne. And when I would haue knowen the cause wherfore they accused hym, I brought hym foorth into their
G councell. There perceaued I, that he was accused of questions of their lawe, but was not gyltie of any thyng worthy of death, or of bondes. And when it was shewed me, howe that the Jewes layde wayt for the man, I sent hym strayght way to thee, and gaue commaundement to his accusars, yf they had ought agaynst hym, to tel it vnto thee. Farewell. Then the souldiers (as it was cõmaunded them) toke Paul, and brought hym by nyght to Antipatris. On the morowe, they left the horsmen to go with hym, and returned vnto the Castle. Which, when they came to Cesarea, they deliuered the Epistle to the deputie, and presented Paul also before hym. When the deputie had read the letter, he asked of what countrey he was: And when he vnderstoode that he was of Cilicia: I will heare the (sayde he) when thine accusars are come also, and commaunded hym to be kept in Herodes iudgement hall.

The

¶ The Notes.

a. By a figuratiue maner of speakyng, we call hym a paynted walle, which pretendeth hym selfe to be one thyng, and is another. As yf a man shoulde in countenaunce and gesture, make an outwarde show of ryghteousnes, where as inwardly he is full of all iniquitie, rapine, and fylthy couetousnesse.

b. We wyll speake of vowes, when we come to the. v. chapter of the first to Timothe. This vowe in the sight of all men, is deuilysh and abhominable.

¶ The. xxiiij. Chapter.

Paule is accused before Felix, he aunswereth for hym selfe.

After fiue dayes, Ananias the hye priest came downe, with elders, and with a certayne Oratour named Tartullus, whiche enfourmed the ruler agaynst Paule. And when Paule was called foorth, Tartullus began to accuse hym, saying: Seyng that we lyue in great quietnes by the meanes of thee, and that many good thyngs are done vnto this nation through thy prouidence, that alowe we euer, and in all places, most mightie Felix, with all thankes. Notwithstandyng, that I be not tedious vnto thee, I praye thee, that thou wouldest heare vs of thy curtesie a fewe wordes. A

For we haue founde this man a pestilente felowe, and a mouer of debate vnto all the Jewes throughout the world, and a mayntayner of the secte of the Nazarites, and hath also enforced to pollute the Temple. Whome we toke, and woulde haue iudged accordyng to our lawe. But the hye Captayne Lysias came vpon vs, and with great violence, toke hym awaye out of our handes, commaundyng his accusers to come to thee. Of whom thou mayest (yf thou wylt enquire) knowe the certayntie of all these thynges, whereof we accuse hym. The Jewes likewyse affirmed, saying that it was euen so. B

Prou.xv.b and.xxix.d.

Then Paule (after that the ruler him selfe had beckened vnto hym that he shoulde speake) aunswered: I do with a more quiet mynde aunswere for my selfe, for as much as I vnderstande, that thou hast ben of many yeres a iudge vnto this people, because that thou mayest knowe, that there are yet but. xii. dayes, sence I went vp to Hierusalem for to worship, and they neither found me in the temple disputing C

with any man, eyther rayſing vp the people, neyther in the ſynagogues, nor in the citie. Neyther can they proue the thynges, wherfore they accuſe me.

D But this I confeſſe vnto thee, that after that way (which they call hereſie) ſo worſhyp I the God of my fathers, beleuing al thinges, which are written in the lawe and the prophetes, and haue hope towardes God, that the ſame reſurrection of the deade (whiche they them ſelues loke for alſo) ſhalbe, both of iuſt and vniuſt. And therfore ſtudy I, to haue alway a cleare conſcience toward God, & toward man alſo.

E But after many yeres, I came and brought almes to my people, and offeringes, in the whiche they founde me purified in the temple, neyther with multitude, nor yet with vnquietnes. Howbeit, there were certayne Jewes, out of Aſia, which ought to be here preſent before thee and accuſe me, yf they had ought agaynſt me: or els let theſe ſame here ſaye, yf they haue founde any euyll doyng in me, whyle I ſtande here in the councell: except it be for this one voyce, that I cryed ſtandyng among them, of the reſurrection from death am I iudged of you this daye.

F When Felix hearde theſe thinges, he deferde them, for he knewe very well of that waye, and ſayde: When Lyſias the Captayne is come downe, I wyll knowe the vtmoſte of your matter. And he commaunded an vnder Captayne to kepe Paul, and that he ſhould haue reſt, and that he ſhould forbyd none of his acquaintaunce to miniſter vnto hym, or to come vnto hym.

And after a certayne dayes, came Felix and his wyfe Druſilla (which was a Jeweſſe) and called forth Paul, and hearde hym of the faith which is toward Chriſte. And as he preached of righteouſnes, temperaunce, and iudgement to come, Felix [a] * trembled, and aunſwered: Go thy waye for
G this time, when I haue conuenient time I wil ſend for thee. He hoped alſo, that money ſhoulde haue ben geuen hym of Paule, that he might looſe him: wherfore he called him the oftener, and communed with hym. But after two yere, Feſtus Portius came into Felix rowme. And Felix willing to ſhewe the Jewes a pleaſure, left Paule in priſon bounde.

The

The Notes.

a. The feare of the dreadfull iudgement of God profiteth nothing, vnlesse it do engender true repentaunce in mens heartes. Felix was afrayde at the preachyng of the iudgement, but he was neuer the better for it. For why? He dyd gape styll for brybes and rewardes, as a most corrupted iudge.

¶ The. xxv. Chapter.

The Iewes accuse Paule before Festus, he appealeth vnto the Emperour, and is sent vnto Rome.

WHen Festus was come into the prouince, after three dayes, he ascended from Cesarea vnto Hierusalem. Then enformed him the hye Priestes, and the chiefe of the Iewes against Paule. And they besought hym, and desired a* fauour against him, that he would sende for hym to Hierusalem: and they layde awayt for hym in the waye, to kill hym. Festus aunswered, that Paule should be kept at Cesarea, but that he him selfe woulde shortlye departe thyther. Let them therfore (sayde he) whiche among you are able, come downe with vs, and accuse hym, yf there be any fault in the man. A

When he hadde taried there among them more then ten dayes, he went downe vnto Cesarea, and the next daye, sate downe in the iudgement seate, and commaunded Paul to be brought. And when he was come, the Iewes whiche were come from Hierusalem, stoode about hym, and layde many and greeuous complayntes agaynst Paule, whiche they coulde not proue, as longe as he aunswered for hym selfe, that he had neyther against the lawe of the Iewes, neyther agaynst the temple, nor yet agaynst Cesar, offended any thyng at all. B

Festus willyng to do the Iewes a pleasure, aunswered Paule and sayde: Wilt thou go vp to Hierusalem, and there be iudged of these thynges before me? Then sayde Paule: I stande at Cesars iudgement seate, where I ought to be iudged. To the Iewes haue I no harme doone, as thou very well knowest. If I haue hurt them, or committed any thyng worthy of death, I refuse not to dye. If none of these thinges are, wherof they accuse me, no man ought to delyuer me to them. I appeale vnto Cesar. Then spake Festus C

with deliberation, and aunſwered: Thou haſt appealed vnto Ceaſar, vnto Ceaſar ſhalt thou go.

D And after a certayne dayes, king Agrippa and Bernice came vnto Ceſarea to ſalute Feſtus. And when they hadde ben there a good ſeaſon, Feſtus rehearſed Paules cauſe vnto the kyng, ſaying: There is a certayne man left in pryſon of Felix, about whom when I came to Hieruſalem, the hye prieſtes and elders of the Jewes enfourmed me, and deſired to haue iudgement againſt him. To whom I aunſwered: It is not the maner of the Romaines, for fauour to deliuer any man, that he ſhoulde peryſhe, before that he whiche is E accuſed, haue the accuſers before hym, and haue licence to aunſwere for him ſelfe, concernyng the crime layde agaynſt him. Therfore when they were come hither, without delay on the morow, I ſate to geue iudgement, and commaunded the man to be brought fooryth. Againſt whom when the accuſers ſtoode vp, they brought no accuſation of ſuche thynges as I ſuppoſed, but had certaine queſtions agaynſt hym of theyr owne ſuperſtition, and of one Jeſus, whiche was dead, whom Paule affirmed to be alyue. And becauſe I doubted of ſuche maner of queſtions, I aſked hym whether F he woulde go to Hieruſalem, and there be iudged of theſe matters. Then when Paule had appealed to be kept vnto the knowledge of Auguſtus, I commaunded hym to be kept, till I might ſend him to Ceaſar. Agrippa ſaid vnto Feſtus: I would alſo [b*] heare the man my ſelfe. To morow (ſayd he) thou ſhalt heare hym. And on the morowe when Agrippa was come, and Berinice, with great pompe, and were entred into the counſayle houſe, with the Captaynes, and chiefe men of the citie, at Feſtus commaundement Paule was brought fooryth. And Feſtus ſayde: Kyng Agrippa, and all men which are here preſent with vs, ye ſee this man, about whom al the multitude of the Jewes haue called vpon me, G both at Hieruſalem, and alſo here, crying that he ought not to lyue any longer. Yet founde I nothing worthy of death, that he had committed. Neuertheleſſe, ſeyng that he hath appealed to Auguſtus, I haue determined to ſende him. Of whom I haue no certayne thyng to wryte vnto my Lorde.

Wherfore,

wherfore, I haue brought hym vnto you, and specially vnto thee, kyng Agrippa, that after examination hadde, I myght haue somwhat to wryte. For me thinketh it vnreasonable, for to send a prysoner, and not to shewe the causes, whiche are layde agaynst hym.

¶ The Notes.

a. Here we do learne, that many good men, are by fauour of them that be in authoritie, or by hatred of the Iudges, cast awaye.

b. Agrippa wyll heare Paule, not for to learne the trueth, whereof he was nothyng desirous: but that he myght heare some newe thyng, beyng in this matter lyke vnto many, whiche nowe adayes go to sermons, not to learne howe to amende theyr lyues, but to heare newes.

¶ The. xxvi. Chapter.

Kyng Agrippa heareth Paule, whiche telleth hym his callyng from the beginning.

AGrippa sayde vnto Paule: Thou art permitted to speake for thy selfe. Then Paule stretched foorth the hande, and aunswered for him selfe. I thynke my selfe happye kyng Agrippa, because I shall aunswere this daye before thee, of all the thynges whereof I am accused of the Iewes, namely, because thou art experte in all customes, and questions, whiche are among the Iewes. Wherefore, I beseche thee to heare me pacientlye. A

My liuing of a chylde, whiche was at the first among mine owne nation at Hierusalē, know al the Iewes, which knewe me from the beginning, yf they woulde testifie. For after the most straightest sect of our religion liued I a Pharisee. And now I stand, and am iudged, for the hope of the promyse made of God vnto our fathers: vnto whiche promyse, our .xii. tribes (instantly seruing God day and night) hope to come. For which hopes sake, kyng Agrippa, am I accused of the Iewes. Why should it be thought a thing incredible vnto you, that God shoulde rayse agayne the dead? B

I also verylye thought in my self, that I ought to do many contrary thinges, cleane agaynst the name of Iesus of Nazareth, whiche thing I also dyd in Hierusalem. And many of the saintes I shut vp in pryson, and had receaued auctho-
ritie of the hye priestes. And when they were put to death, C

D I gaue the sentence. And I punished them oft in euery sy-
nagogue, and compelled them to blaspheme: and was yet
more madde vppon them, and persecuted them, euen vnto
straunge cities. About whiche thynges, as I went to Da-
masco, with auctho*r*itie and licence of the hye priestes, euen
at middaye (O kyng) I sawe in the waye a light from hea-
uen, aboue the brightnesse of the sunne, shyne round about
me, and them whiche iourneyed with me.

When we were all fallen to the earth, I hearde a voyce
speaking vnto me, and saying in the Hebrue tongue: Saul,
E Saul, why persecutest thou me? It is hard for thee to kicke
Actes.ix.a. and.xxii.b. against the pricke. And I sayde: Who art thou Lorde? And
he sayde: I am Iesus, whom thou persecutest, but ryse and
stande vp on thy feete. For I haue appeared vnto thee for
this purpose, to make thee a minister and a witnesse, both of
those thinges which thou hast seene, and of those thinges
in the which I wil appeare vnto thee, deliuering thee from
the people, and from the Gentiles, vnto which nowe I
sende thee to open their eyes, that they maye tourne from
darknesse to light, and from the power of Satan vnto God,
that they maye receaue forgeuenesse of sinnes, and inheri-
taunce among them, whiche are sanctified by fayth in me.

F Wherfore (kyng Agrippa) I was not disobedient vnto
the heauenly vision: but shewed first vnto them of Dama-
sco and at Hierusalem, and throughout all the coastes of
Iurie, and then to the gentiles, that they shoulde repente,
and turne to God, and do the ryght workes of repentaunce.
For this cause the Iewes caught me in the temple, & went
about to kyll me. Neuertheless, I obteyned helpe of God,
and continue vnto this daye, witnessing both to small and
to great, saying none other thynges, then those which the
Prophetes a* and Moses did saye should come: that Christe
G should suffer, and that he should be the first that should ryse
from death, and shoulde shewe light vnto the people, and to
the Gentyles. As he thus aunswered for hym selfe, Festus
sayde with a loude voyce: Paule, thou art besides thy selfe,
much learnyng doth make thee madde. And Paule sayde:
I am not madde (most deare Festus) but speake the wordes

of

of trueth & soberneſſe. For the king knoweth of theſe thinges, before whom I ſpeake freely, neither thinke I that any of theſe thinges are hydden from him. For this thyng was not done in a corner. King Agrippa, beleueſt thou the Prophetes? I wotte well thou beleueſt. Agrippa ſayde vnto Paule: Somwhat thou bringeſt me in mynd for to become a Chriſtian. And Paule ſayd: I woulde to God that not onlye thou, but alſo all that heare me to daye, were not somwhat onely, but altogether ſuch as I am, except theſe bondes. And when he had thus ſpoken, the king roſe vp, and the deputie, and Bernice, and they that ſate with them. And when they were gone apart, they talked betwene themſelues, ſaying: This man doth nothyng worthy of death, nor of bondes. Then ſayd Agrippa vnto Feſtus: This man might haue ben looſed, if he had not appealed vnto Ceaſar.

¶ The Notes.

a. We ought to preach nothing of Chriſte, but that which is written in Moſes and the prophetes. Thou ſhalt note, that the new teſtament is included in the olde, and the old is expounded by the newe. For Chriſte our ſauiour, and all his Apoſtles dyd the ſame, confirming all their preachinges and ſermons, with the ſcriptures of the olde Teſtament.

¶ The. xxvii. Chapter.

Paule ſhyppyng toward Rome, Julius the Captayne intreateth hym courteouſly, at the laſt they ſuffer ſhypwrake.

WHen it was concluded, that we ſhoulde ſayle into Italie, they deliuered both Paule, and certayne other priſoners, vnto one named Julius, an vnder captayne of Ceſars ſouldiers. And we entred into a [a*] ſhyp of Adramittium, and looſed from lande, appoynted to ſayle by the coaſtes of Aſia, one Ariſtarcus out of Macedonia, of the countrey of Theſſalonia, being with vs. And the next daye we came to Sidon. And Julius courteouſly entreated Paule, and gaue him libertie to go vnto his frendes, and to refreſh hym ſelfe. And from thence launched we, and ſayled harde by Cypers, becauſe the wyndes were contrarie. Then ſayled we ouer the ſea of Cilicia, and Pamphilia, and came to Myra, a citie in Licia. A B

And there the vnder captayne founde a ſhyppe of Alexandria, redy to ſayle into Italie, and put vs therein. And

when we hadde sayled slowly many dayes, and scase were come ouer against Gnidon (because the wind withstode vs) we sayled harde by the coastes of Candie, ouer against Salmo, and with much worke sayled beyonde it, and came vnto a place called sayre hauens, nye wherevnto was a citie called Lasea. When much time was spent, and sayling was
C now ieopardous, because also that we had ouerlong fasted, Paule put them in remembraunce, and sayde vnto them: Syrs, I perceaue, that this viage wyll be with hurte and much domage, not of the ladyng and shyp only, but also of our liues. Neuerthelater, the vnder captayne beleued the gouerner and the maister, better then those thinges which were spoken of Paul. And because the hauen was not commodious to winter in, manye toke councell to departe thence, yf by any meanes they might attayne to Phenices, and there to winter, whiche is an hauen of Candie, and lyeth toward the southwest and northwest wynde. When the south winde blewe, they supposing to obteyne theyr purpose, loosed vnto Asson, and sayled past all Candie.

But anone after, there arose agaynst theyr purpose, a flawe of wind out of the north east. And when the shyp was caught, and could not resist the wynd, we let her go, and drawe with the weather. But we were caried vnto an Ile
D named Clauda, and had muche worke to come by a boat, whiche they toke vp and vsed helpe, vndergirding the shyp, fearyng lest they shoulde haue fallen into Syrtes, and they let downe a vessell, and so were caried. The next day (when we were tolled with an exceadyng tempest) they lightened the shyp, and the thyrde daye we cast out with our owne handes, the tackling of the shyppe. When at the last, neither sunne nor starre in manye dayes appeared, and no small tempest laye vpon vs, all hope that we should be saued, was then taken away. Then after longe abstinence, Paul stoode foorth in the middes of them, and sayde: Syrs, ye shoulde haue harkened to me, and not haue loosed from Candie, neyther to haue brought vnto vs this harme and losse. And nowe I exhorte you to be of good cheare. For there shall be no losse of any mans life among you, saue of the shyp onely.

For

for there stoode by me this night, the Angell of God, whose I am, and whom I serue, saying: feare not Paule, for thou must be brought before Ceasar. And lo, God hath geuen E
vnto thee, all that sayle with thee. wherefore sirs, be of good cheare: for I beleue God, that it shalbe euen as it was tolde me. Howbeit, we must be cast into a certaine Iland.

But when the fourteenth night was come (as we were caried in Idria about midnight) the shipmen deemed, that there appeared some countrey vnto them, and sounded, and founde it twentie fadomes. And when they had gone a litle further, they sounded agayne, and founde fiftene fadomes. Then fearing lest they shoulde haue fallen on some rocke, they cast foure Ancres out of the sterne, and wished for the daye. As the shypmen were about to flee out of the shyp, and had let downe the boat into the sea, vnder a couloure as though they would haue cast ancres out of the forshyp, Paule sayd vnto the vnder captayne and the souldiers: except these abide in the shyp, ye can not be safe. Then the souldiers cut of the rope of the boat, & let it fall away.

When the day began to appeare, Paule besought them F
all to take meate, saying: this is the fourteenth day that we haue taryed and continued fastyng, receauyng nothyng at all. wherfore, I pray you to take meate: for this no doubt, is for your health, for there shall not an heere fall from the head of any of you. And when he had thus spoken, he toke bread, and gaue thankes to God, in presence of them all, and brake it, and began to eate. Then were they all of good cheare, and they also toke meate. We were altogether in the shyp, two hundred, threscore, and sixtene soules. And when they had eaten inough, they lightened the shyp, and cast out the wheate into the sea.

When it was day, they knew not the lande, but they spied a certayne hauen with a bancke, into the whiche they G
were minded (yf it were possible) to thrust in the shyp. And when they had taken vp the ancres, they committed themselues vnto the sea, and loosed the rudder bondes, and hoysed vp the mayne sayle to the wynde, and drewe to lande. And when they chaunced on a place, whiche had the sea on both

both the sydes, they thrust in the shippe. And the forepart stucke fast, and moued not, but the hynder brake with the violence of the waues.

The souldiers counsayle was to kyll the prysoners, lest any of them when he had swomme out, shoulde flee away. But the vnder captayne willing to saue Paule, kept them from their purpose, and commaunded, that they that could swim, shoulde cast themselues first into the sea, and scape to land. And the other he commaunded to go, some on bordes, and some on broken peeces of the shippe. And so it came to passe, that they came all safe to lande.

The Notes.

The life of man, is a perpetual warfare vpon the earth. Paule being deliuered from the handes of the vngodly, and that so many times, is nowe fayne to commit him selfe to the rough waters of the sea, where he was a long season in great perill and ieopardie of his owne lyfe. God beyng alwayes (to the great comfort of all them that heare of it) most redye to helpe and succour him. First, he dyd sende hym a most sweete, and frendly companie, I meane Aristarchus and Lucas, so rulyng also the heart of the vndercaptayne, that he was beneficiall vnto him alwayes. In lyke maner, God dyd in the olde tyme, appoynt men for Ioseph, and the prophete Ieremie, when they were in their most troubles.

¶ The .xxviij. Chapter.

The hyper byteth not Paules hande, he healeth Publius father, and preacheth Christe at Rome.

AND when they were escaped, then they knew that the Ile was called Milite. And the people of the countrey shewed vs no litle kindnesse, for they kindled a fire, and receaued vs euery one, because of the present rayne, and because of the colde. And when Paule had gathered a bondle of stickes, and put them into the fire, there came a hyper out of the heate, and lept on his hand. When the men of the countrey saw the worme hang on his hande, they said among them selues: this man must nedes be a murtherer, whom (though he haue escaped the sea) yet vengeaunce suffreth not to liue. But he shoke of the vermen into the fyre, and felt no harme. Howbeit, they wayted when he should haue swolne, or fallen downe dead sodainly. But after they had looked a great whyle, and sawe no harme come to him, they chaunged their myndes, and sayd that he was a God.

In

In the same quarters, the chiefe man of the Ile (whose B
name was Publius) had a lordship, the same receaued vs,
and lodged vs three dayes curteously. And it fortuned, that
the father of Publius lay sicke of a feuer, and of a blooddie
flixe. To whom Paule entred in, and prayed, and layde his
handes on him, and healed him. When this was done, other
also whiche had diseases in the Ile, came and were healed:
whiche also dyd vs great honour. And when we departed,
they laded vs with thinges necessary.

After three monethes, we departed in a ship of Alexan- C
drie, which had wintred in the Ile, whose badge was Castor
and Pollux. And when we came to Syracusa, we taryed
there three dayes. And from thence we set a compasse, and
came to Regium. And after one day, the Southwynde
blewe, and we came the next day to Putiolus, where we
founde brethren, and were desired to tary with them seuen
dayes, and so came we to Rome. And from thence, when the
brethren heard of vs, they came to meete vs to Appiphorum,
and to the three tauernes. When Paule saw them, he thank-
ked God, and wared bolde. And when we came to Rome, the
vnder Captayne deliuered the prysoners to the chiefe Cap-
tayne of the hoste: but Paule was suffered to dwell by him
selfe, with one souldier that kept him.

And it fortuned, after three dayes, that Paule called the D
chiefe of the Iewes together. And when they were come, he
sayde vnto them: Men and brethren, though I haue com-
mitted nothyng agaynst the people, or lawes of the fathers:
yet was I deliuered prysoner from Hierusalem, into the
handes of the Romaynes. Which when they had examined
me, woulde haue let me go, because there was no cause of
death in me. But when the Iewes spake contrary, I was
constrayned to appeale vnto Cesar: not because I had
ought to accuse my people of. For this cause haue I called
for you, euen to see you, & to speake with you: because that
for the hope of Israel, I am bounde with this chayne.

And they sayde vnto him: We neyther receaued letters E
out of Iury pertaynyng vnto thee, neyther came any of
the brethren that shewed or spake any harme of thee. But
we

we wyll heare of thee what thou thinkeſt. For as concerninge this ſecte, we knowe that euery where it is ſpoken
F agaynſt. And when they had appoynted hym a day, there came many vnto hym, into his lodgyng. To whom he expounded and teſtified the kyngdome of God, and preached vnto them of Jeſu, both out of the lawe of Moſes, and alſo out of the prophetes, euen from morning to night. And ſome beleued the thynges whiche were ſpoken, and ſome beleued not.

And when they agreed not among themſelues, they a* departed, after that Paule had ſpoken one word. Wel ſpake the holy ghoſt by Eſay the prophete, vnto our fathers, ſaying: Eſay.vj.c. Go vnto this people, and ſay, with your eares ſhall ye Mat.xiij.b heare, and ſhall not vnderſtande, and with your eyes ſhal ye Mar.iiij.b. ſee, and not perceaue. Luk.viij.b John.xij.f.

For the heart of this people is waxed groſſe, and their eares were thicke of hearing, and their eyes haue they cloſed: leſt they ſhould ſee with their eyes, and heare with their eares, and vnderſtande with their heartes, and ſhoulde be
G conuerted, and I ſhould heale them. Be it knowen therfore vnto you, that this ſaluation of God is ſent to the Gentiles, and they ſhall heare it. And when he had ſayde that, the Jewes departed, and had great diſputations among themſelues. And Paule dwelt two yeres full in his lodging, and receaued all that came in vnto hym, preachyng the kyngdome of God, and teachyng thoſe thynges whiche concerne the Lorde Jeſus, with all confidence, vnforboden.

The Notes.

a. This barbarous nation, whiche dyd ſhewe ſuche kyndneſſe vnto Paule and his compañions beyng onlye moued with a compaſſion and pitie that they had vppon them, ſhall ryſe at the day of iudgement, and condemne vs Chriſtians. Chryſoſt. vppon this place.

¶ Here endeth the Actes of the Apoſtles.

¶ The

The Cart Cosmographie, of the Peregrination or iourney of S. Paule, with the distaunce of the myles.

HEre hast thou (gentle reader, for thy better instruction) the description of the iourney and peregrination of S. Paule, whiche is in this seconde booke of Saint Luke, called the Actes of the Apostles, most entreated of. And forbecause thou readest often times of Deputies, Kinges, and Emperours, thou hast set foorth to thee, the names, the yeres, and howe long euery Emperour or Kyng raigned, or Deputie gouerned, and vnder whom any of these actes were done, euen vntill the death of S. Paule.

The order of times.

The yeres of the Emperours of Rome	The yeres of the Presidentes of the Iewes.	The yeres of the Herodians.	The yeres of Christes incarnation.	The yeres of Saint Paule the Apostle.
Tiberius.	Pilate.	Herode.	Christe.	Paule.
xviij.	vj.	xviij.	xxxij.	

Herodes Antipas. Mat. viij. Mar. vj. Luk. ix.

In this yere, Christe suffred, arose from the dead, ascended into heauen, from thence he sendeth vnto his Apostles the holy ghost: the Apostles do assemble and gather a congregation vnto the Lord Christe, and do continue in prayer, and suffer persecution.

xix.	vij.	xix.	xxxiij.	i.

Steuē was stoned this yere. Eusebius. Carion.

Samaria doth receaue the doctrine of Christe. Saint Steuen was stoned. Saint Paule also is conuerted vnto Christe, as he iourneyed towarde Damascus, and from thence, he departed into Arabia, to preache the Gospell.

xx.	viij.	xx.	xxxv.	ij.

Philip doth preache the Gospell vnto the cities by the sea syde, and doth conuert a man of Ethiopia, a Chaumberlayne, and of great auctoritie with Candace, Queene of the Ethiopians.

xxj.	ix.	xxj.	xxxvj.	iij.

The Gospell is preached to the Sirians, and Phenitians, of those that were dispearsed and fled from Hierusalem.

Pilate was presidēt full ten yeres. Iosephus.

xxij.	x.	xxij.	xxxvij.	iiij.

Saint Paule returned out of Arabia, and commeth vnto Hierusalem: from thence he goeth into Cilicia.

xxiij.	Marcel.	xxiij.	xxxviij.	v.

Saint Peter commeth vnto Lidda, after that, was he called of Cornelius, to come vnto Cesarea, where he dyd baptize, and from thence he went to Hierusalem, geuyng aunswere to eche one that entred in question with hym.

Caius.	Agrippa.	xxiiij.	xxxix.	vi.

Antioche in Siria, is conuerted vnto Christe, the Apostles sent thyther Barnabas.

In this yere, al thinges pertayning to this former Herode was geuē to this Herode Agrippa, of whom read Actes. xij. Iosephus. Eusebius.

ij.	ij.	Hero. Agrip.	xl.	vij.

Saint Paule doth rebuke S. Peter at Antioche, for Barnabas had brought Paule out of Thersa, thyther. Whyther also Agabus came, speakyng of dearth that was to come. Paule and Barnabas dyd succour them of Hierusalem.

iij.	iij.		xli.	viij.

Pauls and Barnabas, by commaundement of the holy ghost, were sent from Antioche, to preache the Gospell vnto the Heathens.

iiij.	iiij.		xlij.	ix.
Claudius.	v.		xliij.	x.
vj.	vj.		xliiij.	xi.
ij.	vij.		xlv.	xij.

In these yeres, were Cypers, Pamphilia Pisidia, & Liaconia, conuerted.

This yere was James the elder, beheaded of Herode Agrippa, and Peter was cast in pryson, and was deliuered by the Angell of the Lorde. This kyng also dyed in his seuenth yere.

iiij.	Fadus.	dearth.	xlvj.	xij.

Paule and Barnabas (after their preaching) returned vnto Antioche, where they continued many dayes with the congregation.

v.	vj.	Felix about	xlvij.	xiiij.
vj.	ij.	this time, cam	xlviij.	xv.
		into Siria.		

About the begynnyng of this yere, toke Paule and Barnabas their iourney through Phenitia, and Samaria, vnto Hierusalem, to the synode or councell. After that, they returned vnto Antioche. Paule goeth vnto Cilicia, and Lycaonia.

vij.	Tib. Alex.		xlix.	xvj.
viij.	vj.		l.	xvij.

In these yeres, were conuerted the countreys of Phrygia, Galacia, Mysia. From Troiade, he went by water into Macedonia, and conuerted the cities, namely, Philippos, Apolonia, Amphipolim, Tessalonia, Athenes.

ix.	ij.		lj.	xviij.
x.	Cumanus.	Agrippa the yonger.	lij.	xix.

He commeth to Corinthus. Agrippa, of whō reade Act. xxvj.

Paule goeth by sea vnto Hierusalem, from thence he commeth againe vnto Antioche, from Antioche, he visiteth the congregations of hym in time past constituted, in Galacia, and Phrygia.

xj.	Felix.	vj.	liij.	xx.
xij.	vj.	ij.	liiij.	xxj.
xiij.	ij.	iiij.	lv.	xxij.
xiiij.	iiij.	v.	lvj.	xxiij.

He cōmeth to Ephesus

Paule ferieth ouer into Grecia. From thence about Easter, in his xxij. yere, he goeth by sea into Syria, and commeth about Pentecost vnto Hierusalem. There he is imprysoned of the Iewes, set at libertie immediatly of Cla. Lisia tribunus, and is sent vnto Cesarea to Felix. Is kept in custody of Felix two yeres.

Nero.	Festus Por.	vj.	lvij.	xxiiij.

Festus commeth about May into Judea, before whom he pleadeth his

his matter: after that, before Festus, and Agrippa the kyng. He is sent vnto Rome, in Italie.

The second yere of Nero came Paule to Rome, two yeres he remayneth in free prison.

The beginning of the first persecution of Christian

ij.	ij.	vij.	lviij.	rrv.
iij.	iij.	viij.	lix.	rrvj.
iiij.	Albinus.	ix.	lx.	rrvij.
v.	j.	x.	lxj.	rrviij.
vj.	ij	xj.	lxij.	rrix.
vij.	iij.	xij.	lxiij.	rrx.
viij.	v.	xiij.	lxiiij.	rrxj.
ix.	Florus.	xiiij.	lxv.	rrxij.
x.	j.	xv.	lxvj.	rrxiij.
xj.	ij.	xvj.	lxvij.	rrxiiij.
xij.	iij.	xvij.	lxviij.	rrxv.
xiij.	v.	xviij.	lxix.	rrxvj.
xiiij.	Vaſpaſianus dux.	xix.	lxx.	rrxvij.

After that Saint Paule had preached the Gospell of Christe, both in the East and West, about. rrxvij. yeres, he was in the last yere of Nero the Emperour, beheaded at Rome with the sworde.

FINIS.

¶ The Epistles of Saint Paule

To the { Romaynes. j. / Corinthians. ij. / Galathians. j. / Ephesians. j. / Philippians. j. / Colossians. j. / Thessalonians. ij. / Timothee. ij. / Titus. j. / Philemon. j. / Hebrewes. j.

¶ The Canonicall Epistles

Of { Saint James. j. / Saint Peter. ij. / Saint John. iij. / Saint Jude. j. / The Reuelation of Saint John.

The argument of the Epistle to the Romaynes.

This is a most fruitfull and profitable Epistle, and worthy throughout to be learned of all christians, euen on their fyngers endes. For in it, Saint Paule after a godly order, intreateth vpon the chiefe and principall poyntes of our religion.

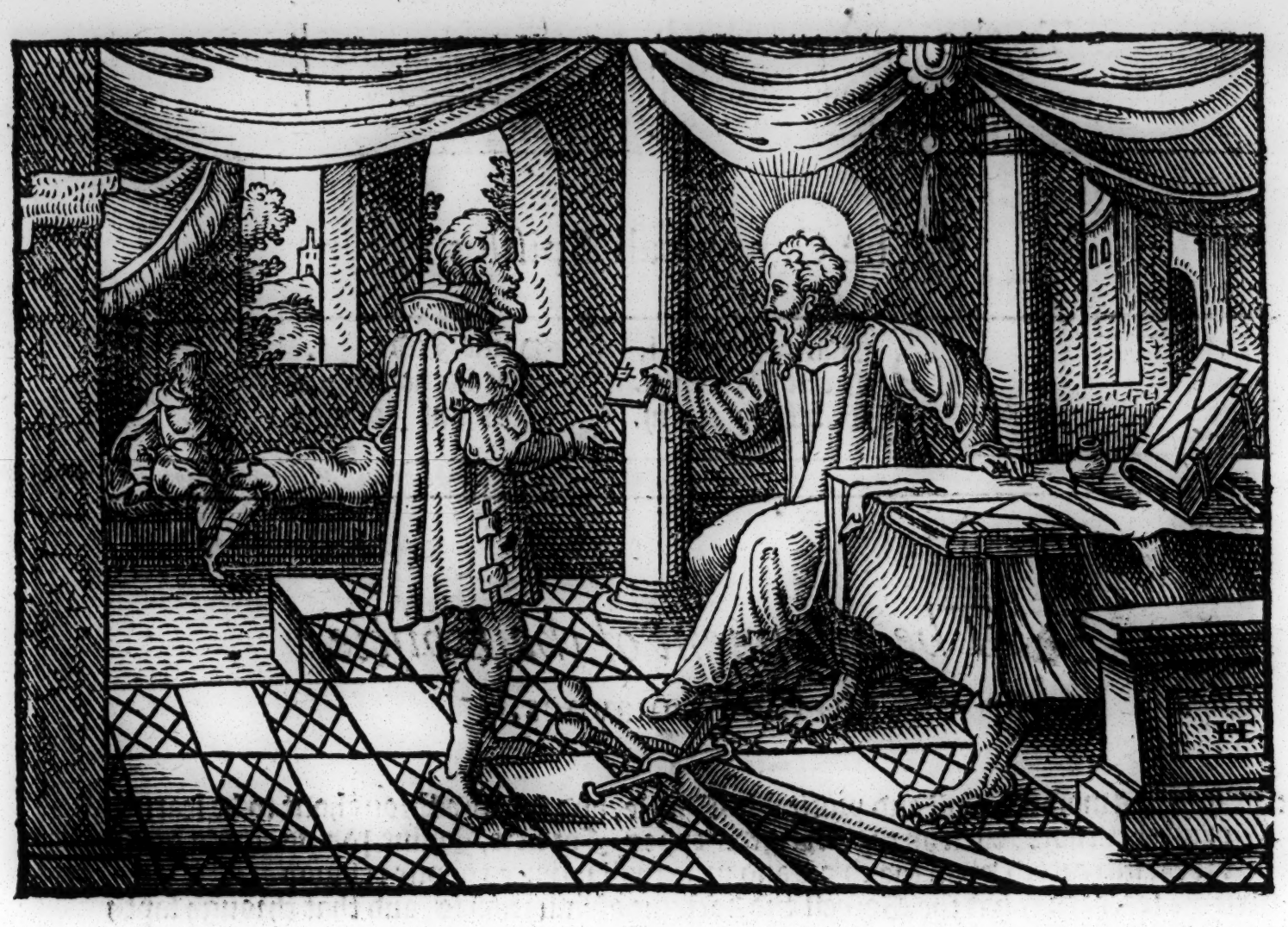
First, he teacheth what the Gospell and doctrine of saluation is, and that through fayth only in Christe, without our owne workes and merites, we are iustified, that is to say, counted iust before the maiestie of God. Secondly, he doth declare what synne & grace is, and wherfore the lawe is both geuen and taught, and that we obtayne saluation not by our owne merites and deseruynges, but by the mere grace and mercie of God. For God doth not elect and chose a man according to that which he eyther doth or deserueth, but accordyng to the great ryches of his grace: which, yf a man wyll not receaue, but leaneth or trusteth on his owne workes & merites, the Lorde hath no pleasure in hym.

Finally, after that he hath intreated thus vpon the chiefe poyntes of our religion, he teacheth what ought to be the lyfe and conuersation of a christian. For where fayth in Jesu Christe is, there is also the holy spirite of God, whiche bryngeth all men vnder true obedience towardes God, causing them to behaue them selues honestly, accordyng to the worthynesse of their profession, and to walke so vpryghtly in all their dealynges, that they shall minister no occasion of offence.

This is the whole summe and effect of this most worthy Epistle.

All difficult and harde sentences concernyng the lawe, sinne, grace, fayth, ryghteousnes, fleshe, spirite, and such lyke, shalbe expounded in the notes vpon the same.

The Epiſtle of the Apoſtle Saint Paule, to the Romaynes.



¶ The firſt Chapter.

Paule declareth his loue towarde the Romaynes, ſheweth what the Goſpell is, with the fruite therof, and rebuketh the beaſtlyneſſe of the fleſhe.

PAule, the ſeruaunt of Jeſus Chriſte, A
Actes.xiij.a. called to be an Apoſtle, put a part for the Goſpell of God, which he promiſed afore by his prophetes, in the holye
Deut.xviij.c Actes.iij.d. Scriptures of his ſonne, the whiche
Math.i.a. ij.Tim.ij.b. was begotten of the ſeede of Dauid, as pertaynyng to the fleſhe, and declared to be the ſonne of God, with power after the ſpirite that ſanctifieth, ſence the time that Jeſus
Actes.ix.b. Chriſte our Lorde roſe agayne from death, by whom we haue receaued grace and Apoſtleſhip, that obedience might be geuen vnto the fayth in his name among all the heathen, of whoſe number ye be alſo, which are Jeſus Chriſtes by vocation.

To

To all you that be at Rome, beloued of God, and saintes by callyng, a* grace be with you, and peace from God our father, and from the Lorde Jesus Christe. i. Cor.i.a. Galath.i.a.

First, veryly I thanke my God, through Jesus Christe, for you all, because your fayth is publyshed throughout all the worlde. For God is my wytnesse, whom I serue with my spirit, in the Gospel of his sonne, that without ceassing I make mention of you alwayes in my prayers, besechyng that by some meanes at the last, one tyme or other, a prosperous iourney (by the wyll of God) myght fortune me, to come vnto you: For I long to see you, that I myght bestow among you some spirituall gyft to strength you withall, that is, that I might haue consolation together with you, through the common fayth, which both ye and I haue. B ij. Tim.i.a.

I woulde that ye shoulde knowe (brethren) howe that I haue oftentimes purposed to come vnto you (but haue ben let hitherto) to haue some fruite also among you, as I haue among other of the Gentiles. I am detter both to the Grekes, and to them whiche are no Grekes, vnto the learned, and also vnto the vnlearned. Lykewyse, as much as in me is, I am redy to preach the Gospel to you that are at Rome also. For I am not b* ashamed of the Gospell of Christe, because it is the power of God vnto saluation to all that beleue, to the Jewe first, and also to the Gentile.

For by it the ryghteousnes which commeth of God, is opened, from fayth to fayth, as it is written: The iust shall lyue by fayth. ij. Tim.j.d. i. Cor.j.c.

For the wrath of God appeareth from heauen agaynst al vngodlynes and vnryghteousnes of men, which withholde the trueth in vnryghteousnes, seing that it which may be knowen of God, is manifest among them. For God dyd shewe it vnto them: So that his inuisible thynges, that is to saye, his eternal power and Godhead, are vnderstand and seene, by the workes from the creation of the worlde. So that they are without excuse, in as much as when they knewe God, they glorified hym not as God, neyther were thankfull, but wared full of vanities in their imaginations, and their foolyshe heartes were blynded. C Habacuc.ij.a. Hebr.x.g. Actes.xviij.F Psal.xix.a.

Psal.cvj.c. When they counted them selues wyse, they became fooles,
and turned the glorie of the immortall God, to the simili-
tude of the image of mortall man, and of byrdes, and foure
Ezech.xiiij.b footed beastes, and of serpentes. Wherfore God gaue them
vp vnto their heartes luste, vnto vncleanenesse, to defyle
their owne bodies betweene them selues, which turned his
trueth vnto a lye, and worshipped and serued the creatures
more then the maker, which is blessed for euer, Amen. For
this cause, God gaue them vp vnto shamefull lustes. For
euen their women dyd chaunge the naturall vse, into that
Leui.xviij.c which is agaynst nature. And lykewyse also, the men lefte
the natural vse of the woman, and brent in their lustes one
with another. And man with man wrought fylthynesse,
and receaued in them selues the rewarde of their errour, as
it was accordyng.

D And as they regarded not to knowe God, euen so, c* God
deliuered them vp vnto a lewde mynde, that they should do
those thynges which were not comely, being full of all vn-
ryghteousnes, fornication, wickednes, couetousnes, mali-
ciousnes, full of enuie, murder, debate, disceyte, euyll con-
ditioned, whysperers, backebyters, haters of God, doers of
wrong, proude, boasters, bryngers vp of euyll thynges, dis-
obedient to father and mother, without vnderstandyng,
couenaunt breakers, vnlouyng, truicebreakers, and mer-
cylesse. Which men, though they knewe the ryghteousnes
of God, howe that they whiche commit such thynges are
worthy of death: yet not only do the same, but also, haue
pleasure in them that do them.

The Notes.

a. Grace, is throughout all the Epistles of Paule, taken for the fauour and free mercy of God, wherby he saueth vs freely without any deseruinges or workes of the law. In lyke maner, peace is taken for the tranquillitie of the conscience, beyng fully perswaded that through the merites of Christes death and bloodsheddyng, there is an attonement and peace made betwene God and vs, so that God wyll no more impute our sinnes vn-to vs, nor yet condemne vs.

b. The Gospel, is that heauenly message, which declareth vnto vs that Iesus Christe is the power of God, in whom and by whom God doth set foorth vnto the world all his heauenly treasures, that whosoeuer doth beleue in hym, whether he be a Romayne, or Iewe, Greke, or other, he shoulde not perysshe, but haue lyfe euerlastyng.

c. Here we do learne, howe horribly God doth punysshe alwayes idolatrie. He geueth vp idolaters vnto the lustes of their owne heartes, and suffreth them, accordyng to his ryghteous and vnserchable iudgement, to worke all mischiefe, to their vtter destruction and vndoyng.

¶ The

¶ The. ii. Chapter.

He rebuketh the Iewes, which, as touchyng synne, are lyke the heathen, yea worse then they.

THerfore art thou inexcusable, O man, whosoeuer thou be that iudgest. For in that same wherein thou iudgest another, thou condemnest thy selfe. For thou that iudgest, doest euen the same selfe thinges. But we are sure that the iudgement of God is accordyng to trueth, against them which commit such thynges. Thynkest thou this, O thou man that iudgest them which do such things, and yet doest euen the very same, that thou shalt escape the a* iudgement of God? Either despisest thou the riches of his goodnes, and pacience, and long sufferaunce? And remembrest not howe that the kyndnesse of God leadeth thee to repentaunce? A Mat.vij.a. ij.Reg.xij.f

But thou, after thy stubbernesse, and heart that can not repent, heapest vnto thy selfe wrath, agaynst the day of vengeaunce, when shalbe opened the righteous iudgement of God, whiche wyll rewarde euery man accordyng to his deedes, that is to say, prayse, honour, and immortalitie, to them which continue in good doyng, and seke eternall lyfe. But vnto them that are rebellions, and disobey the trueth, and folowe iniquitie, shall come indignation and wrath, tribulation & anguyshe, vpon the soule of euery man that doeth euyll, of the Iewe first, and also of the Gentile. B Mat. xvj.d Psal.xviij.c

To euery man that doeth good, shal come prayse, honour, and peace, to the Iewe first, and also to the Gentile. For there is no respecte of persons with God. For whosoeuer hath sinned without b* lawe, shall perishe also without lawe. And as many as haue synned vnder the lawe, shalbe iudged by the lawe. ij.Par.xix.c

For before God they are not ryghteous which heare the lawe: but, the doers of the lawe shalbe iustifed. For when the Gentiles, which haue no lawe, do of nature the things conteyned in the lawe: then they, hauyng no lawe, are a lawe vnto them selues, which shewe the deede of the lawe written in their heartes, whyle their conscience beareth witnesse vnto them, and also their thoughtes, accusyng Actes. x. e. Ephe.vj.b. Coloss.iij.d

one another, or excusyng, at the day when God shall iudge the secretes of men by Iesus Christe, accordyng to my Gos-
C pell. Beholde, thou art called a Iewe, and trusted in the lawe, and reioycest in God, and knowest his wyll, & alowest the thynges that are excellent, in that thou art informed by the lawe: and beleuest that thou thy selfe art a guyde of the blynde, a lyght of them whiche are in darknesse, an in-
tourmer of them whiche lacke discretion, a teacher of vn-
learned, whiche hast the example of knowledge and of the trueth in the lawe. Thou therfore which teachest another,
Math.vija teachest not thy selfe. Thou preachest a man shoulde not steale: and yet thou stealest. Thou sayest a man shoulde not commit adultrie: and thou breakest wedlocke. Thou ab-
horrest images: and robbest God of his honour. Thou ma-
kest boast of the lawe: and throughe breakyng the lawe, dis-
honourest God. For the name of God, is euyll spoken of a-
mong the Gentiles through you, as it is written.
D For circumcision verely auayleth, yf thou kepe the lawe:
Esay.lij.b. Ezech.36.c But, if thou breake the lawe, thy circumcision is made vn-
circumcision. Therfore, yf the vncircumcised, keepe the
ryght thynges conteyned in the lawe: shall not his vncir-
cumcision, be counted for circumcision? And shall not vn-
circumcision, which is by nature (if it keepe the lawe) iudge
thee, which being vnder the c* letter and circumcisiō, doest
transgresse the law? For he is not a Iewe, which is a Iewe
outwarde: Neither is that thyng circumcision, whiche is
outwarde in the flesh. But he is a Iewe whiche is hydde
Ioh.viij.c. within. And the circumcision of the heart, is the true cir-
Rom.ix.d. Coloss.ij.b. cumcision, whiche consisteth in the spirite, and not in the
letter, whose prayse is not of men, but of God.

The Notes.

a. We may well excuse our selues before men, and make them to beleue that we are ho-
lie, iust, & righteous. For why? Men can only iudge accordyng to the outward workes,
and accordyng to that which they see and heare. But God searcheth the hearte and the
reynes, nothyng can be hydden from hym. Therfore we can not escape his true iudge-
ment.

b. It is not to be taught, that the Gentiles were altogether without a lawe, for they
had the lawe of nature, but not the written lawe, which we call the ten commaunde-
mentes: therfore they can not excuse them selues from sinne.

c. The letter, is here taken for the outwarde shewe or ceremonie, as a litle after, by
the spirite, he vnderstandeth the circumcision of the heart.

¶ The

¶ The. iii. Chapter.

He sheweth what preferment the Jewes haue, and that both the Jewes & Gentiles are vnder synne, and are iustified only by the grace of God in Christe.

WHat preferment then hath the Jew? Other what auauntageth circumcision? Surely very much. For first vnto them was committed the word of god. What then though some of them dyd not beleue? Shall their vnbeliefe make the promise of God without effecte? God forbyd. Let God be true, and all men lyers, as it is written: That thou mightest be iustified in thy saying, and ouercome when thou art iudged. A Rom. iy. a. ij. Tim. ij. a Psal. cxvij b

If our vnryghteousnes make the ryghteousnes of God more excellent: what shall we saye? Is God vnryghteous whiche taketh vengeaunce? I speake after the maner of men. God forbyd. For howe then shal God iudge the world? For yf the veritie of God, appeare more excellent thorowe my lye, vnto his prayse, why am I henceforth iudged as a synner? and say not rather (as men euyll speake of vs, and as some affirme that we say) let vs do euyll, that good may come therof? whose dampnation is iust. B

What then? Are we better then they? No, in no wise. For we haue alredy proued, howe that both Jewes and Gentiles are all vnder sinne, as it is written: There is none ryghteous, no not one, there is none that vnderstandeth, there is none that seketh after God, they are al gone out of the way, they are all vnprofitable, there is none that doeth good, no not one. Their throte is an open sepulchre, with their tounges haue they deceaued, the poyson of aspes is vnder their lippes. whose mouthes are full of cursyng and vnbelefe. Their feete are swyft to sheade blood. Destruction and wretchednesse are in their wayes, and the waye of peace haue they not knowen. There is no feare of God before their eyes. C Psal. xiiij. a and. lij. a. Psal. v. b. Prouer. j. b Esay. lix. b. Psal. xxxvj. a.

We knowe, that whatsoeuer the a* lawe sayth, it sayth it to them which are vnder the lawe: That all mouthes may be stopped, and all the worlde be subdued to God; because Galat. ij. b

that by the [b*] deedes of the law, shal no flesshe be iustified in his sight. For by the law commeth the knowledge of sinne.

But nowe is the ryghteousnes of God declared without the lawe, hauyng witnesse of the lawe [a] of the prophetes. The righteousnes of God commeth by the fayth of Jesus Christe, vnto all, and vpon all that beleue.

D There is no difference, for all haue synned, and are destitute of the glorie of God, but are iustified freely by his
Esay. liij. d grace, thorow the redemption that is in Christe Jesu, whō God hath set foorth a seate of mercie thorowe fayth in his blood, to declare his righteousnes, in that he forgeueth the sinnes that are passed, whiche God dyd suffer, to shewe at this tyme his righteousnes, that he myght be counted iust, and a iustifier of hym which beleueth on Jesus. Where is then thy reioycyng? It is excluded. By what lawe? Of workes? Naye: But by the lawe of fayth.

Therfore, we hold, that a man is iustified by fayth, without the deedes of the lawe. Is he the God of the Jewes on-
Galath. ij. c lye? Is he not also the God of the Gentiles? Yes, euen of the Gentiles also. For it is God only whiche iustifieth circumcision which is of fayth, and vncircumcision thorowe fayth. Do we then destroye the lawe thorowe fayth? God forbyd. But we rather mayntayne the lawe.

The Notes.

a. In this place, the lawe, is taken for all the holy Scripture, as it appeareth by those places and testimonies that be aleaged here before. Wherby it is made euident & playne, that all men, without exception, are synners.

b. God in his lawe, doth not only require of vs an outwarde ryghteousnes, but also an inwarde perfection, that is to say, we are not only bounde to fulfyll the workes of the lawe outwardly in our lyuyng, but also inwardly in our heartes, to be most sincere, to loue God entierly aboue all thynges, and our neyghbours, as our selues. But our nature is so corrupted, that no man lyuyng is able to do the same. Wherfore no man can be iustified by the workes of the lawe.

¶ The.iiij.Chapter.

He declareth, by the example of Abraham, that fayth iustifieth, and not the lawe, nor the workes therof.

A What shall we saye then, that Abraham our fa-
Esay. li. a. ther (as pertaynyng to the flesshe) dyd fynde? If Abraham were iustified by deedes, then hath he wherin to reioyce, but not with God. For what sayth the scripture? Abraham be-
Gen. xv. b. Gen. ij. a. leued God, and it was counted to hym for ryghteousnesse.

To

To hym that worketh, is the rewarde not reckened of fauour, but of duetie. To him that worketh not, but beleueth on hym that iustifieth the vngodly, his fayth is counted for ryghteousnes.

B

Euen as Dauid describeth the blessednes of the man, vnto whom God ascribeth ryghteousnes without deedes. Blessed are they, whose vnryghteousnes are forgeuen, and whose sinnes are couered. Blessed is that man, to whom the Lorde imputeth not sinne. Psa.xxxij.

Came this blessednes then vpon the circumcised? or vpon the vncircumcised? For we say, howe that fayth was reckened vnto Abraham for ryghteousnes. Howe was it then reckened? in the tyme of circumcision? or in the tyme before he was circumcised? Not in the tyme of circumcision: but when he was yet vncircumcised. Gene.xv.

And he receaued the signe of circumcision, as a seale of the a* righteousnes of fayth, which fayth he had, yet beyng vncircumcised: that he should be the father of all them that beleue, though they be not circumcised, that ryghteousnes myght be imputed to them also: and that he myght be the father of circumcision, not vnto them only which came of the circumcised, but vnto them also that walke in the steppes of the fayth that was in our father Abraham, before the tyme of circumcision. Gen.xvij.

C

For the promise, that he should be the heyre of the world, was not geuen to Abraham, or to his seede, thorowe the lawe: but thorowe the ryghteousnes of fayth. For yf they which are of the lawe, be heyres, then is fayth but vayne, and the promise of none effect, because the lawe causeth wrath. For where no lawe is, there is no transgression. Gala.iij.c.

Therefore, by fayth is the inheritaunce geuen, that it myght come of fauour, and the promise myght be sure to all the seede. Not to them only which are of the lawe: but also to them which are of the fayth of Abraham, which is the father of vs all (As it is written: I haue made thee a father of many nations) euen before God whom he had beleued, which quickeneth the dead, and calleth those thynges which be not, as though they were. Esai.li.b. Gen.xvij.a

which

D which Abraham contrary to hope, beleued in hope, that he should be the father of many nations, accordyng to that
Gen.xvij.b which was spoken: So shall thy seede be.

And he faynted not in the fayth, nor yet considered his owne body which was nowe dead, euen when he was almost an hundred yere olde: neither yet that Sara was past chylde bearyng. He stackered not at the promise of God thorowe vnbeliefe: but was made strong in the fayth, and gaue honour to God, beyng ful certified that he which had promised, was also able to make it good. And therfore was it reckened to hym for ryghteousnes.

Rom.xv.a. It is not written for hym only, that it was reckened to hym for ryghteousnes: but also for vs, to whom it shalbe counted for ryghteousnes, so we beleue on hym that rayled vp Jesus our Lorde from death: which was delyuered for our sinnes, and [b*] rose agayne for to iustifie vs.

The Notes.

a. This is the ryghteousnes of fayth, wherof mention is made here, and in many other places, yf thorough fayth, we do take holde vpon the mercie of God, declared vnto vs in our sauiour Jesus Christe, we are thorough the same fayth, counted as ryghteous before God, as yf we had fulfylled the lawe to the vttermost.

b. It is sayde, that Christe rose for our iustification, because that by his risyng agayne from the dead, he declared that he hath taken away sinne, syth that death, which is the punyshment and rewarde of sinne, was therby vanquished and ouercome.

¶ The .v. Chapter.

The power of fayth, hope, and loue: and howe death raigned from Adam vnto Christe, by whom only we haue forgeuenes of sinnes.

A Because therefore that we are iustified by fayth,
Joh.xvj.g. we are at peace with God, through our Lorde Jesus Christe: by whom we haue a way in thorowe fayth, vnto this grace wherein we stande and reioyce, in hope of the glorie of God.

Hebre.iij.a Neither do we so only: but also we reioyce in tribulations, knowyng that tribulation bryngeth patience, patience
Jacob.i.a. bryngeth experience, experience bryngeth hope: and hope maketh not ashamed. For the loue of God is shead abrode in our heartes, by the holy ghost, which is geuen vnto vs.

For when we were yet weake, accordyng to the tyme,
Ephe.ij.a. Colloss.j.c. Christe dyed for vs which were vngodly: Yet scarce wyll any man dye for a ryghteous man. Peraduenture for a
Hebre.ix.d. good man durst a man dye. But God setteth out his loue
1.Pet.iij.d. that

that he hath to vs, seyng that whyle we were yet sinnes Christe dyed for vs. Much more then nowe (seyng we are iustified in his blood) shal we be saued from wrath through hym. For yf when we were enemies, we were reconciled to God, by the death of his sonne: much more seeyng we are reconciled, we shalbe preserued by his lyfe. Not only so, but we also ioy in God, by the meanes of our Lorde Jesus Christe, by whom we haue now receaued the attonement. B

Wherfore, as by one man[a*] sinne entred into the worlde, and death by the meanes of sinne: And so death went ouer all men, in so much that all men sinned. For euen vnto the tyme of the lawe, was sinne in the worlde, but[b*] sinne is not imputed, as long as there is no lawe: Neuertheless death raigned from Adam to Moses, euen ouer them also, that sinned not with like transgression as did Adam: which is the similitude of hym that was to come. C Gene.ij.c. Rom.vj.d.

But the gyft, is not like as the sinne. For yf through the sinne of one, many be dead: much more plenteous vpon many was the grace of God, and gyft by grace: which grace was geuen by one man Jesus Christe. Iohn.i.d.

And the gift is not ouer one sinne, as death came through one sinne, of one that sinned. For dampnation came of one sinne vnto condemnatiō: but the gyft came to iustifie from many sinnes. For yf by the sinne of one, death raigned by the meanes of one: much more shall they (which receaue aboundaunce of grace, and of the gyft of ryghteousnes) raigne in lyfe, by the meanes of one (that is to say) Jesus Christe. Lykewyse then, as by the sinne of one, condemnation came on al men: Euen so, by the iustifiyng of one, commeth the ryghteousnes that bryngeth lyfe, vpon all men. For as by one mans disobedience, many became sinners: So by the obedience of one, shal many be made ryghteous. But the lawe in the meane tyme entred in, that sinne shoulde encrease. Neuerthelater, where aboundaunce of sinne was, there was more plenteousnes of grace. That as sinne had raigned vnto death: euen so myght grace raigne through ryghteousnes, vnto eternall lyfe, by the helpe of Jesu Christe. D

The

The Notes.

a. Sinne is here taken for the naturall inclination or redines to ſinne, which ſome do call (ryght well) the originall corruption of man, which though it be hyd in mans heart, & declare not it ſelfe with the manifeſt workes of wickedneſſe, yet it is able to condemne all men, onely they beyng excepted, whom fayth in Jeſus Chriſte doth ſaue. This originall corruption, doth manifeſt it ſelfe, firſt, by wicked and vncleane thoughtes, ſecondly, by conſentyng vnto the concupiſcence or thoughtes, thyrdly, by committyng the deede or fact.

b. Though man imputeth not ſinne, where there is no lawe: yet it folowyth not, that God, which from the begynnyng hath written in mens heartes the law of nature, doth impute no ſinne, for ſith that death (which is the punyſhment of ſinne) dyd raigne ouer all men euen from Adam, it is euident that ſinne was imputed.

¶ The .vi. Chapter.

Foraſmuch as we be deliuered through Chriſte from ſinne, we muſt faſhion our ſelues to lyue as the ſeruauntes of God, and not after our owne luſtes. The vnlyke reward of ryghteouſnes and ſinne.

A The Epiſtle on the vi. ſunday after Trinitie.

WHat ſhall we ſay then? Shall we continue in ſinne, that there may be aboundaunce of grace? God forbyd. Howe ſhall we that are dead as touchyng ſinne, liue any longer therein. Remember ye not, that all we which are baptized in the name of Jeſu Chriſte, are baptized to dye with hym? We are buryed then with hym by baptiſme, for to dye, that lykewyſe as Chriſte was rayſed vp from death, by the glory of the father: euen ſo, we alſo ſhould walke in a newe lyfe. For yf we be graft in death like vnto hym: euen ſo ſhall we be (partakers) in the reſurrection, knowyng this, that our
Gala. iij. d. Colloſ. ij. b.
Eph. iiij. a.
a* olde man is crucified with hym alſo, that the body of ſinne myght vtterly be deſtroyed, that henceforth we ſhoulde not be ſeruauntes vnto ſinne. For he that is dead, is iuſtified from ſinne.

B Wherfore, yf we be dead with Chriſte, we beleue that we
ii. Tim. ij. b Apo. j. c. ſhall lyue alſo with hym: remembryng that Chriſte beyng rayſed from death, dyeth no more, death hath no more power ouer hym. For as touchyng that he dyed, he dyed concernyng ſinne, once. And as touchyng that he liueth, he liueth vnto God. Lykewyſe, imagine you alſo, that ye are dead concernyng ſinne, but are alyue vnto God through Jeſus Chriſte our Lord. Let not ſinne raigne therfore in your mortall bodyes, that ye ſhoulde therbnto obey in the luſtes
C of it. Neither geue ye your members as inſtrumentes of vnryghteouſnes vnto ſinne: but geue your ſelues vnto God,

as

as they that are alyue from death. And geue your members as instrumentes of ryghteousnes vnto God. Let not sinne haue power ouer you. For ye are not vnder the lawe, but vnder grace.

What then? Shall we sinne, because we are not vnder the lawe, but vnder grace? God forbyd. Remember ye not, howe that to whom soeuer ye commit your selues as seruauntes to obey, his seruauntes ye are to whom ye obey: whether it be of sinne vnto death, or of obedience vnto righteousnes. God be thanked, that though ye were once the seruauntes of sinne, ye haue yet obeyed with hart vnto the fourme of the doctrine wherunto ye were deliuered. Ye are then made free from sinne, and are become the seruauntes of ryghteousnes. Joh. viij.c. Joh. viij.d. Rom. viij.e. D

I speake grosslie, because of the infirmitie of your flesshe. As ye haue geuen your members seruauntes to vnclennes and to iniquitie (from iniquitie vnto iniquitie) euen so now geue your members seruauntes vnto ryghteousnes, that ye may be sanctified. For when ye were the seruauntes of sinne, ye were not vnder ryghteousnes. What fruite had ye then in those thynges, wherof ye are now ashamed? For the ende of those thynges is death. The Epistle on the. vii. sunday after Trinitie.

But now are ye deliuered from sinne, and made the seruauntes of God, and haue your fruite, that ye shoulde be sanctified, and the ende euerlastyng lyfe. For the reward of sinne, is death: but eternal lyfe, is the gyft of God, through Jesus Christe our Lorde. Gen. ij.e. Galat. v.a.

The Notes.

a. By the olde man, he vnderstandeth our naturall disposition that we haue of our first parentes, which is slow to vertue, but most prompt and redy to sinne. It is also called the body of sinne.

¶ The. vii. Chapter.

Christe hath deliuered vs from the lawe and death. Paul sheweth what the flesshe and outwarde man is, and calleth it the lawe of the members.

Remember ye not brethren (I speake to them that knowe the lawe) how that the lawe hath power ouer a man as long as it endureth? For the woman which is in subiection to a man, is bounde by the lawe to the man, as long as he lyueth. If the man be dead, she is loosed from the lawe of A i. Cor. vij.g. Math. v.c.

the

the man. So then, if while the man liueth she couple her selfe with another man, she shalbe counted a wedlocke breaker. But yf the man be dead, she is free from the law (of the man) so that she is no wedlocke breaker, though she couple her selfe with another man.

Euen so, ye my brethren, are dead also concernyng the lawe, by the body of Christe, that ye shoulde be coupled to another (I meane to hym that is risen agayne from death)
B that we shoulde bryng foorth fruite vnto God. For when we were in the flesshe, the lustes of sinne which were stirred vp by the lawe, raigned in our members, to bryng foorth fruite vnto death. But nowe are we deliuered from the lawe, and dead from that whereunto we were in bondage, that we should serue in a newe conuersation of the spirite, and not in the olde conuersation of the letter.

What shall we say then? is the lawe sinne? God forbyd: but I knew not what sinne meant, but by the lawe. For I had not knowen what lust had meant, except the lawe had
Exod.xx.a. Deut.v.b. sayde, thou shalt not lust. But sinne toke an occasion by the meanes of the commaundement, and wrought in me all maner of concupiscence. For veryly, without the law, sinne was dead. I once lyued without lawe: But when the commaundement came, sinne reuiued, and I was dead. And the very same commaundement which was ordeyned vnto lyfe, was founde to be vnto me an occasion of death. For sinne toke occasion by the meanes of the commaundement, and so disceaued me, and by the selfe commaundement slew
1.Timo.i.b. Gala.iij.c. me. Wherfore the lawe is holy, and the commaundement holy, iust, and good.

Was that then which is good, made death vnto me? God forbyd. Nay it is sinne, that it myght appeare, howe that sinne by the meanes of that which is good, had wrought death in me: that sinne by the meanes of the commaundement, myght be out of measure sinfull. For we knowe that the law is b* spiritual: but I am carnall, solde vnder sinne, because I alow not that which I do. For what I woulde, that do I not: but what I hate, that do I. Yf I do nowe, that which I woulde not, I graunt to the lawe that it is

good.

good. So then nowe, it is not I that do it, but sinne that D
dwelleth in me. For I knowe that in me (that is to say, in my flesche) dwelleth no good thyng. For to wyll, is present with me: but I fynde no meanes to perfourme that which is good. For I do not that good thyng which I would: but that euyll do I, which I woulde not. Finally, yf I do that I woulde not, then is it not I that do it, but sinne that dwelleth in me. I fynde then by the lawe, that when I woulde do good, euyl is present with me. For I delite in the lawe of God, concernyng the inner man. But I see another law in my members, rebelling against the law of my minde, and subduyng me vnto the lawe of sinne, which is in my members. O wretched man that I am: who shall delyuer me from this body of death? I thanke God, through Jesus Christe our Lorde. So then, I my selfe in my mynde serue the lawe of God, and in my flesche, the lawe of sinne.

The Notes.

a. That is to say, that by the law and commaundement, the greatnesse and heinousnes of sinne myght appeare.

b. The lawe is called spirituall, because that it requireth the spirite, that is to say, the ryghteousnes and holynes of the heart, and not the outward workes only.

¶ The.viii. Chapter.

The law of the spirite geueth lyfe. The spirite of God maketh vs Gods chyldren and heyres with Christe. The aboundaunt loue of God can not be seperated.

THere is then no a* damnation to them which A
are in Christe Jesu, whiche walke b* not after the flesche, but after the spirite. For the lawe of the spirite of lyfe, through Jesus Christe, hath Joh.viij.d. Rom.vj.d. delyuered me from the lawe of sinne, and death. For what the lawe coulde not do, in as much as it was weake, because of the flesche: that perfourmed God, and sent his sonne, in the similitude of sinfull flesche, and by sinne, damned sinne in the flesche: that the ryghteousnes of the lawe, myght be fulfylled in vs, which walke not after the flesche, but after the spirite.

For they that are carnall, are carnally mynded: But they that are spirituall, are ghostly mynded. To be carnally mynded, is death: But to be spiritually mynded, is lyfe and peace. Because that the fleshly mynde is innimitie agaynst God: for it is not obedient to the law of God, neither can be.

So

So then, they that are * in the fleſhe, can not pleaſe God.

B But ye are not in the fleſh, but in the ſpirite: yf ſo be that the ſpirite of God dwell in you. If any man hath not the ſpirite of Chriſte, the ſame is none of his. If Chriſte be in you, the body is dead becauſe of ſinne: but the ſpirite is lyfe for righteouſnes ſake. Wherfore, yf the ſpirite of hym that rayſed vp Jeſus from death, dwell in you: euen he that rayſed vp Chriſte from death, ſhall quicken your mortall bodyes, becauſe that his ſpirite dwelleth in you.

* *To be in the fleſhe, is, to be geuen to the fleſhe.*

The Epiſtle on the viii. ſunday after Trinitie.

Therefore brethren, we are detters, not to the fleſhe, to lyue after the fleſh. For yf ye lyue after the fleſh, ye ſhall dye. But if ye mortifie the deedes of the body, by the helpe of the ſpirite, ye ſhall lyue. For as many as are led by the ſpirite of God: they are the ſonnes of God. For ye haue not receaued the ſpirite of bondage to feare any more: but ye haue receaued the ſpirite of adoption, whereby we crie Abba father.

* *Or witneſſeth in the ſpirite.*

The ſame ſpirite * certifieth our ſpirite, that we are the ſonnes of God. If we be ſonnes, we are alſo heyres, the heyres I meane of God, and heyres annexed with Chriſte: yf ſo be that we ſuffer with hym, that we may alſo be glorified with hym.

Gala. iiij.a. i.Cor. xj.b.

For I ſuppoſe, that the afflictions of this lyfe, are not worthy of the glory which ſhalbe ſhewed vpon vs. For the feruent deſire of the creature, abydeth, lokyng when the ſonnes of God ſhal appeare, becauſe the creature is ſubdued to vanitie, agaynſt the wyll therof: but for his wyll, which hath ſubdued it in hope. For the ſame creature, ſhalbe delyuered from the bondage of corruption, into the glorious

ii.Cor.v.a. The Epi- on the.iiii Snnday after Trinitie.

D libertie of the ſonnes of God. For we knowe that euery creature groneth with vs alſo, and trauayleth in payne, euen vnto this tyme.

Not only it, but euen we alſo which haue the firſt fruites of the ſpirite, mourne in our ſelues, and wayt for the (adoption) euen the deliueraunce of our bodyes. For we are ſaued by hope: But hope that is ſeene, is no hope. For howe can a man hope for that, which he ſeeth? But and yf we hope, for that we ſee not, then do we with pacience abide for it.

Lykewyſe, the ſpirite alſo helpeth our infirmities. For

we knowe not what to desire as we ought: but the spirite E
maketh intercession mightyly for vs with groninges, whi-
che cannot be expressed with tongue. And he that searcheth
the heartes, knoweth what is the meanyng of the spirite:
for he maketh intercession for the sainctes, accordyng to the
pleasure of God.

For we knowe that all thynges worke for the best vnto
them that loue God, whiche also are called of purpose. For
those whiche he knewe before, he also ordeyned before, that
they shoulde be lyke fashioned vnto the shape of his sonne,
that he might be the first begotten sonne among many bre-
thren. Moreouer, whiche he appointed before, them also he
called. And whiche he called, them also he iustified, and
whiche he iustified, them also he glorified.

What shall we then saye to these thynges? If God be on F
our syde, who can be agaynst vs? Whiche spared not his Luk.xx.b.
owne sonne, but gaue him for vs all: how shall he not with Esay.liij.
hym geue vs all thynges also? Who shall laye any thing to
the charge of Gods chosen? It is God that iustifieth, who
then shal condemne? It is Christe which is dead, yea rather
which is rysen agayne, which is also on the ryght hande of
God, and maketh intercession for vs.

Who shall seperate vs from the loue of God? shall tribu- G
lation? or anguyshe? or persecution? eyther hunger? eyther
nakednesse? eyther peryll? eyther sworde? As it is wrytten: Psal.44.b
For thy sake are we killed all daye long, and are counted as
sheepe appoynted to be slayne. Neuertheless, in all these
thinges we ouercome strongly through his help that loued
vs. For I am sure, that neyther death, neyther lyfe, neyther
Angels, nor rule, neyther power, neyther thynges present,
neyther thinges to come, neyther hye, neither lowe, neither
any creature shalbe able to departe vs from the loue of
God, which is in Christe Iesu our Lorde.

¶ The Notes.

a. Here we learne, what it is to be delyuered from the lawe. It is sayde, we are free from the lawe, because that it worketh no more condemnation vnto vs, yf we be grafted in Christe.

b. To walke after the flesshe, is, to be altogether geuen to the lustes of the flesshe, and to folowe them, the spirite of God beyng shaken of. Contrarywyse, to walke after the spirite, is, to be obedient vnto fayth, and through the helpe of the spirite, to bridle the fleshly concupiscences, that be in vs.

¶ The. ix. Chapter.

Paule complayneth vpon the harde heartes of the Iewes, that would not receaue Christe, and howe the Heathen are chosen in theyr steede.

A I Say the trueth in Christe, and lye not, my conscience bearyng me witnesse in the holy ghost, that I haue great heauines and continuall sorow in my heart. For I haue wisched my selfe to be cursed from Christe, for my brethren & my kinsmen, as pertayning to the flesche, which are the Israelites. To whom pertaineth the adoption, and the glorie, and the couenauntes, and the lawe that was geuen, and the seruice of God, and the promises, whose also are the fathers, and they of whom (as Rom.ij.a. concernyng the flesche) Christe came, which is God ouer all thynges, blessed for euer. Amen.

I speake not these thinges, as though the words of God had take none effecte. For they are not all Israelites which Rom.ij.d. came of Israel: neyther are they all chyldren straightwaye, B because they are the seede of Abraham. But in Isaac shall Gen.xxi.b. thy seede be called: that is to saye, they whiche are the chyl- Gala.iij.d. dren of the flesche, are not the chyldren of God. But the chyldren of promyse, are counted the seede. For this is a word of promyse: About this tyme wyll I come, and Sara shall Gene.18.b. haue a sonne.

C Neyther was it so with her only, but also when Rebecca Gen.xxv.e. was with chylde by one (I meane) by our father Isaac, yer the children were borne, when they had neither [a*]done good neyther bad, that the purpose of God, which is by election, might stande, it was sayde vnto her, not by the reason of workes, but by the caller: the elder shall serue the yonger. Mala.i.a. As it is written: Jacob I loued, but Esau I hated. What shall we say then? is there any vnrighteousnes with God? Exod.32.d. God forbyd. For he sayth to Moses: I wyll shewe mercy to whom I shewe mercy: and will haue compassion on whom I haue compassion. So lyeth it not then in a mans will or running, but in the mercye of God. For the scripture sayth Exod.ix.d. vnto Pharao: Euē for this same purpose haue I stirred thee vp, to shew my power on thee, and that my name might be declared throughout all the worlde. So hath he mercye on whom

whom he will,and whom he wil,he maketh harde hearted.

Thou wilt saye then vnto me: why then blameth he vs yet? For who can resist his wil? But O man[b*] what art thou which disputest with God? shall the worke say to the workman, why hast thou made me on this fashion? Hath not the potter power ouer the clay,euen of the same lumpe to make one vessell vnto honour,and another vnto dishonour? D Esa.xlv.b. Jer.xviij.a

Euen so, God willing to shewe his wrath, and to make his power knowen,suffered with longe pacience the vessels of wrath, ordeyned to damnation, that he might declare the ryches of his glory on the vessels of mercye, whiche he had prepared vnto glorye(that is to saye)vs, whiche he called,not of the Jewes onlye, but also of the Gentiles. As he sayth in Osee: I will call them my people, which were not my people,and her beloued, which was not beloued. And it shal come to passe,in the place where it was said vnto them ye are not my people: that there they shalbe called the chyldren of the liuyng God. E Osee.ij.d. i.Pet.ij.a.

But Esaias crieth concerning Israel: though the number of the chyldren of Israel be as the sande of the sea, yet shall but a remnaunt be saued. He fynisheth the worde verily,and maketh it short in ryghteousnes.For a short word, wyll God make on earth. Esay.x.c.

And as Esaias sayde before: Excepte the Lorde of Sabboth had left vs seede, we had ben made as Sodoma, and had ben lykened to Gomorra. F Esay.i.c.

What shall we saye then? We saye that the Gentils whiche followed not righteousnes, haue ouertaken righteousnes: (I meane) the righteousnes which commeth of fayth. But Israel which followed the lawe of righteousnes, could not attayne vnto the lawe of righteousnes. wherfore? Because they sought it not by faith: but as it were by the workes of the law.For they haue stumbled at the stumbling stone,as it is wrytten: Behold, I put in Sion a stumbling stone, and a rocke whiche shall make men fall. And all that beleue on hym, shall not be ashamed. Esay.28.d. i.Pet.ij.a. Act.iiij.b.

¶ The Notes.

a. It is euident by this texte, that our workes or merites do not iustifie vs, but that our saluation doth wholly depende vppon the free election of God, whiche beyng the

ryghteousnesse it selfe, doth chose whom it pleaseth hym vnto lyfe euerlastyng.
b. We ought in no wyse to reason or murmure agaynst God, but rather we must persuade our selues, that whatsoeuer he doth, the same he doth most ryghteously, though to carnall reason it semeth farre otherwyse.

¶ The. x. Chapter.

The vnfaythfulnes of the Iewes. Two maner of ryghteousnes.

A BRethren, my heartes desyre and prayer to God for Israel is, that they might be saued.
For I beare them recorde, that they haue a a* feruent minde to Godwarde, but not according to knowledge. For they being ignoraunt of the ryghteousnes of God, & goyng about to stablyshe theyr owne ryghteousnes, haue not ben obedient vnto the ryghteousnes of God. For Christe is the ende of the lawe, to iustifie all that beleue.

Leui.viij.a For Moses describeth the righteousnes which commeth of the lawe, howe that the man whiche doth the thynges of
B the lawe, shall lyue therin. But the b* ryghteousnes whiche
Deu.xxx.c. commeth of fayth, speaketh on this wyse. Say not in thine heart, who shal ascende into heauen? (that is, euen to fetch Christe downe) Other who shall descende into the deepe? (that is, euen to fetche vp Christe agayne from death) But what sayth he? The worde is nye thee, euen in thy mouth, and in thyne heart.

This worde is the worde of fayth, which we preache. For yf thou shalt knowledge with thy mouth, that Iesus is the Lorde, and shalt beleue with thyne heart, that God rayled hym vp from death, thou shalt be safe.

The Epistle on S. Andrews daye.

For the beliefe of the heart iustifieth, and to knowledge with the mouth maketh a man safe. For the scripture saith: Whosoeuer beleueth on hym, shall not be ashamed.

Esay.28.d. For there is no difference betwene the Iew and the Gentile. For one is Lorde ouer all, which is ryche vnto all that
Ioel.ij.g. Actes.ij.c. call on hym. For whosoeuer shall call vpon the name of the
C Lord, shalbe safe. But how shall they call on him, on whom they beleued not? Howe shall they beleue on hym, of whom they haue not heard? How shall they heare, without a preacher? And howe shall they preache, except they be sent?
As it is written: How beautiful are the feete of them which

bryng

bryng glad tidinges of peace, and bryng glad tidinges of good thinges. But they haue not all obeyed to the Gospel.

For Esaias saith: Lorde, who hath beleued our sayings? Esay.liij.a. John.xij.f.
So then faith commeth by hearing, and hearing commeth by the worde of God.

But I aske, haue they not hearde? No doubt their sounde went out into all landes, and their wordes into the endes of the worlde.

But I demaunde, whether Israel dyd knowe or not? D
First Moses sayth: I wyll prouoke you to enuie, by them Deut.32.c.
that are no people, and by a folish nation I will anger you.
Esaias after that is bolde, and sayth: I am founde of them Esay.lxv.a
that sought me not, and haue appeared to them that asked not after me. And agaynst Israel he sayth: All daye long haue I stretched foorth my hands vnto a people that beleueth not, but speaketh agaynst me.

¶ The Notes.

a. There be two maner of feruentnes of mynde, or two maner of good intentes. The one is grounded vpon a vayne or fleshly opinion, and not vpon Gods word. This good intente is dampnable before God. The other proceadeth of fayth, and suffereth it selfe to be ruled by the wysedome and iudgement of the spirite of God. Suche feruentnesse was in Moses, in Phinees, and in Helias, with other innumerable.

b. That is to saye: He that is iustified through faith, is not curious, he doubteth of nothing that pertayneth vnto his saluation, but is persuaded, that in Christe he hath his full redemption. He asketh not for signes from heauen, where he knoweth that his Sauiour and mediatour is: He goeth not about to learne the trueth by the dead, for he beleueth that Christe beyng rysen from death, dyd teache all trueth. Reade the.xiij. Chap. of Deuter.

¶ The. xi. Chapter.

All the Iewes are not cast awaye, therfore Paule warneth the Gentiles that be called, not to be hye mynded, nor to despyse the Iewes, for the iudgementes of God are deepe and secrete.

I Say then, hath God cast awaye his people? A
God forbid. For eue I also am an Israelite,
of the seede of Abraham, and of the tribe of
Beniamin. God hath not cast away his people which he knew before. Eyther wote ye not what the scripture saith of Helias, how he maketh intercession to God against Israel, saying: Lord iij.Re.xix.b
they haue kylled thy Prophetes, and digged downe thyne alters, and I am left alone, and they seke my life. But what saith the aunswere of God to him againe? a* I haue reserued vnto my selfe seuen thousande men, whiche haue not

*Som read, Image of Baal.

bowed the knee to *Baal. Euen so at this tyme, is there a remnaunt left, through the election of grace. If it be of grace, then is it not of workes. For then were grace no more grace. If it be of workes, then is it no more grace. For then were deseruing no longer deseruing. What then? Israel hath not obtayned that he sought. No, but yet the election hath obtayned it. The remnaunt are blynded, according as it is written: God hath geuen them the spirite of vnquietnes, eyes that they shoulde not see, and eares that they should not heare, euen vnto this daye.

B

Esay.vi.c. Mat.xiij.b Iohn.xij.f. Act.xxviij.c

And Dauid sayth: Let their table be made a snare, to take them withall, and an occasion to fall, and a rewarde vnto them. Let their eyes be blynded that they see not, and bowe downe their backe alwayes.

I say then, haue they therfore stumbled, that they should fall? God forbid: but through their fal, is saluation happened vnto the Gentiles, for to prouoke them withall. Wherfore, if the fall of them, be the riches of the worlde, and the minishing of them, the riches of the Gentiles: Howe much more (should it be so) * if they all beleued? I speake to you Gentiles, in as muche as I am the Apostle of the Gentiles, I will magnifie mine office, if by any meanes I might prouoke them, which are my flesh, & might saue some of them.

*Or, their perfectnes. 1.Tim.ij.a.

For if the casting away of them, be the reconciling of the world: what shall the receauing of them be, but life againe from death? For if one peece be holye, the whole heape is holye. And if the roote be holye, the braunches shalbe holye also. Though some of the b * braunches be broken of, and

C

thou being a wylde Oliue tree, wast grafte in among them, and made partaker of the roote, and fatnesse of the Olyue tree, boast not thy selfe agaynst the braunches. For if thou boast thy selfe, remember that thou bearest not the roote, but the roote thee.

Thou wilt say then, the braunches are broken of, that I might be grafte in. Thou saiest wel, because of vnbeliefe they are broken of, and thou standest stedfast in fayth. Be not hye minded, but feare. For seeing that God spared not the naturall braunches (take heede) lest haply he also spare not thee.

Behold

Beholde therefore, the kindnes and rigorousnes of God. On them which fell, rigorousnes: but towardes thee, kindnes: yf thou continue in his kyndnes. Or els thou shalt be hewen of: and they, yf they bide not still in vnbeleife, shalbe grafted in agayne: For God is of power to graffe them in agayne. For if thou wast cut out of a naturall wylde Oliue tree, and wast grafted, contrarye to nature, in a true Oliue tree: howe muche more shall the naturall braunches be grafted in theyr owne Oliue tree agayne? xj. Cor. iij. b

For I woulde not that this secrete should be hyd from you my brethren (lest ye shoulde be wyse in your owne conceytes) that partly blyndnes is happened in Israel, vntyll the fulnes of the Gentiles be come in: and so all Israel shal be saued. As it is wrytten: There shall come out of Sion, he that doth deliuer, and shall turne awaye the vngodlynes of Jacob. And this is my couenaunt to them, when I shall take awaye theyr sinnes. As concernyng the Gospell, they are enemies for your sakes: but as touchyng the election, they are loued for the fathers sakes. D Esay. lix. d. Psal. xciij. b

For veryly, the gyftes and calling of GOD are suche, that it can not repent him of them. For loke, as ye in time passed haue not beleued God, yet haue now obteyned mercy through theyr vnbeliefe: euen so nowe haue they not beleued the mercy which is happened vnto you, that they also maye obtayne mercy. God hath wrapped all nations in vnbeliefe, that he myght haue mercy on all.

O the deepnes of the ryches, both of the wysedome and knowledge of God, how vnsercheable are his iudgementes, and his wayes past finding out? For who hath knowen the mynde of the Lorde? Or who was his counceller? Other who hath geuen vnto him first, and he shalbe recompenced agayne? For of hym, and through hym, and for hym, are all thynges. To hym be glory for euer. Amen. Sapi. ix. c Esay. xl. c i. Cor. ij. b

The Notes.

a. God doth preserue his elect, euen in the middest of thousandes of Idolaters. Here also we do learne, that many mo do beleue the worde, and folowe it, then we are ware of, or knowe.

b. The braunches that are broken of, are the Jewes, whiche are forsaken and cast of. The wild Oliue tree, are the Gentiles. The right Oliue tree, is the couenaunt, or faith and vocation of the saintes. The fatnes therof, is the grace of God, and the glory of the

elect. The Iewes then beyng come of the fathers, were as a man myght saye, naturally grafted in the couenaunt. But the Heathen, beyng come of Idolaters, were as wylde Oliue trees grafted therin.

¶The. xij. Chapter.

The sweete conuersation, loue, and workes of suche as beleue in Christe.

A Phil.iij.c. The Epistle on the.i.sunday after twelfday.

I Beseech you therfore brethren, by the mercyfulnes of God, that ye make your bodies a quicke a*sacrifice, holy, and acceptable vnto God, which is your reasonable seruing of God, and fashion not your selues lyke vnto this worlde: but be ye chaunged in your shape, by the renuing of your minde, that ye maye proue what is the wyll of God, whiche thyng is good, acceptable, and perfecte.

For I say (through the grace that vnto me geuen is) to euery man among you, that no man esteeme of hym selfe, Rom.14.c. more then it becõmeth him to esteeme, but that he discretly iudge of him selfe, accordyng as God hath dealt to euerye man the measure of fayth.

B 1.Cor.xij.b. Ephe.iij.b For as we haue many members in one body, and all members haue not one office: so we beyng many, are one body in Christe, and euery man among our selues, one anothers members.

The Epistle on the ij.sunday after twelfday. Seyng that we haue diuers gyftes, accordyng to the grace that is geuen vnto vs, yf any man haue the gift of prophecie, let him haue it, that it be agreing vnto the faith. Let him that hath an office, wayte on his office. Let hym that teacheth, take heede to his doctrine. Let him that exhorteth, geue attendaunce to his exhortatiõ. If any man geue, let hym do it with singlenes. Let hym that ruleth, do it with diligence. If any man shewe mercy, let him do it with chearfulnes. Let loue be without dissimulation. Hate that which is euyll, and cleaue vnto that whiche is good.

C Amos.v.a. Ephe.iiij.a 1.Pet.v.b. Be kynde one to another with brotherly loue. In geuing honour, go one before another. Let not that busines which ye haue in hand, be tedious to you. Be feruent in the spirite. Apply your selues to the tyme. Reioyce in hope. Be pacient in tribulation. Continue in prayer. Distribute vnto the necessitie of the saintes, and be ready to harbour. Blesse them whiche persecute you, blesse but curse not. Be merye

rye with them that are mery. Wepe with them that wepe. Be of like affection one towardes another. Be not hye minded: but make your selues equall to them of the lower sort. Be not wyse in your owne opinions. Recompence to no man euyll for euyll. Prouide aforehande thinges honest in the sight of all men.

D The Epistle on the iii. Sund. aft. twelfdaye.

If it be possible, of your part haue peace with all men. Dearely beloued, auenge not your selues, but geue rowme vnto wrath. For it is written: vengeaunce is myne, and I wyll reward sayeth the Lorde. Deu. 32.d.

Therfore, yf thyne enemy hunger, feede him, if he thurst, geue hym drinke. For in so doyng, thou shalt heape [b] coles of fire on his head. Be not ouercome of euyl: but ouercome euyll with goodnes.

The Notes.

a. The sacrifices of the newe testament, are spirituall. This is a sacrifice most acceptable vnto God, yf we mortifie our mortall bodyes, that is to say: yf we kyll and slay our fleshly concupiscences and carnall lustes, and so bryng our flesh, through the helpe of the spirite, vnder the obedience of Gods holy lawe.

b. This place may be vnderstanded two maner of wayes: eyther that our gentle kindnesse towardes our enemie, shalbe vnto him a cause of greater damnation, and so by the coales, we shall vnderstand the vengeaunce of God: or that our enemie beyng ouercome by our gentlenes, and as a man myght say, beyng kindeled with loue, wyll repent and become our frende.

¶ The. xiij. Chapter.

The obedience of men to their rulers. Loue fulfylleth the lawe. It is nowe no tyme to folowe the workes of darkenes.

A The Epistle on the. iiii. Sund. aft. twelfday. Sapi. vi.a.

Let euery soule submit him selfe, vnto the (auctoritie of the) higher powers. For there is no power, but of God. The powers that be, are [a] ordayned of God. Whosoeuer therfore resisteth power, resisteth the ordinaunce of God. And they that resist, shall receaue to them selues damnation. For rulers are not to be feared for good workes, but for euyll. Wylt thou be without feare of the power? Do well then, and so shalt thou be prayed of the same. For he is the minister of God for thy wealth. But and yf thou do euill, B then feare, for he beareth not the sworde for nought, but is the minister of God to take vengeaunce on them that do euyll. Wherefore ye must nedes obey, not for feare of vengeaunce only e: but also because of conscience. And euen for this cause pay ye tribute. For they are Gods ministers, seruyng

trying for the same purpose.

Mat.xxij.e Geue to euery man therefore his dutie, tribute, to whom tribute belongeth, custome, to whom custome is due, feare, to whom feare belongeth, honour, to whom honour pertayneth.

The Epistle on the i. Sunday in Aduēt.

C Owe nothing to any man, but to loue one another. For he that loueth another, hath fulfylled the lawe. For these commaundementes: Thou shalt not commit adultrie, thou shalt not kyl, thou shalt not steale, thou shalt not beare false witnesse, thou shalt not desire, and so forth (if there be any other commaundement) they are all comprehended in this saying: Loue thy neighbour as thy selfe. Loue hurteth not his neighbour. Therfore is loue the fulfilling of the lawe.

Deut.v.h.
Leuit.xix.d
Mat.22,d.
Gala.v.b.
Jacob.ij.b.

D This also we knowe (I meane) the season, howe that it is time that we should nowe awake out of slepe. For nowe is our saluation nearer, then when we beleued. The night is passed, and the day is come nye. Let vs therfore cast away the deedes of darkenesse, and let vs put on the armour of lyght. Let vs walke honestly, as it were in the day lyght: not in eatyng and drinking, neyther in chaumberyng and wantonnes, neyther in stryfe and enuying: but put ye on the Lorde Jesus Christe. And make not prouision for the flesche, to fulfyll the lustes of it.

Luk.ij.g.

The Notes.

a. We are bounde in all maner of thinges, to obey the magistrates, syth they are the ordinaunce of God, whether they be good or euyll, vnlesse they commaunde Idolatrie & vngodlynesse, that is to say, thinges contrary vnto true religion, then ought we to say with Peter: we ought rather to obey God then men. But we must beware of tumult and insurrection. The weapon of a Christian in this matter, ought to be the sworde of the spirite, whiche is Gods worde, and prayer coupled with humilitie, and due submission, and with heart redye rather to dye, then to do any vngodlynes.

¶ The xiiij. Chapter.

The weake ought not to be dispysed. No man shoulde offende anothers conscience. Agayne, for outwarde thinges should no man condemne another.

A Him that is weake in the fayth, receaue vnto you, not in disputing and troublyng his conscience. One beleueth that he may eate all thyng. Another whiche is weake, eateth herbes. Let not him that eateth, dispise him that eateth not. And let not hym which eateth not, iudge hym that eateth.

Rom.xij.

Jacob.iiij.

For

for God hath receaued hym. what art thou that iudgest another mans seruaunt? whether he stande or fall, that pertayneth vnto his master: yea, * he shall stande. for God is able to make hym stande.

*Som read, yea, he shal be holden vp that he may stande

This man putteth difference betwene day and day. Another man counteth all dayes a lyke. See that no man waver in his owne meanyng. He that obserueth one day, more then another, doeth it for the Lordes pleasure. And he that obserueth not one day more then another, doeth it to please the Lorde also. He that eateth, doeth it to please the Lorde, for he geueth God thankes. And he that eateth not, eateth not to please the Lorde withall, and geueth God thankes. B

For none of vs liueth for him selfe: neyther doeth any of vs dye for hym selfe. If we lyue, we lyue vnto the Lorde. And yf we dye, we dye vnto the Lorde. whether we lyue therefore or dye, we are the Lordes. For Christe therefore dyed, and rose agayne, and reuiued, that he might be Lorde, both of dead and quicke.

But why doest thou then iudge thy brother? Other why doest thou despyse thy brother? For we shall be all brought before the iudgement seate of Christe. Iaco.iiij.c. C

For it is written: as truely as I lyue sayeth the Lorde, all knees shall bowe to me, and all tongues shall geue a knowledge to GOD. So shall euery one of vs geue accomptes of him selfe to God. Let vs not therfore iudge one another any more. Esay.xlv.d Phil.ij.b.

But iudge this rather, that no man put a stumblyng blocke, or an occasion to fall in his brothers way. For I knowe, and am full certified in the Lorde Iesus, that there is nothyng common of it selfe: but vnto him that iudgeth it to be common, to hym it is common. If thy brother be greeued with thy meate, now walkest thou not charitably. Destroy not him with thy meate, for whom Christe dyed. D

Cause not your [a]* treasure to be euyll spoken of. For the kyngdome of God is not meate and drinke: but ryghteousnesse, peace, and ioy in the holy ghost. For whosoeuer in these thynges, serueth Christe, pleaseth well GOD, and is commended of men.

Let

Titus.i.d. 1.Cor.viij.d

Let vs folowe those thinges, whiche make for peace, and thynges wherewith one may edifie another. Destroy not the worke of God for meates sake. All thynges are pure: but it is euyll for that man, whiche eateth with hurt of his conscience. It is good neither to eate flesh, neither to drinke wyne, neyther any thyng, wherby thy brother stumbleth, eyther falleth, or is made weake. Hast thou fayth? haue it with thy self before God. Happy is he, that condemneth not him selfe in that thing, which he alloweth. For he that maketh conscience, is damned if he eate, because he doth it not of fayth. For whatsoeuer is not of faith, that same is sinne.

The Notes.

a. We cause our treasure, that is to say, the Gospell, and the libertie thereof, to be euyll spoken of, when we without any respect of the weaker (Saint Paule calleth them weake, whiche be not yet strong in the fayth, and for lacke of instruction, do yet make conscience of this meate, or that meate) do eate indifferently all kindes of meates, geuing therin to those weake persons, an occasion to thinke and to say, that we seeke nothing els in the Gospell, but the pamperyng vp of our bealyes.

¶The. xv. Chapter.

The infirmitie and fraylenes of the weake, ought to be borne, with all loue, and kyndnesse, after the example of Christe.

A Psa.68.a. The Epistle on the ii. Sunday in Aduēt.

WE whiche are strong, ought to beare the fraylenes of them which are weake, and not to stand in our owne conceiptes. Let euery man please his neighbour vnto his wealth and edifiyng. For Christe pleased not hym selfe: but as it is wrytten: The rebukes of them whiche rebuked thee, fell on me. Whatsoeuer thinges are wrytten afore tyme, are wrytten for our learning, that we through pacience and comfort of the scriptures, might haue hope.

B The God of pacience and consolation, geue you that ye be like minded one towardes another, after the example of Christe Iesu, that ye all agreeyng together, may with one mouth praise God, and the father of our Lord Iesus. Wherfore receaue ye one another, as Christe receaued vs, to the prayse of God. And I say, that Iesus Christe was a [a] minister of the circumcision for the trueth of God, to confirme the promyses made vnto the fathers. And let the Gentiles prayse God for his mercy, as it is written: For this cause I wil prayse thee among the Gentiles, & sing vnto thy name. 2.Re.22.d And agayne he saieth: reioyce ye Gentiles with his people.

And

And agayne, prayse the Lorde all ye Gentiles, and laude ye him all nations together. And againe, Esayas saieth: there shalbe the roote of Jesse, and he that shal rise to raigne ouer the Gentiles, in hym shall the Gentiles trust. The God of hope, fill you with al ioy and peace in beleuing, that ye may be ryche in hope through the power of the holy ghost. C Psal.18.d. Psal.116.b Esay.xj.c.

I my selfe am full certified of you (my brethren) that ye your selues are full of goodnes, and filled with all knowledge, and are able to exhort one another. Neuertheless brethren, I haue somewhat boldly written vnto you, partly as one that putteth you in remembraunce, through the grace that is geuen me of God, that I shoulde be the minister of Jesu Christe, among the Gentiles, and shoulde minister the glad tidinges of God, that the Gentiles myght be an acceptable offering, sanctified by the holy ghost. I haue therefore, whereof I may reioyce in Christe Jesu, in those thinges whiche pertayne to God. For I dare not speake of any of those thynges, whiche Christe hath not wrought by me, to make the Gentiles obedient with worde and deede, in mightie signes and wonders, by the power of the spirite of God: so that from Hierusalem, and the costes rounde about vnto Illyricum, I haue fylled all countreys with the glad tidinges of Christe. D

So haue I enforced my selfe to preache the Gospell, not where Christe was named, lest I should haue built on anothers mans foundation, but as it is written: To whom he was not spoken of, they shall see: and they that hearde not, shall vnderstande. For this cause I haue ben oft let to come vnto you: but nowe seeyng I haue no more to do in these countreys, and also haue ben desirous many yeres to come vnto you, when I shall take my iourney into Spayne, I wyll come to you. For I trust to see you in my iourney, and to be brought on my way thytherwarde by you, after that I haue somewhat enioyed your acquayntaunce. E Esay.lii.d.

Nowe go I vnto Hierusalem, and minister vnto the sainctes. For it hath pleased them of Macedonia, & Achaia, to make a certayne distribution vppon the poore sainctes, which are at Hierusalem. It hath pleased them verily, and F Actes.xj.a.

they:

their detters are they. For yf the Gentiles be made partakers of their spirituall thinges, their dutie is to minister
*Or bodyly thinges. vnto them in * carnall thinges. When I haue perfourmed this, and haue brought them this fruite sealed: I wyl come backe agayne by you into Spayne. And I am sure when I come, that I shall come to you with aboundaunce of the blessyng of the Gospell of Christe.

G I beseche you brethren, for our Lorde Jesus Christes sake, and for the loue of the spirite, that ye helpe me in my busines, with your prayers to God for me, that I may be deliuered from them which beleue not in Jurie, and that this my seruice whiche I haue to do at Hierusalem, may be accepted of the Saintes, that I may come vnto you with ioy, by the wyll of God, and may with you be refreshed. The God of peace be with you all. Amen.

The Notes.

a. Saint Paule meaneth here, that Christe was peculiarly sent vnto the Jewes, to confirme the promyses made vnto the fathers, but that neuertheless the Gentiles were called vnto saluation, not of promise (though theyr callyng was spoken of before by the prophetes) but through the mere mercy of God. Syth then, that God hath called both the Jewes and the Gentiles vnto saluation, they ought to put away all stryfe, and with one accorde, to receaue the grace of God, prayeng and laudyng hym together.

¶ The.xvj. Chapter.

A chapter of salutations. He warneth them to beware of mens doctrine, and commendeth vnto them certayne godly men, that were louers and brethren in the trueth.

A I Commende vnto you Phebe our syster (whiche is a minister of the congregation of Cenchrea) that ye receaue her in the Lord as it becommeth Saintes, and that ye assist her, in whatsoeuer busines she nedeth of your ayde.

Act.xviij.a
.j.Ti.iiij.d. For she hath succoured many, and myne owne selfe. Grete Prisca and Aquila my helpers in Christe Jesu, which haue for my lyfe layde downe their owne neckes. Vnto whiche, not I onlye geue thankes, but also all the congregation of the Gentiles. Likewise grete the congregation that is in their house. Salute my welbeloued Epenetes, which is the first fruite among them of Achaia in Christe. Grete Mary whiche bestowed much labour on vs. Salute Andronicus, and Junia my cosins, whiche were prysoners with me also, whiche are well taken among the Apostles,

and

and were in Chriſte before me. Grete Amplias my beloued in the Lorde. Salute Urban our helper in Chriſte, and Stachis my beloued. Salute Appelles approued in Chriſte. Salute them which are of Ariſtobolus houſholde. Salute Herodion my kynſman. Grete them of the houſholde of Narciſſus whiche are in the Lorde. Salute Tryphena, and Tryphoſa, whiche women did labour in the Lorde. Salute the beloued Perſis, whiche laboured muche in the Lorde. Salute Rufus, choſen in the Lorde, and his mother and myne. Grete Aſyncritus, Phlegon, Herman, Patrobas, C
Hermen, and the brethren whiche are with them. Salute Philologus and Julia, Nereus and his ſiſter, and Olimpa, and all the ſainctes whiche are with them. Salute one another with an holy a* kyſſe. The congregations of Chriſte ſalute you.

I beſeche you brethren, marke them which cauſe diuiſion, and geue occaſions of euyll, contrary to the doctrine which ye haue learned, and auoyde them. For they that are ſuch, ſerue not the Lord Jeſus Chriſte: but their owne bellies, and with ſweete preachynges and flatteryng wordes, deceaue the heartes of the Innocentes. For your obedience D
extendeth to all men. I am glad therfore no doubt of you. But yet I would haue you wiſe vnto that which is good, and to be innocent, as concerning euyll. The God of peace ſhall treade Sathan vnder your feete ſhortly. The grace of our Lorde Jeſu Chriſte be with you.

Timotheus my worke felowe, and Lucius, and Jaſon, and Soſipater my kinſmen, ſalute you. I Tertius ſalute you, whiche wrote this Epiſtle in the Lorde. Gayus myne hoſte, and the hoſte of all the congregations ſaluteth you. Eraſtus the chaumberlaine of the citie, ſaluteth you. And Quartus a brother ſaluteth you. The grace of our Lorde Jeſus Chriſte, be with you all Amen.

To hym that is of power to ſtablyſhe you, accordyng to my Goſpell and preachyng of Jeſus Chriſte, in vtteryng of the miſterie, whiche was kept ſecrete ſence the worlde began, but nowe is opened by the ſcriptures of the prophetes,

at

at the commaundement of the euerlasting God, to stirre vp obedience to the fayth, published among all nations. To the same God, whiche alone is wise, be prayse through Iesus Christe for euer. Amen.

¶ To the Romaynes,
Sent from Corinthum by Phebe, she that was the minister vnto the congregation at Cenchrea.

The Notes.

a. To kysse one another among the Israelites, was a token of concorde and loue. And because loue ought to be without fayning or dissimulation, Saint Paule dyd adde that this kysse might be holy, that is to say, comming of a sincere and pure heart. For he that kysseth one, and beareth malyce in his heart against hym, is no better then Iudas, whiche betrayed Christe with a kysse.

The argument of the first Epistle to the Corinthians.

IN this Epistle, Saint Paule doth not entreate vpon remission of sinnes, and iustification, as he dyd in the Epistle to the Romaynes, but vpon many other necessary thynges, nedefull for men to be instructed in.

First, he exhorteth them to beware of stryfe, and of sectes, and that open and manyfest offences ought not to be borne withall, in the congregation. Againe, that they ought rather to suffer wrong, then to lawe one with another before vnbeleuyng Iudges. After this, he geueth them instruction touchyng matrimonie, and meates offered vnto Idols, of the supper of the Lord, of the giftes of the holy ghost, and how they ought to vse them to the edifiyng of Christes Churche. At the last, he speaketh of the resurrection of the dead, and of the seconde comming of Christe. And so, after that he hath exhorted them to make certayne collections and gatheringes for the sainctes, he doeth ende and conclude this first Epistle.

¶ The

to the Corinthians.

¶ The first Chapter.

He commendeth the Corinthians, exhorteth them to be of one minde, & rebuketh the diuision that was among them. Worldly wysedome, is foolyshnesse before God, yea, there is no wysedome, but in the despysed crosse of God.

PAule, by vocation an Apostle of Jesus Christe, through the wyll God, & brother Sostenes: Unto the congregation of God, which is at Corinthum, to them that are sanctified in Christe Jesu, Saintes by callyng, with all that call on the name of our Lorde Jesus Christe in euery place, both of theirs and of ours: grace be with you, and peace from God our father, and from the Lorde Jesus Christe. A Rom.i.a. Galat.j.a.

I thanke my God alwayes on your behalfe, for the grace of GOD which is geuen you by Jesus Christe, that in all thinges ye are made ryche by hym, in all vtteraunce, and in all knowledge, euen as the testimonie of Jesus Christe was confirmed in you, so that ye are behynd in no gyft, wayting for the appearing of our Lord Jesus Christe, which shal also strengthy you vnto the end, that ye may be blamelesse in the day of our Lorde Jesus Christe. For God is faythfull, by whom ye are called vnto the felowship of his sonne Jesus Christe our Lorde. The Epistle on the .xviii. Sunday aft. Trinitie. j.Thess.v.d. B j.Cor.x.c. j.Thess.v.d

I beseche you brethren, in the name of our Lorde Jesus Christe, that ye all speake one thyng, and that there be no dissention among you. *But be ye knyt together in one mynde, and in one meanyng. For it is shewed vnto me (my brethren) of you, by them that are of the house of Cloe, that there is stryfe among you. * *Some reade, but that ye maye bee a whole body.*

And this is it that I meane: that euery one of you saith, I holde of Paule, I holde of Apollo, I holde of Cephas, I holde of Christe. Is Christe diuided? Was a* Paule crucified for you? Eyther were ye baptized in the name of Paule? I thanke God, that I baptized none of you, but Crispus C

and Gaius, lest any shoulde saye that I hadde baptized in myne owne name. I baptized also the house of Stephana. Furthermoze knowe I not, whether I baptized any man oz no. For Christe sent me not to baptize, but to preache the Gospel, not with wysedome of wozdes, lest the crosse of
Esay. xxix.c Christe shoulde haue ben made of none effecte. For the preachyng of the crosse, is, to them that perysshe foolyshnes: but vnto vs whiche are saued, it is the power of God. For it is writtẽ: I wyll destroy the wisedome of the wyse, and wyl cast away the vnderstandyng of the prudent. Where is the
Esay. xxxiij.c wyse? where is the scribe? where is the disputer of this wozlde? Hath not God made the wisedome of this wozlde
D foolyshnes? For when the world through wysedome knewe
Mat. viij.b. not God, in the wysedome of God, it pleased God through
Luk. xj. d. foolyshnes of preachyng to saue them that beleue. For the
John. vj. d. Jewes require a signe, and the Grekes seke after wisdome. But we preache Christe crucified, vnto the Jewes an occasion of fallyng, and vnto the Grekes foolyshnes: but vnto them which are called, both of the Jewes and Grekes, we preache Christe the power of God, & the wysedome of God. For the foolyshnes of God, is wyser then men: & the weakenesse of God, is stronger then men. Brethren, loke on your callyng, howe that not many wise men after the flesshe, not many myghtie, not many of hye degree, are called. But God hath chosen the foolyshe thinges of the wozlde, to confounde the wyse, and God hath chosen the weake thynges of the wozlde, to confounde thynges whiche are myghtie, and vyle thynges of the wozlde, and thinges which are despised, hath God chosen, yea, and thinges of no reputation,
Jere. ix.d. foz to bryng to naught thynges of reputation, that no
1. Cor. x.d. flesshe shoulde reioyce in his presence. And of hym are ye, in Christe Jesu, which of God is made vnto vs wysdome, and ryghteousnes, and sanctifying, and redemption. That accozdyng as it writtẽ: He which reioyceth, should reioyce in the Lozde.

The Notes.

a. It is euident by Saint Paules saying, that Christe only, who was crucified foz vs, ought to be our Lozde, and that in matters of religion, we ought only to haue our name of hym, and not to be called after this doctour oz that doctours name, foz that is to deuide Christe, and to bryng agayne the hypocriticall sectes of Fryers & Monkes.

¶ The

¶ The. ii. Chapter.

It is not eloquent and glorious paynted wordes of worldlye wysedome, that can edifie and conuert soules vnto Christe, but the playne wordes of the scripture, for they make mention of hym and his crosse.

AND I brethren, when I came to you, came not in gloriousnes of wordes, or of wysedome, shewyng vnto you the testimonie of God, neither shewed I my selfe that I knewe any thyng among you, saue Iesus Christe, euen the same that was crucified. A
And I was among you in weakenesse, and in feare, and in much tremblyng. And my wordes, and my preachyng was not with entysyng wordes of mans wysdome, but in shewyng of the spirite, and of power, that your fayth shoulde not stande in the wysedome of men, but in the power of God.

And we speake of wysedome among them that are perfecte. Not the wysedome of this worlde, neither of the rulers of this world (which go to naught) but we speake the wisedome of God, which is in secrete, and lyeth hyd, which God ordeyned before the worlde, vnto our glorie. Whiche wysedome, none of the rulers of this worlde knewe. For hadde they knowen it, they woulde not haue crucified the Lorde of glorie. But as it is written: The eye hath not seene, and the eare hath not hearde, neither haue entred into the heart of man, the thinges which God hath prepared for them that loue hym. B Esay. lxiiij.b.

But God hath opened them vnto vs by his spirite. For the spirite searcheth all thynges, yea the bottome of Gods secretes. For what man knoweth the things of a man, saue the spirite of a man whiche is within hym? Euen so, the things of god, knoweth no man, but the spirit of god. And we haue not receaued the spirite of the worlde, but the spirite which commeth of God, for to knowe the thyngs that are geuen to vs of God, which thynges also we speake, not in the cunnyng wordes of mans wysedome, but with the cunnyng wordes of the holy ghost, makyng spirituall comparisons of spiritual thyngs. The natural man perceaueth C Rom. viij.d. D

not the thynges of the spirite of God, for they are but foolyshenesse vnto him. Neither can he perceaue them, because they are spiritually examined. But he that is a* spirituall, discusseth all thynges, yet he himselfe is iudged of no man.
Esay. xl.d. Rom.xj.d. For who knoweth the mynde of the Lorde, other who shal informe hym? But we vnderstande the mynde of Christe.

The Notes.

a. Paule doth call hym spiritual, which is renued by the spirite & word of God, and beyng gouerned with the same spirite, doth examine and trye all thynges with the true touchstone of Gods worde, which is set foorth vnto vs by the inspiration of the spirite that he is indued withall, but he hym selfe (that is to say, the spirite) iudged of no man. Here also the naturall man, is taken for hym, which beyng without the spirite of God, is ledde by his naturall affections.

¶ The.iii. Chapter.

Paule rebuketh the sectes and aucthours therof. Christe is by the foundation of his Churche. No man ought to reioyce in men, but in God.

A AND I coulde not speake vnto you brethren, as vnto spirituall, but as vnto carnall, euen as vnto babes in Christe. I gaue you mylke to drynke, and not meate: for ye then were not strong, neyther are ye as yet. For ye are yet carnall. As long verely as there is among you enuying, stryfe, and sectes, are ye not carnall, and walke after the maner of men?

For as long as one sayth I holde of Paule, and another
B I am of Apollo, are ye not carnall? What is Paule? what
Act.xviij.d. thyng is Apollo? Only ministers are they, by whom ye
i. Cor.j.b. beleued, euen as the Lord gaue euery man (grace.) I haue planted, Apollo watred, but God geueth the increase. So then, neither is he that planteth any thing, neither he that watreth, but God that gaue the increase. He that planteth and he that watreth, are one. Euery man yet shall receaue his rewarde, accordyng to his labour. For we are Gods labourers: ye are Gods husbandry, ye are Gods buyldyng.
Accordyng to the grace of God geuen to me, as a wyse buylder haue I layde the foundation, & another buylt thereon.
C But let euery man take heede howe he buyldeth vpon. For
Ephe.ij.d. other foundatiō can no man lay, then that which is layde, a* which is Jesus Christe. If any man buyld on this foundation golde, syluer, precious stones, tymber, hay, or stubble, euery mans worke shall appeare.

For

For the day shall declare it, and it shalbe shewed in [b*] fire. And the fyre shall trye euery mans worke what it is. If any mans worke, that he hath buylt vpon, byde, he shall receaue a rewarde. If any mans worke burne, he shall suffer losse, but he shalbe safe hym selfe: Neuertheless, yet as it were through fyre.

Are ye not ware that ye are the temple of God, and howe that the spirite of God dwelleth in you? If any man defyle the temple of God, him shall God destroy. For the temple of God is holy, which temple ye are. Let no man deceaue him selfe. D
ij. Cor. vj. d

If any man seeme wyse among you, let hym be a foole in this worlde, that he may be wyse. For the wysedome of this worlde, is foolyshnes with God. For it is written: He compasseth the wyse in their craftynesse. And agayne: God knoweth the thoughtes of the wyse, that they be vayne. Therefore let no man reioyce in men. For all thynges are yours, whether it be Paule, either Apollo, either Cephas, whether it be the world, either lyfe, either death, whether they be present thynges, or thynges to come, all are yours, and ye are Christes, and Christe is Gods. Iob. v. b. Psal. 94. b

The Notes.

a. If Christe be the foundation, then are they foule deceaued, that wyll haue the Churche to be buylded vpon Peter.

b. By fire, Saint Paule doth here vnderstande persecution and trouble. By golde, syluer, and precious stones, he vnderstandeth them that in the myddest of persecution do abyde stedfastly in the worde. By tymber, hay, & stubble, are meant suche as in the tyme of persecution do fall away from the trueth. If they then which beleue, do in the tyme of persecution stande stedfastly in the trueth, the buylder shall receaue a rewarde, and the worke shalbe preserued and saued. But yf so be that they swarue and go backe when persecution aryseth, he shall suffer losse, that is to say, the buylder shall lose his labour and cost, but yet the buylder (I meane) the preacher of the worde, shalbe saued, yf he, beyng tryed by persecution, do abyde fast in the fayth.

¶ The. iiii. Chapter.

The preachers are but ministers. Iudgement belongeth only vnto God.

Let a man this wyse esteeme vs, euen as the ministers of Christe, and disposers of the secretes of God. Furthermore, it is required of the disposers, that they be founde faythfull. With me is it but a very small thing that I should be iudged of you, either of (mans day) no I iudge not myne owne selfe. For I know nought by my selfe; yet am I not therby iustified. It is the A
ij. Cor. vj. a
The Epistle on the iii. sunday in Aduēt

Lord that iudgeth me. Therfore iudge nothyng before the tyme, vntyll the Lorde come, which wyll lyghten thynges that are hydde in darkenesse, and open the councels of the heartes. And then shall euery man haue prayse of God.

B These thynges brethren, I haue figuratiuely described in myne owne person and Apollos, for your sakes, that ye myght learne by vs, that no man count of hym selfe beyonde that which is aboue written, that one swell not agaynst another for any mans cause. For who preferreth thee? what a" hast thou, that thou hast not receaued? If thou haue receaued it, why reioycest thou, as though thou haddest not receaued it? Nowe ye are full, nowe ye are made rych, ye raigne as kinges without vs. And I would to God ye dyd raigne, that we myght raigne with you.

Iacob.j.a.

C For me thynketh, that God hath set foorth vs, which are Apostles, for the lowest of all, as it were men appoynted to death. For we are a gasyng stocke vnto the worlde, and to the Angels, & to men. We are fooles for Christes sake, and ye are wise through Christe. We are weake, & ye are strong. Ye are honourable, and we are despised. Euen vnto this day, we hunger, and thirste, and are naked, & are buffeted with fystes, and haue no certayne dwellyng place, and labour, worckyng with our owne handes. We are reuyled, & yet we blesse. We are persecuted, and suffer it. We are euyll spoken of, and we pray. We are made as it were the fylthynesse of the worlde, the offscowryng of all thynges, euen vnto this tyme.

Act.xx.g.
j.Thess.ij.b
ij.The.iij.b

Act.xx.g.

D I write not these thynges to shame you: but as my beloued sonnes I warne you. For though ye haue ten thousand instructours in Christ, yet haue ye not many fathers. For in Christ Iesu, I haue begotten you through the Gospell. Wherfore I desire you to folowe me: For this cause haue I sent vnto you Timotheus, which is my deare son, and faythfull in the Lorde, which shall put you in remembraunce of my wayes which I haue in Christe, euen as I teache euery where in all congregations. Some swell as though I woulde come no more at you. But I wyll come to you shortlye, yf God wyll, and wyll knowe, not the

wordes

wordes of them which swell, but the power. For the kingdome of God is not in wordes, but in power. What will ye? Shall I come vnto you with a rodde? or elsin loue, and in the spirite of mekenes?

The Notes.

a This sentence ought to be had in remembraunce of al men. For yf we haue nothyng but that which we haue receaued, what can we deserue I pray you? Or what nede we to dispute of our owne merites? It commeth of the gyft of God that we lyue, that we loue God, that we walke in his feare. Where be our deserynges then?

¶ The. v. Chapter.

After what maner Paule curseth the man that had committed fornication with his mother in lawe.

IT here goeth a common saying, that there is fornication among you, and suche fornication as is not once named among the Gentiles: that one shoulde haue his fathers wyfe. And ye swell, and haue not rather sorowed, that he which hath done this dede, might be put from among you. For I verily, as absent in body, but present in spirite, haue determined alredy (as though I were present) of hym that hath done this dede. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirite with the power of our Lorde Jesus Christe, to a* delyuer hym vnto Sathan for the destruction of the flesshe, that the spirite may be saued in the day of the Lorde Jesus. A Colos. ij. a. B

Your reioycyng is not good. Knowe ye not that a litle leauen sowreth the whole lumpe of dowe? Purge therefore the old leauen, that ye may be newe dowe, as ye are sweete bread. For Christe our Easter lambe is offered vp for vs. Therfore, let vs kepe holyday, not with old leauen, neither with the leauen of maliciousnesse and wickednesse, but with the sweete bread of pureneſſe and trueth. Gala. v. b. C

I wrote vnto you in a pistle, that ye shoulde not companie with fornicatours. And I meant not at al of the fornicatours of this world, either of the couetous, or of extortioners, either of the idolaters: for then must ye nedes haue gone out of the world. But now I write vnto you, that ye company not together. If any that is called a brother, be a D

fornicatour, or couetous, or a worshipper of images, either a raylet, either a drunkarde, or an extortioner, with hym that is such, see that ye eate not. For what haue I to do to
Deut.xiij.b iudge them which are without? Do ye not iudge them that are within? Them that are without, God shall iudge. Put away from among you that euyll person.

The Notes.

a. To delyuer to Sathan, is, to banyshe a man from the congregation of the faythfull, which is the mistical body of Christe. ye shall vnderstande that there be but two kyngdomes, that is to say, the kyngdome of Christe, which is the Church or the congregation of the faythfull, and the kyngdome of Sathan. Whosoeuer then is as a rotten member cut of from the body of Christe, he is immediatly receaued into the kyngdome of the deuyll, as though he were delyuered vp vnto Sathan, and that ought to be done to thintent that carnall and fleshly wysedome, and hautynesse of mynde, may be therethrough abated.

¶ The. vi. Chapter.

He rebuketh them for going to lawe together before the Heathen, and reproueth vncleanesse.

A DAre any of you, hauyng busynesse with another, go to lawe vnder the wicked, and not rather vnder the saintes? Do ye not knowe, that
Mat.xij.b. the saintes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good enough to a* iudge small trifles? Knowe ye not howe that we shall iudge the Angels? How much more may we iudge thynges that pertayne to the lyfe?

If then ye haue iudgementes of worldly matters, take
B them which are despysed in the congregation, & make them iudges. This I say to your shame: Is there vtterly no wise man among you? What, not one at all that can iudge betwene brother and brother, but one brother goeth to lawe with another, and that vnder the vnbeleuers?

Nowe therefore there is vtterly a fault among you, because ye go to lawe one with another. Why rather suffer ye not wrong? Why rather suffer ye not your selues to haue harme? Nay, ye your selues do wrong, robbe, and that the brethren. Do ye not remember, howe that the vnrighteous shall not inherite the kyngdome of God? Be not de-
Ephe.v.a. ceaued: for, neither fornicatours, neither worshyppers
i.Tim.j.b. of images, neither adulterers, neither weakelynges, neither abusers of them selues with the mankynde, neither

theeues,

theeues, neither couetous, neither drunkardes, neither curſed ſpeakers, neither pyllers, ſhall inherite the kingdom of God. And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are iuſtified by the name of the Lord Jeſus, and by the ſpirite of our God. C

All thynges are lawful vnto me: but all thinges are not profitable. I may do all thynges: but I wyll be brought vnder no mans power. Meates are ordeyned for the belly, and the belly for meates: but God ſhall deſtroy both it and them. Let not the body be applyed vnto fornication, but vnto the Lorde, and the Lorde vnto the body. God hath rayſed vp the Lorde, and ſhall rayſe vs vp, by his power. Eccle.37.B i.Cor.x.D.

Either remember ye not, that your bodyes are the members of Chriſte? ſhall I nowe take the members of Chriſte, and make them the members of an harlot? God forbid. Do ye not vnderſtand that he which coupleth him ſelf with an harlot, is become one body? For two (ſayth he) ſhalbe one fleſh. But he that is ioyned vnto the Lorde, is one ſpirite. D

Flee fornication. All ſinnes that a man doth, are without the body. But he that is a fornicatour, ſinneth agaynſt his owne body. Either knowe ye not, howe that your bodyes are the temple of the holy ghoſt, which is in you, whom ye haue of God, and howe that ye are not your owne? For ye are dearely bought. Therefore glorifie ye God in your bodyes, and in your ſpirites: for they are Gods. Gene.ij.d. Mat.xix.a. Mark.x.a. Ephe.v.g.

The Notes.

a. We learne here in this place, that we may haue our matters diſcuſſed before Chriſtian Judges, that is to ſay, before them that be of a good and vncorrupted conſcience. Howbeit, it were good that in euery paryſhe, ſome honeſt and conſcionable men ſhoulde be appoynted to make vnitie and peace betwene neyghbour and neyghbour.

¶ The.vii.Chapter.

Of mariage, virginitie, and wydowhead.

AS concernyng the thynges whereof ye wrote vnto me: it is good for a man not to touche a woman. Neuertheleſſe, to auoyde fornication, let euery man haue his wyfe: and let euery woman haue her huſbande. Let the man geue vnto the wyfe due beneuolence. Likewyſe alſo the wyfe vnto the man. The wife hath not power ouer her owne body: but the huſbande. And lykewyſe the huſbande hath not power A

Tobi.vj.d. power ouer his owne body: but the wyfe. Withdrawe not your selues one from another, except it be with consent for a tyme, for to geue your selues to fastyng and prayer. And after warde * come agayne to the same thyng, lest Sathan tempt you, for your incontinencie.

* Some read, come together agayne.

This I say of fauour, and not of commaundement. For I woulde that all men were, as I my selfe am: but euery
B man hath his proper gift of God, one after this maner, another after that. I say vnto the vnmaried men and wid-
1.Tim. v.c. dowes: it is good for them yf they abyde euen as I do. But and yf they can not abstayne, let them mary. For it is better to mary then to burne.

Math. v.c. and xix.a. Vnto the maried commaunde not I, but the Lorde: let not the wife be seperated from the man. If she be seperated, let her remayne vnmaried, or be reconciled vnto her husbande agayne. And let not the husband put away his wife from hym.

C To the remnaunt speake I, and not the Lorde. If any brother haue a wyfe that beleueth not, yf she be content to dwell with hym, let hym not put her away. And the woman which hath to her husbande an infidel, yf he consent to dwell with her, let her not put hym away. For the vnbeleuyng husbande, is sanctified by the wyfe, and the vnbeleuyng wyfe, is sanctified by the husbande. Or els were your chyldren vncleane: but nowe are they holy. But and yf the vnbeleuyng depart, let hym depart. A brother or a sister, is not in subiection to such. God hath called vs in peace. For how knowest thou, O woman, whether thou shalt saue thy husbande or no? Other how knowest thou, O man, whether thou shalt saue thy wyfe or no? but euen as God hath distributed to euery man.

D As the Lorde hath called euery person, so let hym walke: and so ordayne I in all congregations. If any man be called
Ephe.iiij.a beyng circumcised, * let hym adde nothyng therto. If any be called vncircumcised: let hym not be circumcised. Circumcision is nothyng, and vncircumcision is nothyng: but the kepyng of the commaundementes of God.

* Some reade: let hym not adde vncircumcision.

Let euery man abyde in the same state wherein he was called.

called. Art thou called a seruaunt? care not for it. Neuer- 1.Tim.vj.a
theleſſe, if thou mayſt be free, vſe it rather. For he that is cal-
led in the Lorde, beyng a ſeruaunt, is the Lordes free man.
Lykewyſe, he that is called, being free, is Chriſtes ſeruaunt.
Ye are dearely bought, be not mens ſeruauntes. Brethren,
let euery man wherin he is called, therin abyde with God.

As concernyng virgins, I haue no commaundement of E
the Lorde: yet geue I councel, as one that hath obtayned
mercie of the Lord, to be faythfull. I ſuppoſe that it is good
for the preſent neceſſitie. For it is good for a man ſo to be.
Arte thou bounde vnto a wyfe? ſeeke not to be looſed. Arte
thou looſed from a wyfe? ſeeke not a wyfe. But and yf thou
take a wyfe, thou ſinneſt not. Lykewyſe, yf a virgin mary,
ſhe ſinneth not. Neuertheleſſe, ſuch ſhall haue trouble in
their fleſhe: but I fauour you.

This ſay I brethren, the tyme is ſhort. It remayneth Pſal.xcr.a.
that they which haue wyues, be as though they had none,
and they that wepe, be as though they wept not: and they
that reioyce, be as though they reioyced not: and they that
bye, be as though they poſſeſſed not: and they that vſe this
worlde, be as though they vſed it not. For the faſſion of this Eſay.xl.b.
F
worlde goeth away. I woulde haue you without care. The
ſingle man careth for the thynges of the Lorde, howe he
may pleaſe the Lorde. But he that hath maryed, careth for
the thynges of the worde, howe he may pleaſe his wyfe.
There is difference betwene a virgin, and a wyfe. The
ſingle woman careth for the thynges of the Lorde, that ſhe
may be holy, both in body, and alſo in ſpirite. But ſhe that
is maryed, careth for the thynges of the worlde, howe ſhe
may pleaſe her huſbande. This ſpeake I for your profite,
not to tangle you in a ſnare: but for that which is honeſt
and comly vnto you, and that ye may quietly cleaue vnto
the Lorde, without ſeperation.

If [a*] any man thynke that it is vncomly for his virgin, G
yf ſhe paſſe the tyme of maryage, and yf ſo neede require, let
hym do what he lyſteth, he ſinneth not, let them be coupled
in maryage. Neuertheleſſe, he that purpoſeth ſurely in his
heart, hauyng no neede, but hath power ouer his owne
wyll:

wyll: and hath ſo decreed in his heart, that he wyll kepe his virgyn, doth well.

So then he that ioyneth his virgyn in mariage, doth
Rom.vij.a well. But he that ioyneth not his virgyn in mariage, doth better. The wyfe is bounde to the lawe, as long as her huſbande lyueth. If her huſbande ſlepe, ſhe is at libertie to marry with whom ſhe wyll, onlye in the Lorde. But ſhe is happyer yf ſhe ſo abyde, in my iudgement. And I thynke verely that I haue the ſpirite of God.

The Notes.

a. Here we learne that it is the parentes part to mary forth their chyldren. For in the olde tyme, no contract of matrimonie toke effecte without aucthoritie of the parents. Reade Deutero. vij. Alſo parents ought to prouide betymes for theyr chyldren, and in no wyſe to compell them eyther to virginitie, or to wedlocke, vnleſſe they ſee them to miſuſe them ſelues. Reade Gene.xxiiij.

¶ The .viii. Chapter.

He rebuketh them that vſe their libertie to the ſlaunder of other, and ſheweth howe men ought to behaue them, towarde ſuch as be weake.

A AS touching thynges dedicate vnto idols, we are ſure that we all haue knowledge.

Knowledge maketh a man ſwell: but loue edifieth. If any man thynke that he knoweth any thyng, he knoweth nothyng yet as ye ought to knowe. But yf any man loue God, the ſame is knowen of hym.

To ſpeake therfore of meate dedicate vnto idols, we are
B ſure that an idoll is nothyng in the worlde, and that there is none other God but one. And though there be that are called Gods, whether in heauen, or in earth (as there be Gods many, and Lordes many) yet vnto vs is there but one God, which is the father, of whom are all thinges, and we in hym: and one Lorde Jeſus Chriſte, by whom are all
1.Cor.8.c. thynges, & we by him. But euery man hath not knowledge. For ſome hauyng conſcience becauſe of the idoll vntyll this houre, eate as a thyng offered vnto idols, and ſo their conſciences beyng yet weake, are defiled. But meate maketh vs not acceptable to God. Neither yf we eate, are we the better. Neither yf we eate not, are we the worſe.

C But take heede leſt by any meanes this libertie of yours, be an occaſion of fallyng, to them that are weake. For yf ſome man ſee thee which haſt knowledge, ſit at meate in the

idols

idols temple, shal not the conscience of him which is weake, D
be boldened to eate those thynges which are offered to the
idoll? And so through thy knowledge, shall the weake bro-
ther perysshe, for whom Christe dyed. When ye sinne so
agaynst the brethren, and [a*] wound their weake consciences,
ye sinne agaynst Christe. Wherefore, yf meate hurt my bro- Ro.xiiij.D
ther, I wyll eate no flesh while the worlde standeth, because
I wyll not offend my brother.

The Notes.

a. We must beware that we misuse not our libertie, and so wounde the consciences of the weake, for in so doyng, we sinne agaynst Christe.

¶ The. ix. Chapter.

Loue forbeareth the thyng that she may do by the lawe. He exhorteth them to runne on forth, in the course that they haue begunne.

AM I not an Apostle? am I not free? haue I not A
seene Jesus Christe our Lorde? Are ye not my Actes.ix.x.
worke in the Lorde? If I be not an Apostle vnto
other, yet am I vnto you. For the seale of myne
Apostleshyp are ye in the Lord. Myne aunswere
to them that aske me, is this. Haue we not power to eate
and to drynke? [a*] Either haue we not power to leade about
a sister to wyfe, as well as other Apostles, and as the bre-
thren of the Lorde, and Cephas? Either only I and Barna-
bas haue not power this to do? Who goeth a warfare any
tyme at his owne coste? Who planteth a vyneyarde, and
eateth not of the fruite thereof? Or who feedeth a flocke,
and eateth not of the mylke of the flocke?

Say I these thynges after the maner of men? Or sayth
not the lawe the same also? For it is written in the lawe
of Moses: Thou shalt not mussel the mouth of the oxe that Deu.xxv.B
treadeth out the corne. Doth God take thought for oxen? i.Tim.v.b.
Either sayth he it not altogether for our sakes? For our
sakes no doubt this is written: that he which eareth, should Rom.xv.f.
eare in hope: and that he which threshyth in hope, should be B
partaker of his hope. If we sow vnto you spiritual thinges:
is it a great thyng yf we reape your * carnall thynges? If *Or rea-
other be partakers of this power ouer you, wherefore are de: temporall
not we rather? thynges.

Neuertheless, we haue not vsed this power: but suffer
all

all thynges, lest we should hynder the Gospel of Christe. Do ye not vnderstande, howe that they which minister about the sacrifice, lyue of the sacrifice? And they which wayte at the aulter, are partakers with the aulter? Euen so also, dyd the Lorde ordayne, that they which preache the Gospell, shoulde lyue of the Gospell. But I haue vsed none of these thynges.

C Neither wrote I these thynges, that it should be so done vnto me. For it were better for me to dye, then that any man should take this reioycyng from me. For yf I preache the Gospel, I haue nothyng to reioyce of. For necessitie is put vnto me. Wo is it vnto me, yf I preache not the Gospel. If I do it with a good wyll, I haue a rewarde. But yf I do it agaynst my wyll, an office is committed vnto me. What is my rewarde then? Verely that when I preache the Gospel, I make the Gospel of Christe free, that I misuse not myne aucthoritie in the Gospel.

D For though I be free from all men, yet haue I made my selfe seruaunt vnto all men, that I myght winne the mo.
Act.xvj.a. Galat.ij.a. Vnto the Iewes, I became as a Iewe, to winne the Iewes. To them that were vnder the lawe, was I made as though I had ben vnder the lawe, to winne them that were vnder the lawe. To them that were without lawe, became I as though I had ben without lawe (when I was not without lawe as parteynyng to God, but vnder a lawe as concernyng Christe) to winne them that were without lawe. To the weake, became I as weake, to winne the weake. In
1.Cor.x.g. all thynges I fashioned my selfe to all men, to saue at the least way some. And this I do for the Gospels sake, that I myght haue my part thereof.

The Epistle on the Sund. called Septuagesima. Perceaue ye not, how that they which runne in a course, runne all, yet but one receaueth the rewarde. So runne, that ye may obtayne. Euery man that prouyeth maisteries, abstayneth from all thynges. And they do it to obtayne a corruptible crowne: but we to obtayne an vncorruptible crowne, I therfore so runne, not as at an vncertayne thyng.

So fight I, not as one that beateth the ayre: but I tame my body, and bryng it into subiection, lest by any meanes,

after

after that I haue preached to other, I my selfe shoulde be a cast away.

The Notes.

a. By this saying of Saint Paule, we haue a full instruction that the Apostles dyd cary about their owne wiues with them. If the Apostles had put away their wiues, they shoulde haue done agaynst the lawe of their maister Christe. Mat.v.xix.

¶ The. x. Chapter.

He feareth them with the ensamples of the olde Testament, and exhorteth them to a godly conuersation.

BRethren, I woulde not that ye shoulde be ignoraunt of this, howe that our fathers were all vnder a cloude, and all passed thorowe the sea, A and were al baptized vnder Moses in the cloude, and in the sea, & dyd all eate of one spiritual meate, and did all drinke of one maner of spiritual drinke. For they dranke of the spiritual rocke that followed them, and that rocke was Christe. But in many of them had God no delight. For they were ouerthrowen in the wyldernesse. These are ensamples to vs, that we should not lust after euyl thinges, as they lusted. Neither be ye worshippers of images, as were some of them, accordyng as it is written: The people sate B downe to eate & drynke, and rose vp agayne to play. Neither let vs commit fornication, as some of them committed for- Exod.32.b. nication, and were destroyed in one day. xxiii. thousande. Neither let vs tempt Christe, as some of them tempted, and Nu.xxv.a. were destroyed of serpentes. Neither murmure ye, as some Psal.cv.d. of them murmured, and were destroyed of the destroyer.

All these thynges happened vnto them for ensamples, and were written to put vs in remembraunce, whom the C endes of the worlde are come vpon. Wherfore, let hym that thynketh he stumbleth, take heede lest he fall. There hath none other temptation taken you, but such as followeth the nature of man. But God is faythfull, which shall not suffer you to be tempted aboue your strength: but shall in the myddes of the temptation, make away, that ye may be able to beare it. Wherfore my deare beloued, flee from worshippyng of idols.

I speake as vnto them which haue discretion, iudge ye D what I say. Is not a* the cup of blessyng which we blesse,

* partakyng

A The Epistle on the ix. Suday aft. Trinitie.

Exo. xvj.c. Exo.xvij.b Num.xx.a. Nu.xxv.b. Nu.xiij.a.

*Or the communion of the blood of Christe.

*partakyng of the blood of Christe? Is not the bread which we breake, partakyng of the body of Christe? because that we (though we be many) yet are one bread and one body, in asmuch as we all are partakers of one bread. Beholde Israel after the flesshe. Are not they which eate of the sacrifice, partakers of the aulter?

What say I then? that the image is any thyng? or that
E it which is offered to images, is any thyng? Nay, but I say, that these thynges which the Gentiles offer, they offer to deuils, and not vnto God.

And I woulde not that ye shoulde haue felowshyp with the deuyls. Ye can not drynke of the cup of the Lord, and of the cup of the deuyls. Ye can not be partakers of the Lordes table, and of the table of deuyls. Either do we prouoke the
Eccle.35.d Lorde? Or are we stronger then he?

All thynges are lawfull for me, but all thynges are not
F expedient. All thynges are lawfull to me, but all thynges edifie not. Let no man seeke his owne profite: but let euery man seeke anothers wealth.

Whatsoeuer is solde in the flesshe market, that eate, and aske no questions for conscience sake. For the earth is the
Psal.24.a. Lordes, and all that therein is. If any of them which beleue not, byd you to a feast, and yf ye be disposed to go, whatsoeuer is set before you, eate, askyng no question for conscience sake. But and yf any man say vnto you: this is dedicate vnto idols, eat not of it, for his sake that shewed it, and for hurtyng of conscience.

G For the earth is the Lordes, and all that therin is. Conscience I say, not thine: but the conscience of that other. For why should my libertie be iudged of another mans conscience. For yf I take my part with thankes: why am I euyll spoken of, for that thyng wherfore I geue thankes?

Whether therfore ye eate or drynke, or whatsoeuer ye do,
Col.iij.c. do all to the prayse of God. See that ye geue none occasion of euyll, neither to the Iewes, nor yet to the Gentiles, neither to the congregation of God: euen as I please all men in all thynges, not seekyng myne owne profite, but the profite of many, that they myght be saued.

The

The Notes.

a. That is to say: They that do eate of the breade, and drynke of the cuppe of the Lorde with thankes geuyng, are the Communion of the body and blood of Christe, that is to say: the congregation of them that are washed in the blood of Christe, beyng made his body and members.

¶ The. xi. Chapter.

He rebuketh them for the abuse and misorder that they had about the Sacrament of the bodye and blood of Christe, and bryngeth them agayne to the firste institution.

BE ye the folowers of me, as I am of Christe. I commende you brethren, that ye remember me in all thynges, and kepe the ordinaunces, euen as I deliuered them to you. But I woulde ye knewe, that Christe is the head of euery man. And the man is the womans head. And God is Christes head. Euery man praying or prophecyng, hauyng any thyng on his head, shameth his head. Euery woman that prayeth or prophecieth bare headed, dishonesteth her head. A Ephe. v. c.

For it is euen all one, and the very same thyng, euen as though she were shauen. Yf the woman be not couered, let her also be shorne. If it be shame for a woman to be shorne or shauen, let her couer her head. B

A man ought not to couer his head, forasmuch as he is the image and glory of God. But the woman is the glory of the man: For the man is not of the woman, but the woman of the man. Neither was the man created for the womans sake: but the woman for the mans sake. For this cause ought the woman to haue [a*] power on her head, for the Angels sakes. Neuertheless, neither is the man without the woman: neither the woman without the man in the Lorde. For as the woman is of the man, euen so is the man by the woman: but all is of God. Gene. ij. d. C

Iudge in your selues, whether it be comly that a woman pray vnto God, bare headed. Or els doth not nature it selfe teache you, that it is a shame for a man, yf he haue long heare: and a prayse to a woman, yf she haue long heare? For her heare is geuen her to couer her withall. If any man lust to striue, we haue no such custome, neither the congregations of God.

This I warne you of, and commende not, that ye come D

The Epistle on the thursday before Easter.

together, not after a better maner, but after a worse. For first of all, when ye come together in the congregation, I heare that there is dissention among you, and I partly beleue it. For there must be sectes among you, that they which are perfect among you, myght be knowen. When ye come together therefore into one place, a man can not eate the Lordes supper: For euery man beginneth afore to eate his owne supper. And one is hungry, and another is drunken. Haue ye not houses to eate and to drynke in? Or els despise ye the congregation of God, and shame them that haue not? What shal I say vnto you? shal I praise you? In this praise
E I you not. That which I deliuered vnto you, I receaued
Mat. 26.c. Mar. 14.b. Luk. xxij. b of the Lorde. For the Lorde Iesus, the same night in which he was betrayed, toke bread, & when he had geuen thankes, he brake it, and sayd: Take ye, and eate ye, this is my body which is broken for you, this do ye in the remembraunce of me. After the same maner also he toke the cup, when supper was done, saying: This cup is the newe Testament in my blood. This do, as oft as ye drynke it, in remembraunce of me. For as often as ye shall eate this bread, and drynke this
F cup, * shew the Lordes death, tyll he come. Wherfore whosoeuer shall eate of this bread, or drinke of the cup vnworthyly shalbe [b]* gilty of the body and blood of the Lorde. Let a man therfore examine hym selfe, and so let hym eate of the bread, and drynke of the cup. For he that eateth or drynketh vnworthyly, eateth and drynketh his owne dampnation, because he maketh no difference of the Lordes body. For this cause many are weake and sicke among you, and many
G slepe. For yf we had iudged our selues, we should not haue ben iudged. But when we are iudged of the Lorde, we are chastened, because we shoulde not be dampned with the worlde. Wherfore my brethren, when ye come together to eate, tary one for another. If any man hunger, let hym eate at home, that ye come not together vnto condemnation. Other thynges wyll I set in order when I come.

*Some rede, ye shall shewe.

The Notes.

a. Power, is as muche to say, as a signe that the woman is in subiection, and hath a head ouer her.

b. As

b. As Christe is other refreshed or displed in his poore members Math.xxv. chap. so is he other honoured or dishonoured in his holy ordinaunces and institutions. Reade more of this holy Sacrament in the.xxij. chapter of Luke.

The.xii.Chapter.

The diuersitie of the gyftes of the holy ghost, geuen to the comfort and edifying of one another, as the members of a mans body serue one another.

A The Epi. on the. x. Sunday aft. Trin. Math.ix.f. Rom.xj.a

Oncernyng spirituall thynges (brethren) I woulde not haue you ignorant. Ye knowe that ye were Gentiles, and went your wayes vnto dumbe idols, euen as ye were ledde. Wherfore, I declare vnto you, that no man speakyng in the spirite of God, defieth Jesus. Also, no man can a* say that Jesus is the Lorde, but in the holy ghost.

There are diuerslities of giftes veryly, yet but one spirite. And there are differences of administrations, and yet but one Lorde. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gyft of the spirite is geuen to euery man to edifie withall. For to one, is geuen through the spirite, the vtteraunce of wysdome. To another, is geuen the vtteraunce of knowledge by the the same spirite. To another, is geuen fayth, by the same spirite. To another, the gyftes of healyng, by the same spirite. To another, power to do miracles. To another, prophesie. To another,* iudgement of spirites. To another, diuers tongues. To another, thinterpretation of tongues. And these al, worketh euen the selfe same spirite, deuidyng to euery man seuerall gyftes, euen as he wyll.

B
* *Or triall.*
Rom.xij.a. Ephe.iiij.d

For as the body is one, and hath many members, and all the members of one body, though they be many, yet are but one body: euen so is Christ. For in one spirite, are we al baptized, to make one body, whether we be Jewes or Gentiles, whether we be bonde or free, and haue all dronke of one spirite. For the body is not one member, but many.

C

If the foote say, I am not the hande, therfore I am not of the body: is he therfore not of the body? And if the eare say, I am not the eye, therefore I am not of the body: is he therefore not of the body? If al the body were an eye, where were then the eare? If all were hearyng, where were the smellyng? But now hath God disposed the members euery

one of them in the body, at his owne pleasure. If they were all one member: where were the body? Nowe are there many members, yet but one body. And the eye can not say vnto the hande, I haue no neede of thee: nor the head also to the feete, I haue no neede of you.

Yea, rather a great deale, those members of the bodye which seeme to be more feble, are necessary. And vpon those members of the body which we thynke least honest, put we more honestly on. And our vngodly parties haue more beau-
D tie on. For our honest members neede it not. But God hath so disposed the body, & hath geuen the more honour to that part which lacked, lest there should be any strife in the body, but that the members shoulde indifferently care one for another. And yf one member suffer, all suffer with hym: yf one member be had in honour, all members be glad also.

Ephe.iiij.b Ye are the body of Christe, and members one of another. And God hath also ordeyned in the congregation, first the Apostles, secondarily prophetes, thirdly teachers, then them that do miracles: after that, the giftes of healyng, helpers, gouerners, diuersitie of tongues.

Are all Apostles? Are all Prophetes? Are all teachers? Are all doers of miracles? Haue all the gyftes of healyng? Do all speake with tongues? Do all interprete? Couet after the best gyftes. And yet shewe I vnto you a more excellent waye.

The Notes.

a. That man confesseth Jesus to be the Lorde, which as he beleued that Christe is both God and man, so he setteth forth nothyng contrary vnto his doctrine, whiche thyng can not be done without the holy ghost.

The.xiii.Chapter.

The nature and condition of loue.

A The Epistle on Quinquagesima Sunday. Mat.xx.c. Luk.xviij.c

Though I spake with the tongues of men, & Angels, and haue no loue, I am euen as soundyng brasse, or as a tinklyng Cimball. And though I coulde prophesie, and vnderstand all secretes, and all knowledge: yea, yf I had a* all fayth, so that I coulde moue mountaines out of their places, and yet had no loue, I were

were nothyng. And though I bestowe all my goodes (to feede the poore) and though I geue my body euen that I burned, and yet haue no loue, it profyteth me nothyng.

Loue suffereth long, and is curteous. Loue enuieth not. B
Loue doth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh not euyll, reioyceth not in iniquitie: but reioyceth i.Cor.x.a. Phil.ij.c.
in the trueth, suffreth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. Though that Prophesyinges fayle, other tongues ceasse, or knowledge vanyshe away, yet loue falleth neuer away.

For our knowledge is vnperfect, and our prophesying D
is vnperfect. But when that which is perfect is come, then that which is vnperfect, shalbe done away. When I was a chylde, I spake as a chylde. I vnderstoode as a chylde, I imagined as a chylde. But assoone as I was a man, I put away chyldishnes. Nowe we see in a glasse, euen in a darke speakyng: but then shall I knowe euen as I am knowen. Now abydeth fayth, hope, and loue, euen these three: but the chiefe of these, is loue.

The Notes.

a. Here fayth is taken for the power to do miracles. For when fayth is taken for that assured trust in God through the blood of Jesus Christe, it can in no wyse be without charitie and loue.

The.xiiii.Chapter.

Paule sheweth the gyft of prophecie, interpretyng or preachyng excelleth the gyft of tongues, and howe they both ought to be vsed.

FAbour for loue, and couet spirituall gyftes, and most chiefly for to prophecie. For he that A
speaketh with tongues, speaketh not vnto men, but vnto God. For no man heareth hym. Howebeit in the spirite he speaketh Rom.xij.b. Num.xj.g.
misteries. But he that prophecieth, speaketh vnto men to edifiyng, to exhortation, and to comfort. He that speaketh with tongues, profiteth hym selfe: he that prophecieth, edifieth the congregation. I woulde that ye all spake with tongues: but rather, that ye prophecied.

For greater is he that prophecieth, then he that speaketh with tongues, except he expounde it also, that the congregation may haue edifiyng. Nowe brethren, yf I come vnto

you speakyng with tongues: what shal I profite you, except
B I speake to you other by reuelation, or by knowledge, or by prophecyng, or by doctrine? Moreouer, when thynges without lyfe geue sounde, whether it be a pipe or an harpe, except they make a distinction in the soundes, howe shall it be knowen what is piped or harped? And also yf the trumpe geue an vncertayne voyce, who shall prepare hym selfe to fyght? Euen lykewyse, when ye speake with tongues, except ye speake wordes that haue signification, howe shall it be vnderstande what is spoken? For ye shall but speake in the ayre.

C Many kyndes of voyces (as a man myght say) are in the worlde, and none of them are without signification. If I knowe not what the voyce meaneth, I shalbe vnto hym that speaketh, an aliant, and he that speaketh, shalbe an aliant vnto me.

Euen so ye (forasmuch as ye couet spirituall gyftes) seeke that ye may excell, vnto the edifiyng of the congregation.

Wherefore, let hym that speaketh with tongues, pray, that he may interprete also. For yf I pray with tongues, my spirite prayeth: but my mynde is without fruite. What is it then? I wyll pray with the spirite, and wyll pray with the mynde also. I wyll syng with the spirite, and wyll syng with the mynde also.

D For els, when thou blessest with the spirite, howe shall he that occupieth the rowme of the vnlearned, say Amen at thy geuyng of thankes, seeyng he vnderstandeth not what thou sayest. Thou veryly geuest thankes well, but the other is not edified. I thanke my God, I speake with tongues more then ye all. Yet had I leuer in the congregation, to speake fyue wordes with my mynde, to the information of other, rather then ten thousande wordes with tongnes.

Brethren, be not chyldren in wyt. Howbeit, as concernyng maliciousnes, be chyldren, but in wyt, be perfect. In the lawe it is written: With sundry tongues, and with
Esay. 28. c. sundry lippes wyll I speake vnto this people, and yet for all that wyll they not heare me, sayeth the Lorde. Wherefore tongues are for a signe, not to them that beleue: but to them

them that beleue not. Contrarywyse, prophecyng serueth not for them that beleue not, but for them which beleue.

If therfore, when all the congregatiō is come together, and all speake with tongues, there come in they that are vnlearned, or they which beleue not: wyll they not say that ye are out of your wittes?

But and yf all prophesie, and there come in one that be- E
leueth not, or one vnlearned, he is rebuked of all men, and is iudged of euery man, and so are the secretes of his heart opened, & so falleth he downe on his face, and worshippeth God, and sayeth that God is in you in deede.

Howe is it then brethren? when ye come together, euery one of you hath a song, hath a doctrine, hath a tongue, hath a reuelation, hath an interpretation. Let all thynges be done vnto edifiyng. If any man speake with tongues, let it be by two, or at the most by three, and that by course, and let another interprete it. But if there be no interpreter, let him kepe scilence in the congregation, and let him speake to hym selfe, and to God.

Let the Prophetes speake two or three, and let the other iudge. If any reuelatiō be made to another that sitteth by, F
let the first holde his peace. For ye may all prophesie one by one, that all may learne, and all may haue comfort. For the a* spirites of the Prophetes, are in the power of the Prophetes. For God is not causer of stryfe, but of peace, as he is in all other congregatious of the Saintes.

Let your wiues kepe scilence in the congregations. For i. Tim. ij. b.
it is not permitted vnto them to speake, but to be vnder o- Gene. iij. c.
bedience, as sayth the law. If they wyll learne any thyng, let them aske their husbandes at home: For it is a shame for women to speake in the congregation. Sprong the worde of God from you? Either came it vnto you onlye? If any G
man thinke him selfe to be a Prophete, either spirituall, let him vnderstande what thinges I write vnto you: for they are the commaundementes of the Lorde. But and yf any man be ignorant, let hym be ignorant. Wherefore brethren, couet to prophesie, and forbyd not to speake with tongues. Let all thinges be done honestly, and in order.

The Notes.

a. Here he speaketh not of the holy ghost, in whose power all men ought for to be: but of the seuerall giftes of the spirite, which are so in the power of them that haue them that they may alwayes without contention, vse them to the edifiyng of the Church of Christ.

The. xv. Chapter.

The resurrection of the dead.

A The Epistle on the xi. Sunday after Trinitie.

BRethren, as partaynyng to the Gospell which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which also ye are saued: I do you to wytte, after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vayne.

For first of all, I deliuered vnto you that which I receaued: howe that Christe dyed for our sinnes, agreeyng to the Scriptures, and that he was buried, & that he arose agayne the thirde day according to the Scriptures, and that he was seene of Cephas, then of the twelue. After that, he was seene of mo then fyue hundreth brethren at once: of which, many remayne vnto this day, and many are fallen a slepe. After that, appeared he to James, then to all the Apostles.

Esay. lij. b. Jonas. ij. a Ose. vj. a. John. xx. c. Act. ix. a. Ephe. iij. b.

And last of all, he was seene of me, as of one that was B borne out of due tyme. For I am the least of the Apostles, whiche am not worthy to be called an Apostle, because I persecuted the congregation of God. But by the grace of God, I am that am.

And his * grace which is in me, was not in vayne, but I laboured more aboundauntly then they all, yet not I, but the grace of God which is with me. Therefore whether it were I or they, so we preache, and so haue ye beleued.

* Some vede his grace which is come on me

If Christe be preached howe that he rose from the dead: howe say some among you, that there is no resurrection of the dead? If there be no risyng agayne of the dead, then is Christe not rysen. If Christe be not rysen, then is our preachyng vayne, and your fayth is also in vayne. Yea, and we are founde also false witnesses of God. For we haue testified of God, howe that he rayled vp Christe, whom he rayled not vp, yf it be so that the dead ryse not agayne. For yf the dead ryse not agayne, then is Christe not rysen agayne. If it be so that Christe rose not, then is your fayth in vayne,

bayne, and yet are ye in your synnes.

Therfore, they whiche are fallen asleepe in Christe, are perished. If in this lyfe only we beleue on Christe, then are we of all men the miserablest. But nowe is Christ risen from the dead, and is become the first fruites of them that slept. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all dye, euen so by Christe shall all be made alyue, and euery man in his owne order.

C

Coloss.i.c. i.Thess.iiij.

The firste is Christe, then they that are Christes at his commyng. Then commeth the ende, when he hath deliuered vp the kingdome to God * the father, when he hath put downe all rule, auctoritie, & power. For he must raigne tyll he haue put all his enemies vnder his feete. The last enemie that shalbe destroyed, is death. For he hath put all thynges vnder his feete. But when he sayth, all thynges are put vnder him, it is manifest that he is excepted which dyd put all thynges vnder hym. When all thynges are subdued vnto hym, then shall the sonne also hym selfe be subiect vnto him that dyd put al thynges vnder him, that God may be all in al thynges. Els what do they which are baptized * ouer the a* dead, yf the dead ryse not at all? Why are they then baptized ouer the dead? Yea, and why stande we in ieopardie euery houre? By our reioycyng which I haue in Christe Iesu our Lord, I dye dayly. That I haue fought with beastes at Ephesus after the maner of men, what auauntageth it me, yf the dead ryse not agayne? Let vs eate and drynke, for to morowe we shall dye. Be not deceaued. Euyll speakynges, corrupte good maners. Awake truely out of sleepe, and synne not. For some haue not the knowledge of God. I speake this to your rebuke.

* *Or, to god and the father.*

D

Psal.cix.a. Hebr.i.d.x.c Psal.viij.d. Hebre.ij.d.

* *Some reade, for the dead.*

But some man wyll saye, howe aryse the dead? With what bodie come they? Thou foole, that which thou sowest is not quickened except it die. And what sowest thou? Thou sowest not that body that shalbe, but bare corne (I meane eyther of wheate, or of some other) & God geueth it a body at his pleasure, to euery seede his owne body.

E

Sapi.ij.b. Esay.xxij.

All flesche is not one maner of flesche. But there is one maner

flesche

flesche of men, another maner flesche of beastes, another ma-
F ner flesche of fisches, & another of birdes. There are also ce-
lestiall bodies, and there are bodies terrestriall. But the
glorie of the celestiall is one, and the glorie of the terrestri-
all is another. There is one maner glorie of the Sunne,
and another glorie of the Moone, & another glorie of the
Starres. For one Starre differeth from another in glo-
rie. So is the resurrection of the dead. It is sowen in cor-
ruption, and ryseth in incorruption. It is sowen in disho-
nour, and ryseth in glorie. It is sowen in weaknesse, and
riseth in power. It is sowen a naturall body, and ryseth a
spirituall body. There is a naturall body, and there is a
Gene.ij.b. spiritual body. As it is also writen: The first man Adam
was made a lyuyng soule, and the last Adam was made a
quickenyng spirite. Howebeit, that is not first whiche is
spirituall: but, that which is naturall, & then that which
is spirituall. The first man, is of the earth, earthy. The
seconde man, is the Lorde from heauen. As is the earthy,
such are they that are earthy. And as is the heauenly, such
are they that are heauely. And as we haue borne the image
of the earthy, so shall we beare the image of the heauenly.

G This say I brethren, that flesche and blood can not inhe-
rite the kingdome of God, neither doth corruptiō inherite
vncorruption. Beholde, I shewe you a misterie: We shall
not all sleepe, but we shall all be chaunged, and that in a
moment, in the twynklyng of an eye (at the sounde) of the
last trumpe. For the trumpe shall blowe, and the dead shal
ryse incorruptible, and we shalbe chaunged. For this cor-
ruptible, must put on incorruption, and this mortal, must
put on immortalitie. When this corruptible, hath put on
incorruption, and this mortall hath put on immortalitie,
then shall be brought to passe the saying that is writen:
Osee.xiij.d. Death is swalowed vp into victorie, Death where is thy
Hebr.ii.d. stynge? Hell where is thy victorie? The stynge of death, is
sinne, and the strength of sinne is the lawe. But thankes
be vnto God, whiche hath geuen vs victorie through our
Lorde Iesus Christe. Therefore my deare brethren, be ye
stedfast and vnmouable, alwayes ryche in the workes of
the

the Lorde, forasmuch as ye knowe howe that your labour is not in vayne in the Lorde. .

The Notes.

a. Ouer the dead, or for the dead. Among the Corinthians, yf any had deceassed afore they coulde be baptized, some dyd take in hande to be baptized for them, thynkyng that the same shoulde be auayleable vnto the dead against the resurrection. Tertullian, Theophilactus, Ambrose. Though Saint Paule dyd not alowe this superstition, yet therby dyd he take an occasion to confute them which among the Corinthians denyed the rysyng agayne of the dead.

¶ The. xvi. Chapter.

He putteth them in remembraunce of the gatheryng for the poore christian at Hierusalem, & concludeth his Epistle with the salutations of certaine vsing brethren.

COncernyng the gathering for the Saints, as I haue ordeyned in the congregations of Galacia, euen so do ye. Upon some Sunday, let euery one of you put aside at home and lay vp, whatsoeuer he thinketh meete, that there be no gatherynges when I come. When I am come, whosoeuer ye shall alowe by your letters, them wyll I sende, to bryng your liberalitie vnto Hierusalem. And if it be meete that I go also, they shall go with me. I wyll come vnto you after I haue gone ouer Macedonia, for I wyll go throughout Macedonia. with you peraduenture I wyll abyde a whyle, or els wynter, that ye may bryng me on my way whythersoeuer I go. A
I wyl not see you now in my passage, but I trust to abyde a whyle with you yf God shall suffer me. I wyll tary at Ephesus vntyl Whitsuntide. For a great doore and a fruitfull is opened vnto me, & there are many aduersaries. If Timotheus come, see that he be without feare with you, for he worketh the worke of the Lord as I do. Let no man therfore despise hym, but conuay hym foorth in peace, that he may come vnto me, for I loke for him with the brethren. B

To speake of brother Apollo, I greatly desired hym to come vnto you with the brethren, but his mynde was not at all to come at this tyme. Howbeit, he wyll come when he shall haue conuenient tyme. Watch ye, stande fast in the fayth, quite you lyke men, and be strong. Let all your busynesse be done in loue.

Brethren, ye knowe the house of Stephana, howe that they are the first fruites of Achaia, and that they haue appointed

Actes.xj.a. Rom.xv.f. ij.Cor.viij.a.

Act.xviij.c. i.Cor.i.b.

appoynted them selues to minister vnto the saintes. I beseche you that ye be obedient vnto such, & to all that helpe & labour. I am glad of the commyng of Stephana, Fortunatus, and Achaicus: for that which was lackyng (to me) on your part, they haue supplied. For they haue comforted my spirite, and yours. Loke therfore that ye knowe them that are such.

D The congregations of Asia salute you. Aquila and Priscilla salute you much in the Lord, and so doeth the congregation that is in their house. All the brethren greete you. Greete ye one another with an holy kysse. The salutation of me Paule with mine owne hande. If any man loue not the Lorde Jesus Christe, the same be a* Anathema maranatha. The grace of the Lord Jesus Christe be with you. My loue be with you all in Christe Jesu. Amen.

Sent from Philippos by Stephana and Fortunatus and Achaicus, and Timotheus.

The Notes.

a. Saint Hierome doth expounde this worde (Maranatha) the Lorde commeth. As yf he shoulde saye, yf any man do not loue our Lorde Jesus Christe, let hym be accursed, and let hym be sure, that the Lorde (agaynst whom no hatred can preuayle) doth come. Some agayne do expounde thus. Let hym be as a rotten member cut of, and perysshe vtterly.

¶ The Argument of the seconde Epistle to the Corinthians.

Saynt Paule in this Epistle doth principally entreate of foure thynges. Firste, he sheweth howe God dyd comfort hym in his trouble, and that all men ought in the crosse of affliction to comfort them selues by the worde of grace and hope of eternall lyfe, commaundyng that the synner, whom he had excommunicated. i. Cor. v. should be receaued agayne. He doth compare goodly the lawe and the Gospell together, shewyng howe excellent and comfortable doctrine the Gospell is, wherby we receaue remission of synnes. Secondely, he doth most earnestly call them to repentaunce, exhortyng them to lyue a godly and christian lyfe. Thirdlye, he exhorteth the Corinthians to make collections and gatherynges for the poore Saintes that were at Hierusalem, aleagyng many goodly causes or argumentes to prouoke them to it. Laste of all, he doth arme the congregation against false preachers, settyng foorth to the vttermost his vocation and office, and what he had done by the Gospell, therby to encourage the Corinthians to abyde stedfast in the doctrine, and not to suffer them selues to be frayed away from it.

¶ The seconde Epistle of Saint Paule the Apostle, to the Corinthians.

¶ The first Chapter.

The consolation of God in trouble. The loue of Paule towarde the Corinthians, and his excuse that he came not vnto them.

PAule an Apostle of Jesu Christe by the wyll of God, and brother Timotheus:
Unto the congregation of God, which is at Corinthum, with all the saintes which are in all Achaia. Grace be with you, and peace from God our father, and from the Lorde Jesus Christe. A

Blessed * be God the father of our Lorde Jesus Christe, the father of mercyes, and the God of all comfort, whiche comforteth vs in all our tribulation, in so muche that we are able to comfort them whiche are in any maner of trouble with the same comfort, wherewith we our selues are comforted of God. For as the afflictions of Christe are plenteous in vs, euen so is our consolation plenteous by Christe.

* *Or, be God & the father* Ephe.i.a. j.Pet.vj.a.

Whether we be troubled for your consolation and saluation, whiche saluation sheweth her power in that ye suffer the same afflictions, whiche we also suffer, or whether we be comforted for your consolation and saluation: yet our hope is stedfast for you, inasmuch as we knowe nowe, that as ye are partakers of the afflictions, so shall ye be partakers also of the consolation. B Colloss.j.c.

Brethren, I would not haue you ignorant of our trouble, whiche happened vnto vs in Asia. For we were greeued out of measure passyng strength, so greatly that we despayred euen of lyfe. Also we receaued an aunswere of death in our selues, and that because we shoulde not put[a*] our trust in our selues, but in God, whiche rayseth the dead to lyfe agayne, and whiche deliuered vs from so great a death, and doth delyuer. On whom we trust, that yet hereafter ye i.Reg.ij.d.

he wyll delyuer, by the helpe of your prayer for vs, that by the meanes of many occasions, thankes maye be geuen of many on our behalfe, for the grace geuen vnto vs.

C For our reioycyng is this, the testimonie of our conscience, that in singlenesse and godly purenesse, and not in fleshly wisedome, but by the grace of God, we haue had our conuersation in the worlde, and most of all to youwardes. We write none other thynges vnto you, then that ye reade and also knowe.

Yea, and I truste ye shall fynde vs vnto the ende, euen as ye haue found vs partly, for we are your reioycyng, euen as ye are ours, in the day of our Lorde Iesus.

1.Cor. xvi.a * Same reade, that I myght haue had one pleasure more with you. Math.v.f.

And in this confidence was I mynded first to haue come vnto you, that * ye myght haue had one pleasure more, and to haue passed by you into Macedonia, and to haue ben led forth to Iurie warde of you. When I thus wyse was mynded, dyd I vse lyghtnes? Or thynke I carnallye those thynges which I thynke: That with me should be yea yea, and nay nay. God is faythfull. For our preachyng to you, was not yea and nay.

D For Gods sonne Iesus Christe, whiche was preached among you by vs (that is to say, by me, and Siluanus, and Timotheus) was not yea and nay: but in hym it was yea. For all the promises of God, in him are yea, and are in him Amen, vnto the laude of God thorowe vs. For it is God which stablyshed vs with you in Christ, and hath annoynted vs, which hath also sealed vs, and hath geuen the earnest of the spirite into our heartes. Ephe.iiij.c.

¶ The Notes.

a. God doth helpe and delyuer vs, when we do pacientlye beare his crosse, that is to say, the persecution, trouble, and aduersitie that he doth sende vnto vs. For God wyll neuer forsake them that do pacientlye wayte for his ayde and succour. Agayne, they that wyll not wayte for his helpe, but go about without hym to helpe them selues by their owne workes and wisedome, or are impacient in their troubles, them doth he forsake vtterly in the myddes of their afflictions.

¶ The

¶ The.ii. Chapter.

He sheweth the cause of his absence, and exhorteth them to forgeue the man that was fallen, and to receaue hym agayne with loue.

I Call God for a recorde vnto my soule, that for to fauour you withall, I came not any more vnto Corinthum. Not that we be lordes ouer your fayth, but helpers of your ioye. For by fayth ye stande. But I determined this in my selfe, that I woulde not come agayne to you in heauinesse. For yf I make you sory, who is it that shoulde make me glad, but the same which is made sory by me? And I wrote this same vnto you, lest yf I came, I shoulde take heauynesse (of them) of whom I ought to reioyce. This confidence haue I in you all, that my ioye is the ioye of you all. For in great affliction and anguyshe of heart, I wrote vnto you with many teares, not that ye shoulde be made sory, but that ye myght perceaue the loue whiche I haue, moste specially vnto you. A

Yf any man hath caused sorow, the same hath not made me sory, but partly, lest I shoulde greeue you all. It is a sufficiēt vnto the same man, that he was rebuked of many. So that nowe contrarywyse, ye ought rather to forgeue hym & comfort hym, lest that same person should be swallowed vp with ouermuch heauynesse. Wherfore I exhort you that loue may haue strength ouer hym. For this cause veryly dyd I write, that I myght knowe the profe of you, whether ye should be obedient in all thynges. To whom ye forgeue any thyng, I forgeue also. And veryly, yf I forgaue any thyng, to whom I forgaue it, for your sakes forgaue I it, in the * rowme of Christe, lest Satan should preuent vs, for his thoughtes are not vnknowen vnto vs. B

When I was come to Troada for Christes Gospels sake, (and a great dore was opened vnto me of the Lorde) I had no rest in my spirite, because I founde not Titus my brother, but toke my leaue of them, and went away into Macedonia. Thankes be vnto God, whiche alwayes geueth vs the victorie in Christe, and openeth the sauour of his knowledge by vs in euery place. For we are vnto God the C

a 1. Cor. v. b.

* Some rede, in the sight of Christe.

sweete sauour of Christe, both among them that are saued, and also among them whiche perysshe. To the one part, are we the sauour of death vnto death. And vnto the other part, are we the sauour of lyfe vnto lyfe. And who is meete vnto these thynges? For we are not as many are, whiche chop and chaunge with the worde of God: but euen out of purenesse, & by the power of God, and in the sight of God, so speake we in Christe.

¶ The Notes.

a. We muste beware that we do not vse to muche rigour in the ecclesiasticall discipline: For that shoulde be, to turne that moste comfortable salue and wholsome phisicke, into poyson. We ought to excommunicate to this ende, that the open sinner maye acknowledge his sinne and repent, and so be reconciled agayne, and that betimes, least Satan do get his praye, and driue the poore miserable man, thus banyshed from the congregation, to vtter despayring. It is sayde, that the Churche forgeueth, when eyther it doth comfort them that are troubled in conscience, or receaueth the repentaunte into fauour agayne.

¶ The.iii. Chapter.

He prayseth the preachyng of the Gospell, aboue the preachyng of the lawe.

A

WE begyn to prayse our selues agayne. Nede we as some other, of Epistles of recommendation vnto you? or letters of recommendation from you? Ye are our Epistle written in our hartes, whiche is vnderstande and read of all men, in that ye are knowen, how that ye are the Epistle in Christe, ministred by vs, and written, not with yncke, but with the spirite of the liuing God, not in tables of stone, but in fleshlye tables of the heart.

Exo. 24. Deut. v. d.

B

Such trust haue we through Christe to Godwarde, not that a* we are sufficient of our selues to thinke any thyng as it were of our selues: but our ablenes commeth of God, which hath made vs * able to minister the newe testament, not of the letter, but of the spirite: for the letter kylleth, but the spirite geueth lyfe.

The Epi. onthe.xii Sunday aft. Trin.

* *Or able ministers of.*

If the ministration of death thorowe the letters figured in stones was glorious, so that the children of Israel coulde not beholde the face of Moses for the glory of his countenaunce (whiche glory is done away) why shall not the ministration of the spirite be muche more glorious? For yf

C

the ministring of condemnation be glorious: muche more doth the ministration of ryghteousnes, exceede in glory.

glory. For no dout, that whiche was there glorified, is not once glorified in respect of this exceadyng glory. For if that whiche is destroyed, was glorious, muche more shall that whiche remayneth, be glorious.

Seyng then that we haue such trust, we vse great boldnes, and do not as Moses, which put a vayle ouer his face: that the chyldren of Israel should not see for what purpose that serued, whiche is put away. But theyr mindes were blinded: For vntill this day, remayneth the same couering vntaken awaye in the olde testament, when they reade it, which vayle in Christe is put away. But euen vnto this day, when Moses is read, that vayle hangeth before theyr D
heartes. Neuertheless, when they turne to the Lorde, the vayle shalbe taken awaye. The Lorde no dout is a spirite: And where the spirite of the Lorde is, there is libertie. But we all beholde in a myrrour the glory of the Lord, with his face open, and are chaunged vnto the same similitude, from glorie to glorie, euen of the spirite of the Lorde.

Exo.34.A.

Iohn.iij.d

The Notes.

a. If any man doth affirme, or holdeth opinion that a man can by the strength of his owne nature thinke a good thought, pertayning to his saluation, or that he can without the inspiration of the holye ghost, consent and agree to the wholesome preachyng of the gospel: he is deceaued by an heretical spirite, and vnderstandeth not the word of Christe, saying: Without me ye can do nothyng, nor that saying of Paule: We are not sufficient, &c. The counsayle of Miluentum.

¶The.iiij.Chapter.

A true preacher is diligent, he corrupteth not the word of God, he preacheth not hymselfe, but seketh the honour of Christe, yea, though it be with the perill of his lyfe.

THerefore, seyng that we haue suche an office, A
euen as mercye is come on vs, * we faynte not, *Some read, we go not out of kind
but haue cast from vs the clokes of vnhonestie, and walke not in craftynes, neyther a* handle we the worde of God disceytfully: but in open trueth, and reporte our selues to euery mans conscience in the syght of God. If our Gospell be yet hyd, it is hyd among them, that are lost, in whom the God of this worlde hath blynded the mindes of them which beleue not, lest the light of the glorious Gospell of Christe, whiche is the ymage of God, should shyne vnto them.

The Epistle on S. Mathias daye.

For we preache not our selues, but Christe Jesus to be B

the Lorde, and our selues your seruauntes, for Jesus sake.
For it is God, that commaunded the lyght to shyne out of
Gene.i.a. darknes, whiche hath shyned in our heartes, for to geue the
2.Pet.i.d. lyght of the knowledge of the glorie of God, in the face of
Jesus Christe.

But we haue this b* treasure in earthen vessels, that the
1.Cor.v.d. excellencie of the power myght be Goddes, and not ours.
We are troubled on euery side, yet are we not without shift.
C We are in pouertie, but not vtterly without somwhat. We
are persecuted, but are not forsaken. We are cast downe, ne-
Gala.vi.d. uertheless we perysshe not. And we alwayes beare about in
our body, the dying of the Lord Jesus, that the lyfe of Jesu
myght also appeare in our bodies.

For we whiche lyue, are alwayes deliuered vnto death,
Rom.viij.d for Jesus sake, that the lyfe also of Jesu myght appeare in
our mortall flesshe. So then death worketh in vs, and lyfe
in you. Seyng then that we haue the same spirite of fayth,
Psal.xv.d. accordyng as it is written: I beleued, and therefore haue I
spoken. We also beleue, and therfore speake. For we knowe
D that he whiche raysed vp the Lorde Jesus, shall rayse vp vs
also by the meanes of Jesus, and shall set vs with you. For
1.Cor.i.a. all thynges do I for your sakes, that the plenteous grace
by thankes geuen of many, maye redounde to the prayse
of God.

Wherfore, we are not weried, but though our outwarde
man perisshe, yet the inwarde man is renewed day by day.
For our exceadyng tribulation, whiche is momentanie and
Psal.xxx.b. lyght, prepareth an exceading and an eternall wayght of
Rom.viij.d glorie vnto vs, while we loke not on the thinges which are
seene, but on the thinges whiche are not seene. For thinges
which are seene, are temporall; but thinges whiche are not
seene, are eternall.

The Notes.

a. To handle the worde of God without deceptfulnesse, is to sette it foorth syncerelye and purelye, without addyng any thyng therunto, or takyng any thyng away from it.
b. By this treasure, Christe hym selfe and the wholsome doctrine of the Gospell is vnderstanded. Matthew.xiij.chap. By the earthen vessels, the fraylenes of our flesh is meant. God for his owne laude doth set foorth hym selfe by those thynges that are weake and feable, because that the whole glorie shoulde be geuen vnto God alone, and not vnto man that is made of earth. Ambro.

¶The.v.Chapter.

The reward for ſuffryng trouble.

FOr we knowe that yf our earthye manſion, wherein we nowe dwell, were deſtroyed, we haue a buyldyng (ordeyned) of God, an habitation not made with handes, but eternall in heauen. A

And therefore ſyghe we, deſyryng to be clothed with our manſion, which is from heauen: ſo yet if that we be founde clothed, and not naked. For we that are in this tabernacle, ſyghe and are greeued, becauſe we would not be vnclothed, but would be clothed vpon, that mortalitie myght be ſwalowed vp of lyfe. He that hath ordeyned vs for this thyng, is God: whiche very ſame hath geuen vnto vs the earneſt of the ſpirite. ij. Cor. iiij. b

Therefore, we are alway of good cheere, and knowe that as long as we are at home in the body, we are abſent from God. For we walke in faith, and not after the vtter appearaunce. Neuertheleſſe, we are of good comforte, and hadde leuer to be abſent from the body, and to be preſent with the Lorde. Wherfore, whether we be at home, or from home, we endeuour our ſelues to pleaſe hym. For we muſt appeare before the iudgement ſeate of Chriſte, that euery man may receaue the workes of his body, accordyng to that he hath done, whether it be good or bad. Rom. viij. d B

Seyng then that we knowe, howe the Lord is to be feared, we fare fayre with menne. For we are knowen well ynough vnto God. I truſt alſo, that we are knowen in your conſciences.

We prayſe not our ſelues agayne vnto you, but geue you an occaſion to reioyce of vs, that ye may haue ſomwhat againſt them which reioyce in the face, and not in the heart. For yf we be to feruent, to God are we to feruent. If we kepe meaſure, for your cauſe kepe we meaſure. For the loue of Chriſte conſtrayneth vs, becauſe we thus iudge, yf one be dead for all, that then are all dead, and that he died for all, that they which liue, ſhould not henceforth liue vnto themſelues, but vnto him which dyed for them, and roſe agayne. C

Wherfore, henceforth knowe we no man after the fleſh. In ſo much, though we haue knowen Chriſte after the fleſh, now henceforth know we him ſo no more. Therfore, if any man be in Chriſte, he is a newe creature. Olde thynges are paſſed away, beholde, all thinges are become newe. Neuertheleſſe, all thynges are of God, whiche hath reconciled vs vnto hym ſelfe by Jeſus Chriſte, and hath geuen vnto vs, the office to preache the attonemẽt. For God was in Chriſte, and made agreement betwene the world and him ſelfe, and imputed not their ſinnes vnto them, and hath committed to vs the preaching of the attonement.

D
Eſay.xliij.c
Apoc.xxi.b.
Coloſſ.i.c.

Now then are we meſſengers in the rowme of Chriſte, euen as though God dyd beſech you through vs. So praye we you in Chriſtes ſtede, that ye be at one with God: for he hath made hym to be ſynne for vs, whiche knew no ſynne, that we by his meanes ſhould be that righteouſnes, which before God is alowed.

Eſay.liij.b.
Rom.viij.b

The Notes.

a. They are naked, that haue not the weddyng garment of fayth worckyng through loue vppon them. They are naked, that without all ſhame, do geue them ſelues in this worlde, to filthy, wicked, and deuiliſh conuerſation, puttyng away from them the ſpirite of God, and reaſon. It is ſayde, that our manſion is from heauen, not becauſe that it commeth from heauen, but becauſe that it receaueth from thence, the grace or gyfte of immortalitie and incorruption.

¶ The.vi. Chapter.

An exhortation to receaue the worde of God with thankfulnes and amendement of lyfe. The diligence of Paule in the Goſpell, and howe he warneth them, to eſchewe the companie of the Heathen.

A
The Epiſtle on the firſt ſund. in Lent.

WE as helpers therefore exhorte you, that ye receaue not the grace of God in vayne. For he ſaith: I haue heard thee in a time accepted, and in the day of ſaluation haue I ſuccoured thee. Behold, now is that wel accepted time: behold, nowe is that daye of ſaluation. Let vs geue no occaſion of euil in any thing, that in our office be found no faute: but in all things let vs behaue our ſelues as the miniſters of God.

Eſay.xlix.a

B
2.Cor.iiij.a.

In much patience, in afflictions, in neceſſitie, in anguiſh, in ſtrypes, in priſonment, in ſtryfe, in labour, in watchyng, in faſtyng, in pureneſſe, in knowledge, in long ſufferyng, in kyndneſſe, in the holy ghoſt, in loue vnfayned, in the wordes of trueth, in the power of God, by the armour of ryghteouſ-

nes

nes, of the ryght hande, and on the lefte, in honour, and dis-
honour, in euill repoꝛte, and good repoꝛte, as deceauers, and
yet true, as vnknowen, and yet knowen, as dying, and be-
holde we yet lyue, as chaſtened, and not killed, as ſoꝛowing,
and yet alwaye mery, as pooꝛe, and yet make many rich, as
haue nothyng, and yet poſſeſſyng all thynges.

O ye Coꝛinthians, our mouth is open vnto you, our C.
heart is made large. Ye are in no ſtraite in vs, but are in a
ſtraite in your owne bowels: I pꝛomyſe you lyke rewarde
with me, as to my chyldꝛen. Set your ſelues theꝛefoꝛe at
large, and beare not a ſtraunge yoke with the vnbeleuers.
Foꝛ what felowſhip hath righteouſnes with vnrighteouſ-
nes? what companie hath light with darknes? what con- i.Coꝛ.iij.b.
coꝛde hath Chriſte with Beliall? Eyther what part hath he
that beleueth, with an infidell? Howe agreeth the temple
of God with ymages? Foꝛ ye are the temple of the liuyng Leui.xxvi.c
God, as ſayde God: I wyll dwell among them, and walke Eſay.lij.c.
among them, and wyll be theyꝛ God, and they ſhalbe my
people.

Wheꝛefoꝛe come out from among them, and ſeperate your
ſelues (ſayth the Loꝛde) and touche none vncleane thyng: Eſay.lij.c.
ſo wyll I receaue you, and wyll be a father vnto you, and ye
ſhalbe my ſonnes and daughters, ſaith the Loꝛd almightie.

The Notes.

a. Nothyng in this woꝛld can hynder a man ſo much from true Godlines, as doth the amitie and frendſhyp with the vngodlie. The ſonnes of God dyd in the beginnyng ioyne them ſelues in amitie and frendſhyp with the chyldꝛen of men, & they were all deſtroyed by a flood.

He that toucheth pytche, ſhalbe defyled therwith. Beware theꝛefoꝛe (yf ye wyll continue and abyde ſtedfaſt in the true doctrine) that ye accompanie not your ſelues with vngodlye Epicures, which without the feare of God, do geue themſelues to all kynd of miſchiefe and blaſphemie.

¶The.vii.Chapter.

He exhoꝛteth them to receaue the pꝛomiſes of God thankfully. The Coꝛinthians are commended foꝛ theyꝛ obedience and loue toward Paule.

SEing that we haue ſuche pꝛomyſes (dearly be- A
loued) let vs cleanſe our ſelues from all fylthy-
neſſe of the fleſhe and ſpirite, and growe vp to
full holyneſſe in the feare of God. Underſtande
vs, we haue hurt no man, we haue coꝛrupt no
man, we haue defrauded no man. I ſpeake not this to con-

demne you: for I haue shewed you before, that ye are in our heartes to dye and lyue with you.

I am very bolde ouer you, and reioyce greatly in you. I am fylled with comfort, and am exceadyng ioyous in all our tribulations.

For when we were come into Macedonia, our flesshe
B hadde no reste, but we were troubled on euery syde. Outwarde was fyghtyng, inwarde was feare. Neuertheles-
ij.Cor.i.d. se, God that comforteth the abiecte, comforted vs at the commyng of Titus.

And not with his commyng onlye, but also with the consolation, wherewith he was comforted of you. For he tolde vs your desyre, your mournyng, your feruent mynde to me warde: so that I nowe reioyce the more. Wherefore, though I made you sory with a letter, I repent not, though I dyd repent.

For I perceaue that the same Epistle made you sorye,
C though it were but for a season. But I nowe reioyce, not that ye were sory, but that ye so sorowed, that ye repented.
i.Pet.ij.c. For ye sorowed Godly, so that in nothyng ye were hurt by vs. For[a] * Godly sorowe, causeth repentaunce vnto salua-
Eccl.xxx.c. tion, not to be repented of: when the worldye sorowe, causeth death.

For beholde this thyng, what diligence this Godlye sorowe that ye toke, hath wrought in you: yea, it caused you to cleare your selues, it caused indignation, it caused feare, it caused desyre, it caused a feruent mynde, it caused punyshement.

For in all thynges ye haue shewed your selues, that ye were cleare in that matter. Wherefore, though I wrote vnto you, I dyd it not for his cause that dyd hurte, neyther for his cause that was hurte: but that our good mynde, whiche we haue towarde you in the syght of God, myght appeare vnto you.

Therefore we are comforted, because ye are comfor-
D ted: yea, and exceadynglye the more ioyed we, for the ioye that Titus hadde, because his spirite was refreshed of you all. I am therefore not nowe ashamed, though I boasted

my

my selfe to hym of you.

For as all thynges which I preached vnto you, are true, euen so is our boastynge, that I boasted my selfe to Titus withall, founde true. And nowe is his inwarde affection more aboundaunt towarde you, when he remembreth the obedience of euery one of you, howe with feare and tremblyng ye receaued hym. I reioyce that I may be bolde ouer you in all thynges.

The Notes.

a. There be two maners of sorowe. The one commeth of God, and engendreth repentaunce vnto lyfe. The other commeth of the flesh, and breadeth desperation vnto death. We haue examples of both, in Cain and Dauid, in Judas and Peter, for they all sorowed: but the sorowe of Cain and Judas was fleshly and carnall, and therfore being without godly comfort, it dyd dryue them to desperation: Where as Dauid and Peter in theyr godly sorowe, dyd flee vnto the father of mercies, with a true repentaunt heart, and were receaued agayne into the fauour of God.

¶ The.viij. Chapter.

He putteth them in remembraunce to helpe the poore saintes at Hierusalem, accordyng as the Macedonians dyd.

MOreouer brethren, we do you to wyt of the grace of GOD, A which was geuen in the congregations of Macedonia, howe that the aboundaunce of theyr reioycing is, that they are tried with much tribulation. And though they were exceadyng poore, yet haue they geuen exceadyng richlye, and that in singlenes. For to theyr power (I beare recorde) yea, and beyonde theyr power, they were wyllyng of theyr owne accorde, and prayed vs with greate instaunce, that we would receaue theyr benefite, and suffer them to be partakers with other in ministryng to the sainctes. And this they dyd, not as we loked for, but gaue theyr owne selues fyrst to the Lorde, and after vnto vs by the wyll of God: so that we could not but desyre Titus to accomplyshe the same beneuolence among you also, euen as he had begunne.

B Actes.xi.d. i.Cor.ix.a. ij.Cor.ix.a. Rom.xv.k.

Now therefore, as ye are ryche in all partes, in faith, in worde, in knowledge, in all feruentnes, and in loue, whiche ye haue to vs: euen so see that ye be plenteous in this beneuolence also. This say I not as commaunding: *but because other are so feruent, therefore proue I your loue, whether it be perfect or no. For ye know the liberalitie of our Lorde Jesus Christe, whiche though he were ryche, yet for your

*Or reade, but through the feruētnes of other, prouyng also the perfectnes of your loue.

ſakes became poore, that ye through his pouertie, might be made ryche.

And I geue councell hereto. For this is expedient for you, whiche began, not to do onlye, but alſo to wyll a yere a go. Nowe therefore perfourme the thyng that ye began to do: that as there was in you a redines to wyll, euen ſo ye may perfourme the deede, of that whiche ye haue. For if there be
C first a wyllyng mynde, it is accepted accordyng to that a man hath, and not accordyng to that he hath not.

It is not my mynde that other be ſet at [a]* eaſe, and ye brought into cumbraunce: but that there be egalnes nowe at this tyme, that your aboundaunce ſucker theyr lacke, and that theyr aboundaunce may ſupplie your lacke, that there may be equalitie, agreeyng to that which is wrytten:
Exo.xvi.d. He that gathered much, had neuer the more aboundaunce: and he that gathered litle, had neuer the leſſe. Thankes be vnto God, whiche put in the heart of Titus the ſame good minde toward you. For he accepted the requeſt, yea, rather he was ſo well willyng, that of his owne accord, came vnto you. We haue ſent with him that brother, whoſe laude is in
D the Goſpell throughout all the congregations: and not ſo only, but is alſo choſen of the congregations, to be a felowe with vs in our iourney, concernyng this beneuolence, that is miniſtred by vs vnto the prayſe of the ſame Lord, and to ſtirre vp your prompt mynde.

For this we eſchewe, that any man ſhould rebuke vs in this plenteous diſtribution, that is miniſtred by vs, and therfore make prouiſion for honeſt thinges, not in the ſight of God only, but alſo in the ſight of men.

We haue ſent with them a brother of ours, whom we haue oft tymes proued diligent in many thynges, but now much more diligent. The great confidence which I haue in you, hath cauſed me this to do, partly for Titus ſake, which is my felowe and helper, as concerning you, partlye becauſe of other, which are our brethren, and the meſſengers of the congregations, and the glorie of Chriſte. wherefore ſhewe vnto them proſe of your loue, and of the reioycing that we haue of you, that the congregations may ſee it.

The

The Notes.

a. Liberalitie ought so to be moderated, that they which do gene, be in no wyse therby brought to extreme penurie and pouertie, the other, vnto whom it is geuen in the meane season, liuing at ease, and in ydlenes. This is the equalnes that S. Paule doth speake of here. The Corinthians had ryches, and the Sainctes at Hierulalem had wholsome doctrine coupled with godlynes (at that tyme there was great dearth in Hierusalem and in all Syria) This is then the meanyng of the Apostle: I wyll that with your ryches (whereof ye haue plentie and aboundaunce) ye succour their nede, and that they, with their godly doctrine, do supplye that, whiche is wantyng in you.

¶ The. ix. Chapter.

In this chapter doth he the same that he dyd in the chapter goyng before, that is, moueth them to helpe the poore brethren at Hierusalem.

OF the ministring to the Sainctes, it is but superfluous for me to write vnto you: for I know your redynes of mynde, whereof I boast my selfe vnto them of Macedonia, and saye that Achaia was prepared a yere ago, and your feruentnes hath prouoked many. Neuertheless, yet haue I sent these brethren, lest our reioycyng ouer you shoulde be in vayne in this behalfe, and that ye (as I haue sayde) prepare your selues, lest peraduenture yf they of Macedonia come with me, and finde you vnprepared, we (I say not ye) shoulde be ashamed in this matter of boastyng. A

Actes. xi. d
j. Cor. xvj a

Wherefore I thought it necessary to exhort the brethren to come before hande vnto you, and to prepare your good blessyng promysed afore, that it myght be redye: so that it be a blessyng, and not a defraudyng. B

This yet remember, howe that he whiche soweth lytle, shall reape lytle, and he that soweth plenteously, shal reape plenteously. And let euery man do accordyng as he hath purposed in his heart, not grudgingly, or of necessitie. For God loueth a cherefull geuer.

Prou. xi. d.
Eccle. 35. b

God is able to make you ryche in all grace, that ye in all thynges hauyng sufficient vnto the vtmost, may be ryche vnto all maner of good workes, as it is written: He hath spearsed abrode, and hath geuen to the poore, his righteousnes remayneth for euer. He that findeth seede to the sower, doth minister also bread for foode, and multiplie your seede, and increase the fruites of your ryghteousnes, that on all parties, ye may be made ryche in all singlenes, whiche causeth, through vs, thankes geuyng vnto God. C

Psal. cxi. c.

For

D For the office of this ministration, not onlye supplyeth the nede of the sainctes: but also is aboundaunt herein, that for this laudable ministring, a* thanks might be geuen to God of many, whiche prayse God for the obedience of your professing the Gospell of Christe, and for your singlenesse of distributing to them and to all men, and in theyr prayers to God for you, long after you, for the aboundaunt grace of God geuen vnto you. Thankes be vnto God for his vnspeakable gyft.

¶ The Notes.

a. If we geue almes, we shall thereby prouoke men to geue immortall thankes vnto the Lorde. So that by our almes, two profites shal ensewe and folowe. Fyrst, our poore brethren shalbe succoured and helped: Secondly, God the aucthour of al goodnes, shall (through the same liberalitie that he hath stirred vp in vs) be prayed and lauded, whiche thing all Christians ought to seeke.

The. x. Chapter.

He teacheth the false Apostles, and defendeth his aucthoritie and callyng.

A I Paule my selfe beseche you, by the meekenes and softnes of Christe, whiche when I am present among you, am of no reputation, but am bolde towarde you, beyng absent. I beseche you that I neede not to be bolde when I am present (with that same confidence, wherwith I am supposed to haue ben bolde) against some whiche repute vs, as though we walked carnally. a*

Ephe.vi.c. B Neuertheless, though we walke (compassed) with the flesh, yet we do not warre fleshly. For the weapons of our warfare are not carnal thinges, but thinges mightie in God, to cast downe strong holdes, wherwith we ouerthrowe ymaginations, and euery hye thing that exalteth it selfe against the knowledge of God, and bryng into captiuitie all vnderstandyng to the obedience of Christe, and are redye to take vengeaunce on al disobedience, when your obedience is fulfilled. Loke ye on thinges after the vtter appearaunce.

C If any man trust in him selfe that he is Christes, let the same also consider of him selfe, that as he is Christes, euen so are we Christes. For though I shoulde boast my selfe somwhat more of our aucthoritie, whiche the Lorde hath geuen vs to edifie, and not to destroy you, it shoulde not be to my shame. (This say I) lest I shoulde seeme as though I went

went about to make you afrayde with letters. For the Epistles (sayeth he) are sore and stronge: but his bodyly presence is weake, and his speache is rude. Let hym that is suche, thinke on this wyse, that as we are in wordes by letters when we are absent, suche are we in deedes, when we are present.

For we can not finde in our heartes to make our selues D
of the number of them, or to compare our selues to them, whiche laude them selues: neuertheless, whyle they measure them selues with them selues, & compare them selues with them selues, thei vnderstand nought. But we wil not reioyce aboue measure: but * according to the quantitie of the measure whiche God hath distributed vnto vs, a measure to reache euen vnto you. For we stretche not our selues beyonde measure, as though we had not reached vnto you.

*Somerede, accordyng to the measure of the rule.

For euen to you also haue we come with the Gospell of Christe, and we boast not our selues out of measure in other mens labours. Yea, and we hope, when your fayth is increased among you, to be magnified accordyng to our measure more largely, and to preache the Gospell in those regions whiche are beyonde you: and not to reioyce of that, whiche is by another mans measure prepared alredye. Let hym that reioyceth, reioyce in the Lorde. For he that prayseth hym selfe, is not alowed: but he whom the Lorde prayseth.

Hebre.ix.g
j.Cor.ix.g.

The Notes.

a. That is to say: Though we be men, and carry about this mortall body with vs: yet this that we teach, is not infantes doctrine, but Gods trueth. Wherby we do learne, that God doth vse the Prophetes and Apostles, as instrumentes. And therefore was S. Paule called the chosen vessell of God.

¶ The.xi. Chapter.

Paule (vnder sufferaunce) commendeth him selfe, and defendeth his auctoritie agaynst the false Prophetes.

WOulde to God, ye coulde haue suffred me a lytle A
in my foolyshnes: yea, and ye do also forbeare me. For I am[a*] gelous ouer you, with godly gelousie. For I coupled you to one mã, to make you a chaste virgin to Christe. But I feare, least as the serpent begiled Eue through his subtiltie: euẽ so your wits shuld be corrupt from the singlenes that is in Christe.

Gen.iij.a.

For

For yf he that commeth, preache another Jesus then him whom we preached: or yf ye receaue another spirite then that whiche ye haue receaued, eyther another Gospell then that ye haue receaued, ye might right wel haue ben contēt. For I suppose that I was not behynde the chiefe Apostles.
B Though I be rude in speakyng, yet I am not so in knowledge. Howbeit, among you we haueben knowen to the vtmost, what we are in all thynges. Dyd I therein sinne, because I submitted my selfe, that ye might be exalted, and because I preached to you the Gospell of God, free? I robbed other congregations, and toke wages of them, to do you seruice withall. And when I was present with you, and had neede, I was greeuous to no man: for that which was lakyng vnto me, the brethren whiche came from Macedonia, supplied, and in al thinges I kept my self that I should
Actes.xx.g ij.Cor.xij.d not be greeuous to you, and so wyll I kepe my selfe.
C If the trueth of Christe be in me, this reioycyng shal not be taken from me in the regions of Achaia. Wherefore? Because I loue you not? God knoweth. Neuertheless, what I do, that wyll I do, to cut away occasion from them which desyre occasion, that they might be founde lyke vnto
D vs in that wherein they reioyce.
*Or, such. For * these false Apostles are disceiptfull workers, and fashion them selues lyke vnto the Apostles of Christe. And no maruayle, for Satan him selfe is chaunged into the fashion of an angell of lyght. Therfore, it is no great thyng though his ministers fashion them selues as though they were the ministers of ryghteousnes, whose ende shalbe according to their deedes.

I say agayne, lest any man thinke that I am foolyshe, or els euen nowe take me as a foole, that I also may boast my selfe a lytle. That I speake, I speake it not after the Lord: but as it were foolishly, in this matter of boasting. Seyng that many reioyce after the flesshe, I wyll reioyce also. For
E ye suffer fooles gladly, because that ye your selues are wyse. For ye suffer, euen yf a man bryng you into bondage, yf a man deuour, yf a man take, yf a man exalt hym selfe, yf a man smyte you on the face. I speake as concernyng
The Epi. on Sexagesima Sunday.

rebuke,

rebuke, as though we had ben weake.

Howbeit, wherin soeuer any man dare be bolde (I speake folyshely) I dare be bolde also. They are Ebrues, euen so am I: They are Israelites, euen so am I: They are the seede of Abraham, euen so am I. They are the ministers of Christe (I speake as a foole) I am more: In laboures more aboundaunte. In strypes aboue measure. In prison more plentiously. In deathe ofte. Of the Jewes fiue times, receaued I euery time. xl. strypes, saue one. Thryse was I beaten with roddes. I was once stoned. I suffered thryse shipwracke. Night and day haue I ben in the deepe of the sea. In iorneying often, in peryls of waters, in peryls of robbers, in ieopardies of mine owne nation, in ieopardies among the heathen, in peryls in the citie, in peryls in wildernes, in peryls in the sea, in peryls among false brethren, in labour and trauayle, in watching often, in hunger & in thyrste, in fastinges often, in colde and in nakednes: And besyde the thynges, whiche outwardly happen vnto me. I am combred daylye, and do care for all congregations.

Phil.iij.a.

F

Act.xvi.c. Act.xiiij.c.

Act.xxvij.g

Who is weake, and I am not weake? Who is offended, & I burne not? If I must needes reioyce, I wyl* reioyce of mine infirmities.

*Or, I wyll boaste of the thinges that concerne myne infirmities.

¶ The Notes.

a. For this cause was Saynt Paule gelous ouer the Corinthians, because that he had truely instructed them in the Christian faith, and was afrayed lest they being deceaued and vndermined by the wylye craft of them that sclaundered hym, shoulde fall away from the true doctrine, that they had receaued. This godlye gelousye oughte to be in all Byshops and pastors.

The xii. Chapter.

¶ Paule is taken vp into the third heauen, and heareth woordes not to be spoken of.

A

I Ye God and father of our Lorde Jesus Christe, which is blessed for euermore, knoweth that I lye not. In the citie of Damascon, the gouerner of the people vnder Kinge Aretas, layde watche in the citie of the Damascens, and woulde haue caught mee, and at a windowe was I let downe in a basket thorow the wall, and so scaped his handes.

Act.ix.c.

It is not expedient for me (no doubt) to reioyce: Neuertheless, I wil come to visions and reuelations of the Lord.

I

I knowe a man in Chriſte, aboue.xiiii.yeres agone, whether he were in the body I can not tell, or whether he were out of the body I can not tell (God knoweth) whiche was
B taken vp into the thyrde heauen. And I knowe the ſame man (whether in the body, or out of the body, I can not tell, God knoweth) howe that he was taken vp into Paradiſe, and hearde wordes not to be ſpoken, whiche no man can vtter. Of this man wyll I reioyce, of my ſelfe wyll I not reioyce, except it be of mine infirmities. And yet though I would reioyce, I ſhould not be a foole: for I woulde ſay the trueth. Neuertheleſſe I ſpare, leſt any man ſhoulde thinke of me aboue that he ſeeth me to be, or heareth of me.

And leſt I ſhoulde be exalted out of meaſure through the aboundaunce of reuelations, there was geuen vnto me vnquietnes of the fleſhe, the a* meſſenger of Satan to buffet me, becauſe I ſhould not be exalted out of meaſure. For this thyng beſought I the Lorde thryſe, that it myght depart from me. And he ſayde vnto me: my grace is ſuffi-
C cient for thee. For my ſtrength is made perfect through weakenes. Very gladly therefore wyll I reioyce of my weakenes, that the ſtrength of Chriſte may dwell in me. Therefore haue I delectation in infirmities, in rebukes, in nede, in perſecutions, in anguiſhe for Chriſtes ſake. For when I am weake, then am I ſtronge.

I am made a foole in boaſting my ſelfe. Ye haue com-
1.Cor.12.A. pelled me. For I ought to haue ben commended of you. For in nothing was I inferior vnto ỹ chiefe Apoſtles. Though I be nothing, yet the tokens of an Apoſtle were wrought among you with all pacience, with ſignes and wonders,
D and mightie deedes. For what is it wherein ye were inferiors vnto other congregations, except it be therin, that I was not chargeable vnto you? Forgeue me this wrong done vnto you. Beholde, nowe the thirde time I am redye
2.Cor.xi.c. to come vnto you: and yet wyll I not be chargeable vnto you: For I ſeeke not yours, but you. Alſo the childrē ought not to lay vp for the fathers, and mothers: but the fathers and mothers for the children.

I wyll very gladly beſtowe, and wil be beſtowed for your

ſoules,

soules, though the more I loue you, the lesse I am loued a-
gayne. But be it that I charged you not: neuertheless I
was craftie, and toke you with gyle. Did I pill you by any
of them which I sent vnto you? I desired Titus, and with
hym I sent a brother. Dyd Titus defraude you of any
thing? walked we not in one spirite? walked we not in
lyke steppes? Agayne, thinke ye that we excuse our selues
vnto you? We speake in Christe, in the sight of God.

But we do al thinges (dearely beloued) for your edifiyng. Gala.v.d.
For I feare lest it come to passe, that when I come, I shall
not finde you such as I woulde: and that I shalbe founde
vnto you, such as I would not. I feare lest there be founde
among you debate, enuying, wrath, stryke, backbitinges,
whisperinges, swellinges, and discorde. I feare lest when I
come agayne, God bryng me lowe amonge you, and I be
constrayned to bewayle many of them whiche haue sinned
alredy, and haue not repented of the vnclennes, fornicati-
on, and wantonnes, whiche they haue committed. 1.Cor.v.a.

The Notes.

a. By the messenger of Satan, whiche he calleth the vnquietnesse of the flesshe, Paule doth vnderstande the enemyes of the trueth, false Prophetes, the persecutours of Gods worde, with all kyndes of aduersities and troubles wherewith the flesshe is disquieted and vexed, & these thinges did (by the diuine prouidence of God) happen vnto S. Paul, lest he should be puft vp aboue measure, because of his reuelatiō. Ambrosius. Erasmus.

¶ The.xiii.Chapter

He promiseth to come vnto them, and exhorteth them so to order them selues, that he may fynde them perfect, and of one mynde.

NOwe come I the thirde tyme vnto you. In the
mouth of two or three witnesses, shal euery word A
stand. I tolde you before, and tel you before: and Deut.17.d
as I sayd when I was present with you the se- Mat.18.c.
cond time, so write I now being absent to them Joh.viij.c.
whiche in time past haue sinned, and to all other: that if I Hebr.x.c.
come againe, I wil not spare, seyng that ye seeke experience
of Christe, which speaketh in me, whiche among you is not
weake, but is mightie in you. And though it came of weak-
nes that he was crucified, yet liueth he through the power
of God. And we no doubt are weake in him: but we shall B
liue with him, by the myght of God among you. Proue
your selues whether ye are in [a*] the fayth or not. Examine 1.Cor.xi.f.
your owne selues. Knowe ye not your owne selues, howe Eccle.18.t
that

that Jeſus Chriſt is in you, except ye be caſtawaies? I truſte that ye ſhall knowe that we are not caſtawayes. I deſire before God, that ye do none euyll, not that we ſhould ſeeme cõmendable, but that ye ſhoulde do that which is honeſt: and let vs be counted as lewde perſons. We can do nothing againſt the trueth, but for the trueth. We are glad when we are weake, and ye ſtronge. This alſo we wiſhe for, euen that
D ye were perfect. Therefore wryte I theſe thinges, being abſent, leſt when I am preſent, I ſhoulde vſe ſharpnes accordíng to the power which the Lord hath geuen me, to edifie, and not to deſtroy. Finally brethren, fare ye well, be perfect, be of good comforte, be of one minde, lyue in peace, and the God of loue and peace, ſhalbe with you. Greete one another in an holye kyſſe. All the ſainctes ſalute you. The grace of our Lord Jeſus Chriſt, and the loue of God, and the fellowſhippe of the holy ghoſt, be with you all. Amen.

Sent from Philippos, a citie in Macedonia
by Titus and Lucas.

The Notes.

a By this do we knowe, that we are in fayth, yf our conſciences be quiet, yf we be fully perſwaded that Chriſt by his death & bloudſhedyng, hath made a peace betwene God and vs, ſo that our ſynnes ſhalbe na more, for Chriſtes ſake, imputed vnto vs.

The argument of the epiſtle to the Galathians.

THis Epiſtle is very excellent, for in it ſaint Paule, as in the epiſtle to the Romaines, doth entreate vppon the chiefe article of our Chriſtian religion, that is to ſay: that we obtaine remiſſion of our ſynnes, and lyfe euerlaſtinge thorow faith only in Ieſus Chriſt, and that the lawe profyteth or helpeth nothing vnto it. Here therfore are two articles ſet forth vnto vs. Firſt, howe that we haue (thorow faith only) free forgeuenes of our ſinnes, and lyfe euerlaſtinge. Secondlye, that the lawe is ſo abrogate, and abolished, that not onely it profiteth nothing to our ſaluation: but alſo, that they which beleue in Chriſt, are in no wiſe compelled to circumciſion, nor to the kepyng of the Sabboth daies, nor to any other ceremonies commaunded in the lawe. In the ende, he doth alſo geue godly precepts and inſtructions of Chriſtian life, and godly conuerſation, which are the fruites of that lyuelye faith, which we haue ſpoken of before.

The

¶ The Epistle of S. Paule the Apostle, vnto the Galathians. Cap. 1.

The first Chapter.

Paule rebuketh them, because they were fallen away from the Gospell, sheweth his owne conuersation, magnifieth his office and Apostleshyp, and declareth hym selfe to be equall with the hye Apostles.

PAule an Apostle, not of a* men, neither by man, but by Jesus Christe, and by God the father, which rayled hym from death, and all the brethren which are with me: Unto the congregations of Galacia. Grace be with you, and peace from God the father, and from our Lorde Jesus Christe, which gaue hym selfe for our sinnes, to delyuer vs from this present euyll worlde * thorowe the wyll of God our father, to whom be prayse for euer and euer. Amen. A Rom.j.a. i.Cor.j.a. * Or accordyng to.

I marueyle that ye are so soone turned from hym that called you in the grace of Christe, vnto another Gospell: which is nothyng els, but that there be some which trouble you, and intende to peruert the Gospell of Christe. Neuertheless, though we our selues, or an Angell from heauen, preache any other Gospell vnto you, then that which we haue preached vnto you, holde hym as accursed. As we sayd before, so say I nowe agayne, yf any man preache any other thyng vnto you, then that ye haue receaued, holde hym accursed. Preache I mans doctrine, or Gods? Other go I about to pleasure men? For yf I studied hitherto to please men, I were not the seruaunt of Christe. B i.Cor.xv.a.

I certifie you brethren, that the Gospel which was preached of me, was not after the maner of men. For neither receaued I it of man, neither was I taught it: but receaued it by the reuelation of Jesus Christe. For ye haue hearde of my conuersation in tyme paste, in the Jewes wayes, how that beyonde measure I persecuted the congregation of God, and spoyled it, and preuayled in the Jewes waye, aboue many of my companions, which were of myne owne nation, and was a much more feruent maynteyner of the traditions of the elders. C Acte.x.a.

But when it pleased God, which seperated me from my mothers wombe, and called me by his grace, for to declare his sonne by me, that I shoulde preache hym among the
Acte.ix.a. Heathen, immediatly I communed not (of the matter) with flesh and blood, neither returned to Hierusalem, to them which were Apostles before me: but went my wayes into Arabia, and came agayne vnto Damasco. Then after three
D yeres, I returned to Hierusalem to see Peter, and abode with hym. xv. dayes, no other of the Apostles sawe I, saue James the Lordes brother. The thynges which I write vnto you, beholde, God knoweth I lye not.

Act.xxij.b After that, I went into the coastes of Syria and Cilicia, and was vnknowen, as touchyng my person, vnto the congregations of Jewrye, which were in Christe. But they hearde only, that he which persecuted vs in tyme past, now preacheth the fayth which he before destroyed. And they glorified God on my behalfe.

The Notes.

a. There be foure maners of Apostles or messengers. The first, which are neither sent of men, nor by man, but by Jesus Christe and God the father, as was Esay the Prophete, and Paul hym selfe. The seconde of God, but by man, as Josua was ordeyned of God, but by Moses which was a man. The thirde sort, are such as by fauour or money do get the rowme of ministers. The fourth, are false Prophetes and Apostles, of whom Saint Paule writeth on this wyse: Such false Apostles do fashion them selues, as though they were the Apostles of Christe, and dare say, This sayeth the Lorde: whereas the Lorde hath not sent them. Hierome.

The .ii. Chapter.

He withstandeth Peter in the face, and proueth that the lawe and circumcision are not necessary to saluation.

A THen. xiiii. yeres therafter, I went vp agayne to Hierusalem with Barnabas, and toke with me Titus also. Yea, & I went vp by reuelation, and
Act.xvij.a. communed with them of the Gospell, which I preache among the Gentiles, * but betweene
* Or, but priuately. our selues, with them which were counted chiefe, leste it should haue ben thought that I should runne or had runne in vayne. Also Titus which was with me, though he were a Greeke, yet was not compelled to be circumcised, and that
* Or, came in priuily. because of incummers being false brethren, which came in * among other to spy out our libertie, whiche we haue in Christe Jesus, that they myght bryng vs into bondage. To whom

whom[a*] we gaue no rowme, no not for the space of an houre, as concerning to be brought into subiection: & that because that the trueth of the Gospell myght continue with you.

Of them which seemed to be great (what they were in tyme passed, it maketh no matter to me, God loketh on no mans person) neuertheless, they which seemed great, added nothyng to me. But contrarywyse, when they sawe that the Gospell ouer the vncircumcision was committed vnto me, as the Gospell ouer the circumcision was vnto Peter: for he that was myghtie in Peter, in the Apostleshyp ouer the circumcision, the same was myghtie in me among the Gentiles, and therfore when they perceaued the grace that was geuen vnto me, then James, Cephas, and John, which seemed to be pillers, gaue to me and Barnabas the ryght handes of felowshyp, that we shoulde preache among the Heathen, and they among the Iewes, warnyng only that we shoulde remember the poore. Which thyng also I was diligent to do. B

ii.Pa.xix.c. Roma.ij.d. Colos.iij.b.

And when Peter was come to Antioche, I withstoode hym in the face, for he was worthy to be blamed. For yer that certayne came from James, he ate with the Gentiles. But when they were come, he withdrue and seperated hym selfe, fearing them which were of the circumcision. And the other Iewes dissembled likewise, insomuch that Barnabas was brought into their simulation also. C

Acte.xj.d. ii.Cor.ix.a.

But when I sawe, that they went not the ryght way after the trueth of the Gospell, I sayde vnto Peter before all men: If thou beyng a Iewe, lyuest after the maner of the Gentiles, and not as do the Iewes: Why causest thou the Gentiles to liue as do the Iewes? We which are Iewes by nature, and not sinners of the Gentiles, knowe that a man is not iustified by the deedes of the lawe, but by the fayth of Jesus Christe. And (therfore) we haue beleued on Jesus Christe, that we myght be iustified by the fayth of Christe, & not by the deedes of the lawe: because that by the deedes of the lawe, no flesche shalbe iustified.

Phi.iij.a. Rom. iij.b.

If then, whyle we seeke to be made righteous by Christe, we our selues are founde sinners, is not then Christe the D

minister of sinne? God forbyd. For yf I buylde agayne, that which I destroyed, then make I my selfe a trespasser. For I thorow the lawe, am dead to the lawe: that I myght lyue vnto God. I am crucified with Christe. I lyue veryly: yet nowe not I, but Christe lyueth in me. For the lyfe which I nowe lyue in the flesshe, I lyue by the fayth of the sonne of God, which loued me, and gaue hym selfe for me. I despyse not the grace of God. For yf righteousnes come of the lawe, then Christe dyed in vayne.

Ephe.v.a.

Rom.iiij.c.

The Notes.

a. In this deede of Paule, we learne, that as the weake ought to be borne withall, so in no wise we ought to geue place vnto them that are of malice stifnecked and stubborne.

The.iii.Chapter.

He rebuketh the vnstedfastnes of the Galathians, shewyng the vnperfectnes of the lawe, and declareth neuertheless, that it was not geuen for nought.

A O Foolishe Galathians, who hath bewitched you, that ye shoulde not beleue the trueth? To whom Iesus Christe was described before the eyes, & among you crucified. This only woulde I learne of you: Receaued ye the spirite by the deedes of the lawe, or els by preachyng of the fayth? Are ye so vnwyse, that after ye haue begunne in the spirite, ye nowe ende in the flesshe? So, many thynges ye haue suffred in vayne, if that be vayne. He therfore that ministred to you the spirite, and worketh miracles among you: doth he it through the deedes of the law, or by preachyng of the fayth? Euen as Abraham beleued God, and it was ascribed to hym for ryghteousnes. Understande therefore, that they which are of fayth, the same are the chyldren of Abraham.

Gen.xxb.b. Rom.iiij.a. Iam.ij.d.

B For the Scripture sawe aforehande, that God woulde iustifie the Heathen through fayth, and therfore shewed before hande glad tidinges vnto Abraham: In thee shall all nations be blessed. So then, they whiche be of fayth, are blessed with faythfull Abraham.

Gen.xxij.d.

For as many as are vnder the deedes of the law, are vnder malediction. For it is written: Cursed is euery man that continueth not in all thynges which are written in the booke of the lawe, to fulfyll them. That no man is iustified

by

by the lawe in the syght of God, is euident: For the iust shall lyue by fayth. The lawe is not of fayth: but the man that fulfilleth the thynges conteyned in the lawe, shall liue in them. Christ hath deliuered vs from the curse of the law, & was made accursed for vs. For it is written: Cursed is euerye one that hangeth on tree, that the blessyng of Abraham might come on the Gentiles, through Iesus Christe, & that we might receaue the promise of the spirite, through fayth. Deut.24.d Rom.x.b. Hebr.x.b. Deu.xxj.b.

Brethren, I wyll speake after the maner of men. Though it be but a mans Testament, yet no man despiseth it, or addeth any thyng therto, when it is once alowed. To Abraham and his seede, were the promises made. He sayeth not in the seedes, as many: but in thy seede, as in one, which is Christe. This I say, that the law which began afterward, beyonde foure hundred and thirtie yeres, doth not disanull the Testament, that was confirmed afore of God vnto Christewarde, to make the promise of none effect. For yf the inheritaunce come of the lawe, it commeth not then of promise. But God gaue it vnto Abraham by promise. C The Epistle on the xiii. Sunday after Trinitie. Gene.xv.c. Exod.xij.k. Rom.iiij.c.

Wherefore then serueth the lawe? The lawe was added because of transgression (tyll the seede came, to whiche the promise was made) and it was ordayned by Angels in the hande of a mediatour. A mediatour, is not a mediatour of one. But God is one. Is the lawe then agaynst the promise of God? God forbyd. Roma.v.c. and.vij.b.

Howebeit, yf there had ben a lawe geuen, which coulde haue geuen lyfe, then no doubt righteousnes shoulde haue come by the law. But the Scripture concludeth al thinges vnder sinne, that the promise, by the fayth of Iesus Christe, should be geuen to them that beleue. But before that fayth came, we were kept and shutte vp vnder the lawe, vnto the fayth which shoulde afterwarde be declared. i.Tim.v.b. D

Wherefore, the lawe was our Schoolemaister vnto the tyme of Christe, that we myght be made righteous by fayth. But after that faith is come, nowe are we no longer vnder a Schoolemaister. For ye are all the sonnes of God, by the fayth which is in Christ Iesus. For all ye that are baptized, haue put on Christe. Nowe is there no Iewe, neither Gentyle, Rom. vj.d.

tile, there is neither bond nor free, there is neither man nor
Iohn. 18.c woman: but ye are all one thyng in Christe Iesu. If ye be
Christes, then are ye Abrahams seede, & heyres by promise.

¶ The.iiii. Chapter.

Paule sheweth that through Christe we be deliuered from the lawe, and rebuketh the vnthankfulnes of the Galathians.

A The Epistle on the Sunday after Christmas.

AND I say, that the heyre as long as he is a chylde, differeth not from a seruaunt, though he be Lorde of all, but is vnder tutours and gouernours, vntyll the tyme appoynted of the father. Euen so we, as long as we were chyldren, were in bondage vnder the ordinaunces of the world. But when the tyme was full come, God sent his sonne, borne of a woman, and made bonde vnto the lawe, to redeeme them which were vnder the lawe, that we through
Iohn.iij.b Rom.viij.a election, myght receaue the inheritaunce that belongeth
Rom.viij.c vnto the naturall sonnes. Because ye are sonnes, God hath sent the spirite of his sonne into our heartes, which cryeth Abba father. Wherfore now, thou art not a seruaunt, but a sonne. If thou be a sonne, thou art also the heyre of God through Christe.

B Notwithstandyng, when ye knewe not God, ye did seruice vnto them which by nature were no Gods. But nowe, seeyng ye knowe God, (yea, rather are knowen of God) how is it that ye turne agayne vnto the weake and beggarly ceremonies, whervnto againe ye desire a fresh to be in bondage? Ye obserue[a*] dayes, & monethes, and times, and yeres. I am in feare of you, lest I haue bestowed on you, labour in vayne.

Brethren, I beseech you, be ye as I am: for I am, as ye are. Ye haue not hurt me at al. Ye know, how through infirmitie of the flesshe, I preached the Gospel vnto you at the first. And my temptation, which I suffred by reason of my flesshe, ye dispised not, neither abhorred: but receaued me as an Angel of God, yea, as Christe Iesus. * Howe happy were ye
Or, what was your felicitie then. then? For I beare you recorde, that yf it had ben possible, ye woulde haue plucked out your owne eyes, & haue geuen them to me. Am I (therfore) become your enemie, because

I tell

I tell you the trueth.

They are gelous ouer you amisse: Yea, they intende to exclude you, that ye shoulde be feruent to them warde. It is good alwayes to be feruent, so it be in a good thyng, and not onely when I am present with you. C

My little children (of whom I trauayle in birth agayne, vntyll Christe be fashioned in you) I woulde I were with you nowe, and coulde chaunge my voyce, for I stande in a doubt of you. Tell me, ye that desire to be vnder the lawe, do ye not heare of the lawe? For it is written, that Abraham had two sonnes, the one, by a bonde mayde, the other, by a free woman: yea, and he which was of the bonde woman, was borne after the flesh: but he which was of the free woman, was borne by promise. The Epistle on the iiii. Sund. in Lent. Gene. xvi. a Gene. xxi. a Hebr. xi. a. D

* Which thynges betoken misterie. For these (women) are two Testamentes, the one, from the mount Syna, which gendreth vnto bondage, which is Agar: For mount Syna, is called Agar in Arabia, and bordreth vppon the Citie which is nowe Hierusalem, and is in bondage with her children. ** Some rede, whiche thinges are spoken in an allegorie.*

But Hierusalem which is aboue, is free, which is the mother of vs al. For it is written: Reioyce thou baren that beareste no children, breake foorth and crye, thou that trauaylest not: For the desolate hath many mo children, then she whiche hath an husbande. Brethren, we are after the maner of Isaac, children of promise. But as then he that was borne carnally, persecuted hym that was borne spiritually: euen so it is nowe. Neuertheless, what sayth the Scripture? Put away the bonde woman and her sonne: For the sonne of the bonde woman, shall not be heyre with the sonne of the free woman. So then brethren, we are not children of the bonde woman: but, of the free woman. Apoc. xxi. a Esa. liiij. a Gene. xxi. d.

The Notes.

a. By the dayes, he vnderstandeth the Sabbothes, and newe Moones. By the monethes, the first and seuenth moneth. By the tymes, Whytsontyde, Easter, and the feast of the Tabernacles. By the yeres, he vnderstandeth the yere of (Jubilee) or of forgeuenesse. It is not meant, but that we may well kepe certayne dayes, not that one day is holyer then another, but that we may haue tyme to come together, both to preache and to heare the worde of God, offeryng with one accorde, our common supplications vnto hym.

¶ The.v.Chapter.

He laboureth to drawe them away from circumcision, sheweth them the battayle betwixt the spirite and the flesshe, and the fruite of them both.

A STande fast therfore, in the[a*] libertie wherwith Christe hath made vs free, and wrap not your selues agayne in the yoke of bondage. Behold, Gray.ix.a· Act.xxiij.c. I Paul say vnto you, that yf ye be circumcised, Christe shall profite you nothyng at all. I testifie agayne to euery man whiche is circumcised, that he is bounde to kepe the whole lawe. Ye are gone quyte from Christe, as many as are iustified by the lawe, and are fallen Gala. vj.a. from grace. We loke for, and hope in the spirite, to be iustified through fayth. For in Jesu Christe, neither is circumcision any thyng worth, neither yet vncircumcision, but fayth which by loue is myghtie in operation. Ye did runne well: who was a let vnto you, that ye shoulde not obey the trueth? Euen that councell that is not of hym that called you. A little leuen, doth leuen the whole lumpe of dowe.

B I haue trust towarde you in the Lorde, that ye wyll be none otherwyse mynded. He that troubleth you, shall beare his iudgement whatsoeuer he be. Brethren, if I yet preache circumcision, why do I then yet suffer persecution? Then is the sclaunder of the crosse ceassed. I woulde to God they were * seperated from you, which trouble you. Brethren, *Or cut of. ye were called into libertie, onely let not your libertie, be an occasion vnto the flesshe, but in loue serue one another.

C For all the lawe is fulfilled in one worde, whiche is this: Rom.xiij.c Thou shalt loue thy neyghbour as thy selfe. Jf ye bite and Jaco.ij.b. deuour one another, take heede lest ye be consumed one of i.Pet.ij.c. another.

I say, walke in the spirite, and fulfyll not the lustes of the flesshe. For the flesshe lusteth contrary to the spirite, and the spirite contrary to the flesshe. These are contrary one to the other, so that ye can not do that which you would. But and yf ye be ledde of the spirite, then are ye not vnder the lawe. The Epistle on the xiiii. sunday after Trinitie. Mat.25.c. The deedes of the flesshe are manifeste, which are these: ad-

D ultrie, fornication, vnclennes, wantonnes, idolatry, witchcrafte, hatred, variaunce, zele, wrath, stryfe, sedition, sectes, enuy-

enuiyng, murther, dronkennes, gluttonie, and such lyke, of the whyche I tell you before, as I haue tolde you in tyme past, that they which commit such thynges, shall not inherite the kyngdome of God. But the fruite of the spirite is loue, ioy, peace, long sufferyng, gentlenes, goodnes, faythfulnes, meekenes, temperauncie. Agaynst such, there is no lawe. They that are Christes, haue crucified the flesshe, with the appeties and lustes. i.Cor.vj.b. Ephe.vj.b.

If ye lyue in the spirite, let vs walke in the spirite, let vs not be vayneglorious, prouokyng one another, and enuiyng one another.

The Notes.

a. They do not stande in the libertie of Christe, which beyng not content with the sole and onely grace of Christe, do set their myndes vpon the lawe, as though Christe were not sufficient to saue alone, but had neede of the helpe of the lawe. yet we muste take heede, that we do not misuse this libertie, thinkyng that we may do whatsoeuer we lust.

¶ The. vi. Chapter.

He exhorteth them to brotherly loue, and one to beare with another. In the ende, he warneth them to beware of circumcision.

BRethren, yf any man be fallen by chaunce into any faulte: ye which are spirituall, helpe to amende hym in the spirite of meekenes, consideryng thy selfe, lest thou also be tempted. Beare ye one anothers burthen, and so fulfyll the lawe of Christe. For yf any man seeme to hym selfe that he is somewhat, when in deede he is nothing, the same deceaueth hym selfe in his imagination. Let euery man proue his owne worke, and then shall he haue reioysing in his owne selfe, and not in another. For euery man shall beare his owne burthen. A Rom.xv.a.

Let hym that is taught in the worde, minister vnto him that teacheth hym, in all good thynges. Be not deceaued, God is not mocked. For whatsoeuer a man soweth, that shall he reape. For he that soweth in his flesshe, shall of the flesshe reape corruption. But he that soweth in the spirite, shall of the spirite, reape lyfe euerlastyng. Let vs not be weary of well doyng. For when the tyme is come, we shall reape without wearynes. Whyle we haue therfore tyme, let B Rom.xiij.d. Rom.xv.d. i.Thess.iij.b.

let vs do good vnto al men, and specially vnto them which are of the housholde of fayth.

The Epistle on the .xv. Sunday aft. Trinitie.

Beholde howe large a letter I haue written vnto you with mine owne hande. As many as desire with outward appearaunce to please carnally, they constrayne you to be circumcised, only because they woulde not suffer persecution with the crosse of Christe. For they them selues whiche are circumcised, kepe not the lawe, but desire to haue you circumcised, that they myght reioyce in your flesshe.

D God forbyd that I shoulde reioyce, but in the crosse of our Lord Jesus Christe, wherby the world is crucified vnto me, and I vnto the worlde. For in Christe Jesu, neither circumcision auayleth any thyng at all, nor vncircumcision, but a newe creature. And as many as walke accordyng to this rule, peace be on them, and mercy, and vpon a* Israel, that parteyneth to God. From hencefoorth let no man put me to busynesse: For I beare in my body the markes of the Lord Jesu. Brethren, the grace of our Lord Jesu Christe be with your spirite. Amen.

Vnto the Galathians, written from Rome.

The Notes.

a. Because that they which taught circumcision, mixyng the lawe with the Gospell, were of the Israelites, here S. Paule seemeth to put a difference betwixt them, and the other, which preached the Gospell sincerely, whom he calleth the Israel of God, or that parteyned vnto God.

¶ *The Argument of the Epistle to the Ephesians.*

IN this Epistle Saint Paule doth hyghly prayse and set foorth the Gospell, and the vocation or callyng of the Christians, whom he doth exhort to abyde stedfast in the same, and to lyue a godly lyfe, accordyng to this glorious callyng. For they that lyue in synne, and wyll not frame or fashyon them selues after the worde of God, do purchase to them selues death and dampnation. But chiefly Saint Paule doth sette foorth the excellent grace of God, in this, that the Gentiles are also called vnto these spirituall and heauenly ryches. Last of all, he sheweth the duetie of all persons in their vocation, and what ought to be the armour and weapons of them that beleue,

¶ The first Chapter.

The euerlastyng ordinaunce and election of God in sauyng all men, thyough Thyiste Jesus his sonne. We are ordeyned vnto good workes. The dominion of Thyiste.

PAule an Apostle of Jesu Thyiste, by the wyl of God: To the Saintes which are at Ephesus, and to them whiche beleue on Jesus Thyiste. A

Grace be with you, and peace from God our father, and from the Lorde Jesus Thyiste. h. Cor.j.a. i.Pet.j.a.

Blessed be God * the father of our Lord Jesus Thyiste, whiche hath blessed vs with al maner of spirituall blessynges in heauenly thynges by Thyiste, accordyng as he had chosen vs in hym, before the foundation of the worlde was layde, that we shoulde be holy, & without blame before hym, thyough loue: And a* ordeyned vs before, thyough Jesus Thyiste, to be heyres vnto himselfe, accordyng to the good pleasure of his wyll, to the prayse of the glorie of his grace, wherwith he hath made vs accepted in the beloued. By whom we haue redemption thorowe his blood, euen the forgeuenesse of sinnes, accordyng to the richesse of his grace, which grace he shedde in vs aboundantly in all wysedome and prudence. And hath opened vnto vs the misterie of his wyll, accordyng to his good pleasure, and purposed the same in hym selfe, to haue it declared when the tyme were full come, * that all thynges, both the thynges which are in heauen, & also the thynges which are in earth, shoulde be gathered together, euen in Thyiste (that is to say) in hym in whom we are made heires, and were therto predestinate accordyng to the purpose of hym which worketh all thynges after the purpose of his owne wyll: that we whiche before beleued in Thyiste, should be vnto the prayse of his glory. B C

*Or, be God & the father

Coloss.j.b.

Galat.iiij.a.

*Some reade, that he might set vp al thinges perfectly by Christe.

In whom also ye (after that ye hearde the worde of trueth,

trueth, I meane the Gospell of your saluation, wherin ye
Rom.viij.c. beleued) were sealed with the holy spirite of promise, which
ij.Cor.j.d. is the earnest of our inheritaunce, to redeeme the purchased possession, and that vnto the laude of his glory.

D Wherfore, euen I (after that I hearde of the fayth, which ye haue in the Lorde Iesu, and loue vnto all the Saintes)
Rom.j.b. ceasse not to geue thankes for you, makyng mention of you
Phil.j.b. in my prayers, that the God of our Lorde Iesus Christe, and the father of glory, myght geue vnto you the spirite of wysdome, and open to you the knowledge of hym selfe, and lighten the eyes of your myndes, that ye might know what that hope is, wherevnto he hath called you, and what the riches of his glorious inheritaunce is vpon the Saintes, & what is the exceadyng greatnes of his power to vsward,
Psal.cx.a. which beleue accordyng to the workyng of that his mightie power, which he wrought in Christe, when he rayfed hym from the dead, and set hym on his ryght hande, in heauenly thynges, aboue all rule, power, and myght, and domina-
Psal.viij.b. tion, and aboue all names that are named, not in this
Hebr.ij.b. worlde onely, but also in the worlde to come, and hath put all thynges vnder his feete, and hath made hym aboue all thynges, the head of the congregation, which is his body, and the fulnes of hym that fylleth all in all thynges.

The Notes.

a. This is the true vnderstandyng of predestination, that without any merites or deseruinges of ours, yea, afore the foundations of the worlde were layde, God hath decreed with hym selfe to saue, through Christe, all them that do beleue.

The.ii.Chapter.

Paule sheweth them what maner of people they were before their conuersion, and what they are nowe in Christe.

A ND you hath he quickened also, that were
Coloss.ij.b. dead in trespasses and sinnes, in the which in tyme passed, ye walked, accordyng to the course of this worlde, and after the gouernour that ruleth in the ayre, the spirite that nowe worketh in the chyldren of vnbeliefe,
Coloss.iij.a. among which we also had our conuersation in tyme past, in the lustes of our flesshe, and fulfylled the wyll of the flesshe and of the minde, and were naturally the chyldren of wrath, euen as well as other.

But

But God whiche is ryche in mercy, throughe his great loue wherewith he loued vs, euen when we were dead by sinnes, hath quickened vs together in Christe (for by grace are ye saued) and hath rayled vs vp together, and made vs syt together in heauenly thynges, throughe Christe Iesus, for to shewe in tymes to come the exceadyng ryches of his grace, in kyndnes to vsward in Christe Iesu. For by grace are ye made safe throughe faith, and that not of your selues. For it is the gyft of God, and commeth not of workes, leste any man shoulde boast hym selfe. For we are his workemanshyp created in Christe Iesu vnto good workes, which God ordeyned vs before, that we shoulde walke in them. B Esay.xxv. Titus.j.

Wherfore remember, that ye beyng in tyme passed Gentiles in the flesche, and were called vncircumcision of them which are called circumcision in the flesche, which circumcision is made by handes: Remember I say, that ye were at that tyme without Christe, and were reputed aliauntes from the common wealth of Israel, and were straungers from the testamentes of promise, and had no hope, & were without a* God in this worlde. But nowe in Christe Iesu, ye which awhyle a go were farre of, are made nye by the blood of Christe. For he is our peace, whiche hath made of both one, and hath broken downe the wall that was a stoppe betwene vs, and hath also put awaye, throughe his flesche, the cause of hatred, that is to saye, the lawe of commaundementes contayned in the law written, for to make of twayne, one newe man in him selfe, so makyng peace, & to reconcile both vnto God in one body throughe his crosse, and slewe hatred thereby, and came and preached peace to you which were a farre of, and to them that were nye. For throughe hym, we both haue an open way in, in one spirite vnto the father. C Phil.iij.a. Colost.ij.b. D

Nowe therefore ye are no more straungers and forreyners: but, citezins with the Saintes, and of the housholde of God, and are buylt vpon the foundation of the Apostles and Prophetes, Iesus Christe beyng the head corner stone, in whom euery buyldyng coupled together, groweth vnto an holy temple in the Lorde, in whom ye also are buylt together. i.Cor.iij.b. The Epistle on S. Thomas day. Esay.xxviij.a Actes.iiij.b. Rom.ix.f. Psal.xviij.c

gether, and made an habitation for God in the spirite.

The Notes.

a. They are without God, which eyther beleue not that there is a God, or yf they do beleue, yet do they not beleue him to be such one as he is. And truely, as many as are without the true lyuyng and eternall God, it is well sayde they are without God.

¶ The . iii. Chapter.

He sheweth the cause of his prysonment, desireth them not to faynt because of his trouble, and prayeth God to make them stedfast in the spirite.

A The Epistle on Twelfe day.

FOr this cause I Paule am in the bondes of Jesus Christe, for your sakes which are Heathen. If ye haue heard of the ministratiō of the grace of God, which is geuen me to youwarde. For by reuelation shewed he this misterie vnto me, as I wrote aboue in fewe wordes, wherby when ye reade, ye may know myne vnderstanding in the misterie of Christ, which misterie in tymes passed was not opened vnto the sonnes of men, as it is nowe declared vnto his holy Apostles and Prophetes by the spirite, that the Gentyles shoulde be inheritours also, and of the same body, and partakers of his promise that is in Christe, by the meanes of the Gospell, wherof I am made a minister, by the gyft of the grace of God, geuen vnto me through the workyng of his power.

Galat.i.b.

B Vnto me the least of al Saintes is this grace geuen, that I should preach among the Gentiles the vnsearcheable riches of Christe, and to make al men see what the felowshyp of the misterie is, which from the begynnyng of the world hath ben hyd in God, which made al thynges, through Jesus Christe, to the intent that nowe vnto rulers and powers in heauenly thynges, myght be knowen by the congregation, the manyfolde wisedome of God, accordyng to the eternall purpose, which he wrought in Christ Jesu our Lorde, by whom we haue boldenesse and entraunce, with the confidence which we haue by fayth on hym. Wherfore

1.Cor.xv.a.

C I desire that ye faynt not, because of my tribulations for your sakes, which is your prayse.

The Epistle on the. xvi. Sunday aft. Trinitie.

For this cause I bowe my knees vnto the father of our Lorde Jesus Christe, which is father ouer all that is called father in heauen and in earth, that he would graunt you, accor-

accoꝛding to the riches of his gloꝛie, that ye may be ſtrengthed with myght by his ſpirite in the inner man, that Chriſte may dwell in your heartes by fayth, that ye beyng rooted & grounded in loue, might be able to compꝛehende with all Saintes, what is the bꝛeadth & a* length, deapth and heygth, and to knowe what is the loue of Chriſte, which loue paſſeth knowledge, that ye might be fulfylled with all maner of fulneſſe which commeth of God. D

Unto hym that is able to do exceedyng aboundauntlye aboue all that we aſke oꝛ thynke, accoꝛdyng to the power that woꝛketh in vs, be pꝛayſe in the congregatiō, by Jeſus Chriſt, thꝛoughout al generations frō time to time. Amen.

The Notes.

a. That is to ſay, that ye may compꝛehende howe farre aboue meaſure the goodnes of God doth reache fooꝛth it ſelfe, in heyght, to the very Angels, in deapth, to the loweſt partes of the woꝛlde, in length and bꝛeadth, vnto all the coꝛners of the earth.

¶ The .iiii. Chapter.

He exhoꝛteth them vnto meeknes, long ſufferyng, vnto loue and peace, euery one to ſerue and edifie another with the gyft that God hath geuen hym, to beware of ſtraunge doctrine, to lay aſyde the olde conuerſation of greedy luſtes, and to walke in a newe lyfe.

Therefoꝛe which am a pꝛyſoner of the Loꝛdes exhoꝛt you, that ye walke woꝛthy of the vocation wherewith ye are called, with all humbleneſſe of mynd, and meekneſſe, and long ſuffryng, foꝛbearyng one another thꝛough loue, & that ye be diligent to keepe the vnitie of the ſpirite, in the bond of peace, beyng one body and one ſpirite, euen as ye are called in one hope of your callyng. Let there be but one Loꝛde, one fayth, one baptiſme, one God and father of all, which is aboue all, thꝛough all, and in you all. A

The Epiſtle on the. xvii Sunday aft. Trinitie.

Rom.xij.b. i.Coꝛ.xij.b.

One God. One Lord. One fayth. One bapti.

Unto euery one of vs is geuen grace, accoꝛdyng to the meaſure of the gift of Chriſt. Wherfoꝛe he ſaith: He is gone vp an hye, and hath ledde captiuitie captiue, and hath geuen gyftes vnto men. That he aſcended, what meaneth it, but that he alſo deſcended firſt into the loweſt parties of the earth? He that deſcended, is euen the ſame alſo that aſcended vp, euen aboue all heauens, to fulfyll all thynges. And the very ſame, made ſome Apoſtles, ſome Pꝛophetes, ſome B

The Epiſtle on S. Marks day.

Rom.xij.b. i.Coꝛ.xij.b. ij.Coꝛ.x.d. Pſal.lxviij.e

C some Euangelistes, some Sheepheardes, & some teachers,
1.Cor. xij.d. that the Saintes myght haue all thynges necessarie to
Math.x.a. worke and minister withall, to the edifiyng of the body of
Christe, tyll we euery one (in the vnitie of fayth & knowledge of the sonne of God) growe vp vnto a perfecte man, after the measure of age of the fulnesse of Christe.

That we hencefoorth be no more childzen, wauerynge &
Coloss. ij.d. caried about with euery winde of doctrine, by the wylynes of men, and craftynes, whereby they lay awayte for vs to deceaue vs. But let vs folowe the trueth in loue, and in all
D thynges growe in hym whiche is the head, that is to saye, Christe, in whom all the body is coupled a* & knit together in euery ioynt, wherwith one ministreth to another (accordyng to the operation as euery part hath his measure) and increaseth the body, vnto the edifying of it selfe in loue.

Rom.i.d. This I saye therfore, and testifie in the Lorde, that ye
The Epistle on the. xix. Sunday aft. Trinitie. hencefoorth walke not as other Gentiles walke, in vanitie of their mynde, blynded in their vnderstandyng, beyng straungers from the lyfe which is in God, through the ignorauncie that is in them, because of the blyndnes of their heartes, which beyng past repentaunce, haue geuen themselues vnto wantonnesse, to worke all maner of vncleanenesse, euen with greedynesse. But ye haue not so learned
E Christe. If so be ye haue hearde of hym, and are taught
Rom. vj. a. Coloss. iij.b. in hym, euen as the trueth is in Jesu. So then, as concernyng the conuersation in tyme past, lay from you that olde man, which is corrupt through the deceauable lustes, and be ye renewed in the spirite of your mynde, and put on that newe man, whiche after God is shapen in ryghteousnes and true holynes.

Zach.viij.c. Wherfore put away lying, and speake euery man trueth
Psal. iiij. a. vnto his neyghbour, forasmuch as we are members one of another. Be angry, but synne not. Let not the Sunne go downe vpon your wrath, neither geue place vnto the back-
F byter. Let hym that stole, steale no more, but let hym ra-
Leuit.xix.c. 1.Tess.iij.b ther labour with his handes the thing which is good, that he may haue to geue vnto hym that nedeth.

Let no fylthy communication proceade out of your mouthes,

mouthes, but that whiche is good to edifie withall, when neede is, that it may minister grace vnto the hearers. And greeue not the holye spirite of God, by whom ye are sealed vnto the day of redemption. Let all bytternesse, fearcenesse, and wrath, roryng, and cursed speakyng, be put away from you, with al maliciousnes. Be ye courteous one to another, and mercyfull, forgeuyng one another, euen as God for Christes sake forgaue you.

Rom.viij.c
ij.Cor.i.c.

The Notes.

a. Here we learne, that as the spirite of lyfe doth come downe from the head into the whole bodye, whiche is sundry wyse compacte, and made of many members: so is the congregation of the faithfull quickened by the spirite of Christe, which is the head of the Church. The ioynt that ioyneth this misticall body together, and wherwith the grace of God is ministred vnto euery member, is loue and vnitie: for neyther the hand nor yet the foote, beyng cut of, can be partaker of the heauenly vertue, that commeth from the head.

¶ The. v. Chapter.

He exhorteth them vnto loue, warneth them to beware of vncleannes, couetousnesse, foolyshe talkyng, and false doctrine: to be circumspecte, to auoyde dronkennesse, to reioyce, and to be thankfull towarde God, to submit themselues one to another. He teacheth howe women shoulde obeye theyr husbandes, and howe louyngly men ought to intreate theyr wyues.

BE ye therfore followers of God, as deare children, and walke in loue, euen as Christe loued vs, and gaue hym selfe for vs, an offering, and a sacrifice of a sweete sauour to God. So that fornication and all vncleannes, or couetousnes, be not once named among you, as it becommeth saintes, neyther fylthynes, neyther foolyshe talkyng, neyther gestyng, whiche are not comely: but rather geuyng of thankes. For this ye knowe, that no whoremonger, eyther vncleane person, or couetous person, which is the worshypper of ymages, hath any inheritaunce in the kyngdome of Christe and of God.

A The Epistle on the iii. sunday in Lent.
Iohn.xiij.d
i.Pet.ij.d.

Let no man deceaue you with vaine wordes, for through such thinges, commeth the wrath of God vpon the children of *vnbeliefe. Be not therefore companions with them. Ye were once darkenesse, but are nowe lyght in the Lorde.

B
Mat.24.a.
Mar.xiij.a
Luk.xxi.b.
*Som read, of disobedience.
Iohn.xij.c.

Walke as chyldren of lyght, for the fruite of the spirite is in all goodnes, ryghteousnes, and trueth. Accepte that, whiche is pleasyng to the Lorde, and haue no felowshyp with the vnfruitefull workes a* of darkenes, but rather rebuke them: For it is shame euen to name those thynges, whiche are done of them in secrete. But all thynges, when

C they are [b*] rebuked of the lyght, are manifest. For whatsoeuer is manifest, that same is lyght. Wherefore he sayth: Awake thou that slepest, and stande vp from death, and Christe shall geue thee lyght.

The Epistle on the 20. sunday aft. Trin.

Take heede therfore, that ye walke circumspectly, not as fooles, but as wyse, redeemyng the tyme: for the dayes are euyll. Wherfore, be ye not vnwyse, but vnderstand what the

D wyll of the Lorde is, and be not dronke with wyne, wherin is excesse: but be fulfylled with the spirite, speakyng vnto

Psal.33.a. Coloss.iij.c your selues in Psalmes and Hymnes, and spiritual songes, singyng and makyng melodye to the Lord in your heartes, geuyng thankes alwayes for all thynges vnto God the father, in the name of our Lorde Jesus Christe, submittyng your selues one to another in the feare of God.

Gene.ij.d. i.Cor.xi.a.

Women submit your selues vnto your owne husbandes,

E as vnto the Lorde. For the husbande is the wyues head, euen as Christe is the head of the congregation, and the same is the sauiour of the body. Therfore as the congrega-

Ephe.i.d. tion is in subiection to Christe: likewyse let the wiues be in subiection to theyr husbandes in all thynges. Husbandes loue your wyues, euen as Christe loued the congregation,

F and gaue hym selfe for it, to sanctifie it, and cleansed it in the fountayne of water through the worde, to make it vnto him selfe a glorious congregation, without spot or wrincle, or any such thyng: but that it shoulde be holy, and without blame. So ought men to loue theyr wyues, as theyr owne bodyes. He that loueth his wyfe, loueth hym selfe. For no man euer yet hated his owne flesshe, but norysheth and cherysheth it, euen as the Lorde doth the congregation. For we

G are members of his body, of his flesh, and of his bones. For

Gene.ij.d. Mat.xix.a. Mark.x.a. i.Cor.vi.d. this cause shall a man leaue father and mother, and shalbe ioyned to his wyfe, and two shalbe made one flesh. This is a great secrete, but I speake betwene Christe and the congregation. Neuertheless, do ye so, that euery one of you loue his wyfe truely, euen as hym selfe. And let the wyfe see that she feare her husbande.

The Notes.

a. They are called darkenes, that walke yet in the night of incredulitie and misbeliefe, hauyng the workes of darkenes, whiche are whoredome, aduoutrye, wantonnesse. &c.

But

* But they are contrarywyse called the chyldren of lyght, that bryng foorth the fruites of the spirite. Galat.v.

b. That is to say: The synnes that are rebuked, and by rebuke brought to light, make them that haue any grace in them, to be ashamed of them selues, and so beguune to be lyght, through repentaunce and amendement of lyfe.

¶The.vi.Chapter.

Howe chyldren shoulde behaue them selues towarde theyr fathers and mothers, lykewyse fathers towarde theyr chyldren, seruauntes towarde theyr maisters, agayne, maisters towarde theyr seruauntes. An exhortation to the spirituall battayle, and what weapons Christen men shoulde fight withall.

CHyldren obey your fathers and mothers in the Lord: for so is it ryght. A Honour thy father and mother, that is the fyrst commaundement that hath any promyse, that thou mayest be in good estate, and lyue long on earth. And ye fathers moue not your chyldren to wrath, but bryng them vp with the norture and information of the Lord. Seruauntes be obedient vnto your* carnall maisters, with feare and trembling, in singlenes of your heartes, as vnto Christe: not with seruice in the eye sight, as men pleasers, but as the seruauntes of Christe, doyng the wyll of God, from the heart with good wyll, seruyng the Lorde, and not men. And remember, that whatsoeuer good thyng any man doth, that same shall he receaue agayne of the Lorde, whether he be bonde or free. And ye maisters, do euen the same thynges vnto them, putting away threatnings: and remember that euen your maister also is in heauen, neyther is there any respecte of person with hym.

A Colos.iij.b

Exod.xx.b.

Deut.iiij.b

*Or, bodyly

B

2.Par.19.c Actes.x.c. Rom.ij.b.

Finally my brethren, be strong in the Lorde, and in the power of his might. Put on the armour of God, that ye may stand stedfast against the craftie assautes of the deuil. For we wrestle not against flesh and bloud, but against rule, against power, and agaynst worldlye rulers of the darknes of this world, against spirituall wickednes *for heauenly thynges.

The Epistle on the 21. sunday aft. Trin.

*Or, in heauenly thynges.

For this cause, take vnto you the armour of God, that ye maye be able to resist in the euyll daye, and stande perfect in all thynges.

C

Stande therefore, and your loynes gyrde about with veritie, hauyng on the breste plate of ryghteousnes, and shoed with shoes prepared by the Gospell of peace. Aboue

Luk.xij.c. 1.Pet.i.c.

al, take to you the shield of faith, wherwith ye may quenche all the fyrie dartes of the wicked. And take the helmet of saluation, and the[a*] swoorde of the spirite, which is the woord of God. And praye alwayes with all maner prayer and supplication, and that in the spirite: and watch therunto with all instaunce and supplication, for all sainctes, and for me, that vtteraunce maye be geuen vnto me, that I maye open my mouth boldly, to vtter the secretes of the Gospel, whereof I am messenger in bondes, that therein I maye speake freely, as it becommeth me to speake.

Luk.18.a. i.Thess.v.c.

D

But that ye may also knowe what condition I am in, and what I do. Tichicus my deare brother, and faithfull minister in the Lord, shall shewe you of all thynges, whom I sent vnto you for the same purpose, that ye might knowe what case I stande in, and that he myght comforte your heartes. Peace be with the brethren, and loue, with fayth from God the father, and from the Lorde Iesu Christe. Grace be with all them whiche loue our Lorde Iesus Christe in pureness. Amen.

¶ Sent from Rome vnto the Ephesians by Tichicus.

The Notes.

a. Howe this swoorde of the spirite ought to be vsed, learne of our graunde captayne Christe. Math.iij.

¶ The argument of the Epistle to the Philippians.

FIrst Saint Paule exhorteth the Philippians to vnitie, and to suche conuersation as becommeth Christians. Secondlye, he geueth them wholsome admonition or warnyng, that they shoulde take good heede to themselues, and beware of false prophetes, and false preachers, that they shoulde stande stedfast in the faith, nor suffer them selues to be brought vnder the yoke of the lawe. In the ende, he geueth them hartye thankes, for the liberalitie that they shewed towards hym.

¶ The

¶ The Epistle of S. Paule the Apostle vnto the Philippians.

¶ The first Chapter.

He exhorteth them to encrease in loue, in knowledge and experience of godly thynges: maketh mention of his prysonment at Rome, is glad to heare Christe preached, is content eyther to dye or lyue, and prayeth to leade a godlye conuersation, to be of one mynde, and to feare no persecution.

PAule and Timotheus the seruauntes of Jesu Christe. To all the sainctes in Christe Jesu, whiche are at Philippos, with the Bysshops and Deacons. A

Grace be with you, and peace from God our father, & from the Lorde Jesus Christe. Roma.i.a. Coloss.i.a.

I thanke my GOD with all remembraunce of you, alwayes in my prayers for you, and praye with gladnes, because of the felowshyp whiche ye haue in the Gospell, from the first daye, vnto nowe: and am surely certified of this, that he whiche began a good worke in you, shall go forth with it, vntyll the daye of Jesus Christe, as it becommeth me so to iudge of you all, because I haue you in my heart, & haue you also euery one companions of grace with me, euen in my bondes, and in the defendyng and stablyshyng of the Gospell. The Epistle on the xxii. sunday after Trinitie.

For God beareth me recorde, howe greatly I longe after you all, from the very heart roote in Jesus Christe. And this I praye, that your loue maye increase yet more and more in knowledge, and in all vnderstandyng, that ye may excepte thinges moste excellente, that ye maye be pure, and such as hurte no mans conscience, vntyll the day of Christe, fylled with the fruites of ryghteousnes, whiche fruites come by Jesus Christe, vnto the glorye and laude of God. B Ephe.i.b.

I woulde ye vnderstode brethren, that [a]* my busynes is happened vnto the greate furtheryng of the Gospell. So that my bandes in Christe, are manifest throughout all the iudgement hall, and in all other places: Insomuche that many of the brethren in the Lorde, are boldned through my bandes, and dare more largely speake the worde without

feare. Some there are, whiche preache Christe of enuie and strife, and some of good wil. The one part, preacheth Christe of strife, and not purelye, supposing to adde more aduersitie to my bandes. The other part, of loue, because they see that I am set to defende the Gospell.

What then? So that Christe be preached al maner wayes, whether it be by occasion, or of true meanyng, I therein
ij. Cor. i. b. C ioye, yea, and will ioye. For I knowe that this shal chaunce to my saluation, through your prayer, and ministring of the spirite of Jesu Christe, *as I hartely loke for and hope, that in nothing I shalbe ashamed: but that with all confidence, as alwayes in tymes paste, euen so nowe, Christe shall be magnified in my bodye, whether it be through lyfe, or els death. For Christe is to me life, & death is to me auauntage.

*Or, accordyng to my expectation and hope.

ij. Re. 24. c. i. Par. 21. b. Dan. xiij. c. If it chaunce me to liue in the flesh, that is to me fruitfull for to worke, and what to chose I wote not, for I am constrayned of two thynges. I desire to be loosed, and to be with Christe, whiche thyng is best of all. Neuertheless, to abyde in the flesh, is more needefull for you. And this am I sure of, that I shall abyde, and with you all continue, for the furtheraunce and ioye of your faith, that ye maye more aboundauntly reioyce in Jesus Christe through me, by my commyng to you agayne.

Ephe. iiii. a D Onlye let your conuersation be, as it becommeth the Gospell of Christe: that whether I come and see you, or els be absent, I maye yet heare of thynges pertaynyng to you, that ye continue in one spirite, and in one soule, labouryng as we do, to mayntayne the faith of the Gospell, and in nothyng fearyng your aduersaries; whiche is to them a token of perdition, and to you of saluation, and that of GOD. For vnto you it is geuen of Christe, that not onely ye woulde beleue on hym, but also suffer for his sake, and haue euen the same fight, which ye sawe me haue, and now heare of me.

The Notes.

a. Here we learne, that the bondes and emprysonmentes of the Sainctes, do promote and further the Gospel. Sanguis martyrum, semen Euangelii, as a certayne holye father doth saye: that is to wyt, the bloud of martyres, is the seede of the Gospell.

¶The. ii. Chapter.

He exhorteth them to vnitie and brotherly loue, and to beware of stryfe and vayneglorie: And for a sure example, he layeth Christe before them.

IF there be therefore any consolation in Christe, A
if there be any comfortable loue, yf there be any
felowshyp of the spirite, yf there be any compas-
sion and mercye: fulfyll my ioye, that ye *drawe *Or, be like
one waye, hauyng one loue, beyng of one ac- mynded.
corde, and of one mynde, that nothyng be done through
strife or vayneglorye, but that in meekenes of mynde, euery i.Cor.x.k.
man esteeme other better then him selfe, and loke not euery
man on his owne thynges, but euery man on the thynges
of other men.

Let the same mynde be in you, that was in Christe Iesu: The Epi-
which, beyng in the a*shape of God, thought it no robberye stle on the
to be equall with God. Neuertheless, he made hym selfe of Sunday
no reputation, and toke on hym the shape of a seruaunte, before
and became lyke vnto men, and was founde in his apparell Easter.
as a man. He humbled him selfe, and became obedient vnto B
the death, euen the death of the crosse. Wherfore, God hath Hebr.ij.b.
exalted hym, and geuen hym a name aboue all names: that
in the name of Iesus, should euery knee bowe, both of thin- Esa.xlv.d.
ges in heauen, and thinges in earth, and thinges vnder the Rom.xiij.c.
earth, and that all tongues shoulde confesse, that Iesus
Christe is the Lorde, vnto the prayse of God the father.

Wherfore my dearly beloued, as ye haue alwayes obeyed,
not when I was present onlye, but nowe muche more in i.Cor.xij.b.
mine absence: euen so worke out your owne saluation, with
feare and tremblyng. For it is God which worketh in you,
both the wyll and also the deede, euen of good wyll.

Do all thyng without murmuryng and disputyng, C
that ye maye be faultlesse and pure, and the sonnes of God, Act.iij.b.
without rebuke, in the myddes of a croked and peruerse
nation: among whiche, see that ye shyne as lyghtes in the
worlde, holdyng fast the worde of lyfe, vnto my reioycing in
the daye of Christe, that I haue not runne in vaine, neyther ij.Cor.i.c.
haue laboured in vaine. Yea, and though I be offered vp vp- i.Thes.ij.c.
pon the offering and sacrifice of your faith, I reioyce, and

reioyce with you all. For the same cause also reioyce ye, and reioyce ye with me.

I trust in the Lord Jesus, for to sende Timotheus shortlye vnto you, that I also may be of good comforte, when I knowe what case ye stande in. For I haue no man that is so lyke mynded to me, which with so pure affection careth for your matters. For all other seeke theyr owne, and not that which is Jesus Christes. Ye knowe the prefe of hym, howe that as a sonne with the father, so with me bestowed he his labour vpon the Gospell. Him I hope to sende, assoone as I knowe howe it will go with me. I trust in the Lord, that I also my selfe shall come shortlye.

D But I supposed it necessarie, to sende brother Epaphroditus vnto you, my companion in labour, and felowe souldier, your Apostle, and the minister of my needes. For he longed after you, and was full of heauynes, because that ye had heard saye, that he had ben sicke. And no dout he was sicke, and that nye vnto death. But God had mercy on him, not on hym onlye, but on me also, lest I should haue sorowe vpon sorow. I sent him therfore the diligentlier, that when ye should see him, ye might reioyce agayne, and I might be the lesse sorowfull. Receaue him therfore in the Lord, with all gladnes, and make muche of suche: because that for the worke of Christe he went so farre, that he was nye vnto
Rom.xv.d. death, and regarded not his lyfe, to fulfil that seruice, which was lackyng on your part toward me.

The Notes.

a. To be in the shape of God, is to be equall with God in all thynges, yea to be a very naturall God: whiche thyng we ought to vnderstande of Christe, whiche beyng a true naturall God, dyd for our saluation take vppon hym the shape of a seruaunt, that is to saye, vouchsafe to be borne, a very naturall man, beyng in all thynges lyke vnto vs, sinne only beyng excepted.

¶ The.iij.Chapter.

He warneth them to beware of false teachers, whom he calleth dogges and ennemies of Christe, and reproueth mannes owne ryghteousnes.

A MOreouer, my brethren reioyce in the Lorde. It
Rom.ij.d. greeueth me not, to wryte one thyng (often) to you. For to you it is a sure thyng. Beware of dogges, beware of euyll workers. Beware of dissention. For we are circumcision, whiche worship

worshyp God in the spirite, and reioyce in Christe Iesu, and haue no confidence in the flesshe, though I haue whereof I myght reioyce in the flesshe. If any other man thynketh that he hath whereof he myght trust in the flesshe: muche more I, circumcised the eyght day, of the kinred of Israel, of the tribe of Beniamin, an Ebrue borne of the Ebrues, as concerning the lawe a Pharisey, and as coucernyng feruentnes, I persecuted the cōgregation, and as touching the righteousnes which is in the lawe, I was vnrebukeable. Act.xxiij.c. Mat.xij.k.

But the thinges that were vauntage vnto me, the same I counted losse for Christes sake. Yea, I thinke all thinges but losse, for that excellent knowledges sake of Christe Iesu my Lorde. For whom I haue counted all thyng losse, and do iudge them but dongue, that I might winne Christe, & might be founde in him, not hauing mine owne righteousnes whiche is of the lawe, but that whiche is through the faith of Christe: I meane, the righteousnes which commeth of God through faith, a* that I may know him, and the vertue of his resurrection, and the felowshyp of his passions, that I myght be conformable vnto his death, yf by any meanes I might attayne vnto the resurrection of the dead. B

Not as though I had alredy attayned to it, eyther were alredye perfect: but I folowe, yf that I may comprehende that, wherin I am comprehended of Christe Iesu. Brethren I counte not my selfe that I haue gotten it: but one thing I say, I forget that which is behynde, and stretche my selfe vnto that whiche is before, and preace vnto that marke appoynted, to obtayne the rewarde of the hye callyng of God in Christe Iesu. Let vs therefore as many as be perfect, be thus wyse mynded, and yf ye be otherwyse mynded, God shall open euen the same vnto you. Neuertheless, in that wherevnto we are come, let vs proceede by one rule, that we may be of one accorde. C

Brethren, be folowers of me, and looke on them whiche walke euen so, as ye haue vs for an ensample. For many walke (of whom I haue tolde you often, and nowe tell you weping) that they are the enemyes of the crosse of Christe, whose ende is damnation, whose God is their belly, and whose D The Epistle on the 23. sunday aft. Trin. i.Cor.iiij.c. and.x.d.

whoſe glory is to their ſhame, whiche are worldly mynded.
Rom.xvi.c But our conuerſation is in heauen, from whence we looke for the ſauiour, euen the Lorde Jeſus Chriſte, whiche ſhall chaunge our vile bodyes, that they may be faſhioned lyke
Cor.xv.g. vnto his glorious body, according to the worckyng, whereby he is able to ſubdue all thinges vnto hym ſelfe.

¶ The Notes.

a. The moſt excellent and moſt perfect knowledge of Chriſte, is to know that Chriſte is both a true naturall God, and a true naturall man, who hauyng pitie and compaſſion vpon vs, came downe, and was incarnate, and at length nayled vpon the croſſe, for the ſatiſfaction of our ſinnes.

¶ The.iiii. Chapter.

He ſaluteth certayne of them, exhorteth them to be of honeſt conuerſation, and thanketh them becauſe of the prouiſion that they made for hym beyng in prypon.

A THerfore my brethren, dearely beloued and longed for, my ioy and crowne, ſo continue in the Lorde ye beloued. I pray Euodias, and beſeche Sintiches, that they be of one accorde in the Lorde. Yea, and I beſeche thee faythfull yokefelowe, helpe the women whiche laboured with me in the
Luk.x.c. Apoc.xvij b Goſpell, and with Clement alſo, and with other my labour
The Epiſtle on the iiii. ſundai in Aduēt. felowes, whoſe names are in the booke of lyfe. Reioyce in the Lord alway, and agayn I ſay reioyce. Let your ſoftnes be knowen vnto all men. The Lorde is euen at hande. Be not carefull, but in all thynges ſhewe your petition vnto God in prayer and ſupplication, with geuyng of thankes: And the peace of God which paſſeth all vnderſtanding, kepe your heartes and myndes in Chriſte Jeſu.

B Furthermore brethren, whatſoeuer thynges are true, whatſoeuer thynges are honeſt, whatſoeuer thynges are iuſt, whatſoeuer thinges are pure, whatſoeuer thinges pertayne to loue, whatſoeuer thynges are of honeſt report, yf there be any vertuous thing, if there be any laudable thing, thoſe ſame haue ye in your mynde, whiche ye haue both learned & receaued, heard, and alſo ſeene in me, thoſe things do, and the God of peace ſhalbe with you. I reioyce in the
C Lorde greatly, that nowe at the laſt ye are reuiued agayne to care for me, in that wherein ye were alſo carefull, but ye lacked opportunitie. I ſpeake not becauſe of neceſſitie. For I

haue

haue learned in whatsoeuer estate I am, therwith to be a content. I can both cast downe my selfe, I can also excell. Euery where in al thinges I am instructed, both to be ful, and to be hungry, to haue plentie, and to suffer neede. I can do all thinges through the helpe of Christe, which strengtheneth me. Notwithstanding, ye haue wel done, that ye bare part with me in my tribulation.

Ye of Philippos knowe also, that in the beginning of the Gospell, when I departed from Macedonia, no congregation bare part with me, as concernyng geuyng and receauyng, but ye onlye. For when I was in Thessalonica, ye sent once, and afterwarde againe, vnto my needes, not that I desyre gyftes: but I desyre aboundaunt fruite on your part. I receaued all, and haue plentie. I was euen fylled, after that I had receaued of Epaphroditus, that whiche came from you, an odour that smelleth sweete, a sacrifice accepted and pleasaunt to God. My God shal fulfil all your needes through his glorious ryches in Iesu Christe. Vnto God and our father be prayse for euermore. Amen. Salute all the sainctes in Christe Iesu. The brethren whiche are with me, greete you. All the sainctes salute you, and moste of al, they which are of the Emperours houshold. The grace of our Lorde Iesu Christe be with you all. Amen. D

Ezech.xx.f. Rom.xij.a.

¶ Sent from Rome by Epaphroditus.

¶ The Argument of the Epistle of S. Paule to the Colossians.

SAint Paule doth chiefly entreate vpon three thinges. First, he declareth howe precious a treasure God hath geuen vnto vs by his Gospel, certifiyng vs therby, that we are delyuered from the tirannye of the deuyll, and from sinne, beyng made the inheritours of his heauenly kingdome. Secondly, he wylleth vs to cleaue fast vnto the same doctrine, and not suffer our selues to be plucked away from it, neyther by the law, nor by mens traditions. Thirdlye, he exhorteth all Christians to godly conuersation and lyuyng.

¶ The

The Epistle

¶ The Epistle of S. Paule the Apostle to the Colossians.

¶ The first Chapter.

He geueth thankes vnto God for their fayth, loue, and hope, prayeth for their increase, and sheweth howe we are the kyngdome of God, obtayned by Christe, whiche is the head of the congregation.

PAule an Apostle of Iesu Christe, by the wyll of God, and brother Timotheus.

To the sainctes, whiche are at Collossa, & brethren that beleue in Christe.

Grace be with you, and peace from God our father, and from the Lord Iesu Christe.

Gala.j.a. Ephe.j.a. The Epistle on the 24. sund. aft. Trin.

We geue thankes to God the father of our Lorde Iesus Christe, alwayes praying for you, sence we heard of your fayth whiche ye haue in Christe Iesu, and of the loue whiche ye beare to all saintes for the hopes sake whiche is layde vp in store for you in heauen, of which hope ye haue hearde before, by the true worde of the Gospell,
B whiche is come vnto you, euen as it is vnto all the worlde, and is fruitefull, as it is also among you, from the (first) day, in the whiche ye hearde of it, and hadde experience in
Colo.iiij.d. the grace of God, in the trueth, as ye learned of Epaphra our deare felowe seruaunt, which is for you a faythfull minister of Christe, whiche also declared vnto vs your loue, whiche ye haue in the spirite.

Ephe.j.d. For this cause we also, synce the day we heard of it, haue not ceassed praying for you, and desiring that ye myght be fulfylled with the knowledge of his wyll, in all wysdome and spirituall vnderstandyng, that ye might walke worthy
John.xv.c. of the Lorde in all thinges that please, beyng fruitefull in all good workes, and encreasing in the knowledge of God, strengthed with all might, through his glorious power, vnto all pacience, and longe sufferyng, with ioyfulnes, geuyng thankes vnto the father, which hath made vs meete

meete to be partakers of the inheritaũce of saintes in light.

Which hath deliuered vs from the power of darknesse, Ephe.i.b.
and hath translated vs into the kyngdome of his deare
sonne, in whom we haue redemption through his blood, 2.Cor.iiij.a
that is to say, the forgeuenes of sinnes, which is the ymage
of the inuisible God, first begotten of all creatures. For by Hebre.i.a.
him were all thinges created, thynges that are in heauen,
and thinges that are in earth, thinges visible, and thinges
inuisible, whether they be maiestie or lordshyp, eyther rule
or power. All thynges were created by hym, and in hym, C
and he is before all thynges, and in hym all thynges haue
their beyng.

And he is the head of the body, that is to wyt, of the con-
gregation: he is the beginning, and fyrst begotten of the i.Cor.xv.c.
dead, that in all thynges he myght haue the preeminence.
For it pleased (the father) that in hym shoulde all fulnesse Rom.iiij.b.
dwell, and by him to reconcyle all thynges vnto hym selfe, ij.Cor.v.d.
and to set at peace by him, through the blood of his crosse, Rom.v.a.
both thinges in heauen, and thinges in earth.

And you (which were in tymes past straungers and ene- Collo.ij.c.
myes, because your myndes were set in euyll workes) hath Ephe.ij.a.
he nowe reconcyled in the body of his flesche through death,
to make you holy, vnblameable, and without fault in his
owne sight, yf ye continue grounded and stablyshed in the
fayth, and be not moued away from the hope of the Gos-
pell, whereof ye haue heard, howe that it is preached a-
mong all creatures whiche are vnder heauen, whereof I
Paule am made a minister.

Nowe ioy I in my sufferinges whiche I suffer for you, D
& a* fulfyl that whiche is behynde of the passions of Christe ij.Cor.i.a.
in my flesche, for his bodyes sake, which is the congregation Ephe.iij.b.
wherof I am made a minister, according to the ordinaunce
of God, which ordinaunce was geuen me vnto youwarde,
to fulfill the worde of God, that misterie hyd synce the
worlde began, and synce the begynnyng of generations:
but nowe is opened to his saintes, to whom God woulde ij.Cor.ij.c.
make knowen the glorious ryches of this misterie among Ephe.i.d.
the Gentyles, whiche ryches is Christe in you, the hope of
glory,

glory, whom we preache, warnyng all men, and teachyng all men in all wysdome, to make all men perfect in Christe Jesu. Wherin I also labour and striue, euen as farre forth, as his working worketh in me mightyly.

The Notes.

a. Saint Paule doth not meane that there wanteth any thing in the passion of Christe whiche may be supplyed by man: for the passion of Christe (as touchyng his owne person) is that moste perfect and only sufficient sacrifice, whereby we are all made perfect, as many as are sanctified in his blood. But these wordes ought to be understanded of the elect and chosen, in whom Christe is and shalbe persecuted vnto the worldes ende. Actes.ix. The passion of Christe then (as touchyng his misticall body, whiche is the Church) shall not be perfect, tyll they haue all suffered, whom God hath appoynted to suffer for his sonne.

The. ii. Chapter.

What great care Paule toke for all congregations. He exhorteth them to be stedfast in Christe, to beware of false teachers and worldly wysdome, and describeth the false Prophetes.

A FOr I woulde ye knewe what fightyng I haue for your sakes, and for them of Laodicia, and for as many as haue not seene my person in the flesshe, that theyr heartes myght be comforted and knyt together in loue, and in all riches of full vnderstandyng, for to knowe the misterie of God the father, and of Christe, in whom are hyd al the treasures of wysdome and knowledge. This I saye, lest any man
1.Cor.v.b. shoulde begyle you with entising wordes. For though I be absent in the flesshe, yet am I present with you in the spirite, ioying and beholdyng the order that ye kepe, and your stedfast fayth in Christe. As ye haue therefore receaued Christe Jesu the Lorde, euen so walke, rooted and buylt in hym, and stedfast in the fayth, as ye haue learned, and therB in be plenteous in geuyng thankes.

Mat.24.a. Mark.xiij. Luk.xxi.b. Ephe.v.b. Beware lest any man come and spoyle you through philosophie and deceiptfull vanitie, through the traditions of men, and ordinaunces after the worlde, and not after Christe. For in hym dwelleth all the fulnesse of the a* God-
Rom.ii.d. Ephe.ii.c. head bodyly, and ye are complete in him whiche is the head of al rule and power, in whom also ye are circumcised, with
Rom.vij.a. Gala.iij.b. circumcision made without handes, by puttyng of the synfull body of the flesshe, through the circumcision that is in Christe, in that ye are buryed with hym through baptisme, in whom ye are also rysen agayne through fayth,

that

that is wrought by the operation of God, whiche rayſed hym from death. Ephc.ii.a.

And ye whiche were dead in ſinne, and in the vncircumciſion of your fleſhe, hath he quickened with him, and hath forgeuen vs all our treſpaſſes, and hath put out the handwrytyng that was agaynſt vs, contayned in the lawe written, and that hath he taken out of the way, and hath faſtened it to his croſſe, and hath ſpoyled rule and power, and hath made a ſhewe of them openly, and hath triumphed ouer them in his owne perſon. C

Let no man therefore trouble your conſciences about meate and drinke, or for a peece of an holyday, as the holyday of the newe Moone, or of the Sabboth dayes, whiche are nothyng but ſhadowes of thynges to come, but the b* body is in Chriſte.* Let no man make you ſhote at a wrong marke, whiche after his owne ymagination, walketh in the humblenes and holynes of Angels, thynges whiche he neuer ſawe, cauſeleſſe puft vp with his fleſhly mynde, and holdeth not the head, whereof all the body by ioyntes and couples receaueth nourryſhment, and is knyt together, and encreaſeth with the increaſyng that commeth of God. Hebr.viij.a D

* Or, let no mã deceaue you of your rewarde.

Wherefore, yf ye be dead with Chriſte from ordinaunces of the worlde, why, as though ye yet lyued in the worlde, are ye led with traditions (of them that ſay) Touche [not, taſte not, handle not: whiche all peryſhe with the vſyng of them, and are after the commaundementes and doctrines of men, whiche thynges haue the ſimilitude of wiſdome, in* choſen holynes and humblenes, and in hurtyng of the body, and do the fleſhe no worſhyppe vnto his neede. Gala.iiij.b.

* Or ſuperſtition.

¶ The Notes.

a. We muſt beware that we do not with the Antropomorphites, thinke that God hath a bodyly ſhape, becauſe the Apoſtle ſayeth, that the Godhead doth dwell truely and naturally in Chriſte, beyng a true and a naturall God, and that therefore he is a ſufficient treaſure of all heauenly ryches.

b. That is to ſay: That the trueth and veritie of all the thinges wherof the lawe was a ſhadowe, is fully and moſt perfectly in Chriſte.

¶ The

¶ The.iii.Chapter.

He putteth them in remembraunce of the ſpirituall reſurrection, to lay aſyde all maner of corrupt lyuyng, to be fruiteſull in all godlynes and vertue, and ſheweth all degrees their dutie.

A The Epiſtle on Eaſterday Ephe.i.b. Hebr.i.a.

IF ye then be ryſen agayne with Chriſte, ſeeke thoſe thynges whiche are aboue, where Chriſte ſitteth on the ryght hande of God. Set your affection on thinges which are aboue, and not on thynges whiche are on the earth. For ye are dead, and your life is hid with Chriſte in God. When Chriſte whiche is our lyfe, ſhall ſhewe hym ſelfe, then ſhall ye alſo appeare with hym in glory.

a* Mortifie therfore your members whiche are on the earth, fornication, vnclennes, vnnaturall luſte, euyl concupiſcence, and couetouſnes, which is worſhipping of ydoles: for which thinges ſakes, the wrath of God commeth on the chyldren of vnbeliefe. In whiche thyng ye walked once, when ye lyued in them.

B Rom. vi.a. i. Pet.xiija. i. Cor. xv.f. Hebr.xij.a Ephe.iiii.e.

But nowe put ye alſo away from you all theſe thinges: wrath, fearcenes, maliciouſnes, curſed ſpeaking, fylthy ſpeakyng out of your mouthes. Lye not one to another, ſeeyng that ye haue put of the olde man with his workes, and haue put on the newe, which is renewed in knowledge after the ymage of hym that made hym, where is neyther Gentyle nor Jewe, circumciſion, nor vncircumciſion, barbarous, or ſcithian, bonde or free: but Chriſte is all in all thynges.

C The Epiſtle on the v. Sunday aft Twefe day.

Nowe therfore, as elect of God, holy and beloued, put on tender mercy, kyndnes, humblenes of mynde, meekenes, long ſuffryng, forbearyng one another, and forgeuyng one another, yf any man haue a quarell to another: euen as Chriſte forgaue you, euen ſo do ye. Aboue all theſe thinges, put on loue, which is the bond of perfectnes. And the peace of God rule in your heartes, to the whiche peace ye are called in one body. And ſee that ye be thankeful. Let the word of Chriſte dwell in you plenteouſly in all wiſdome. Teache and exhort your owne ſelues, in Pſalmes and hymnes, and ſpirituall ſonges, whiche haue fauour with them, ſinging in your heartes to the Lorde. And all thinges (whatſoeuer ye do in worde or deede) do in the name of the Lord Jeſu, geuyng

thankes to God the father by hym.

Wyues ſubmit your ſelues vnto your owne huſbandes, as it is comely in the Lorde. Huſbandes loue your wyues, and be not bytter vnto them. Chyldren obeye your fathers and mothers in all thynges, for that is well pleaſyng vnto the Lorde. Fathers, prouoke not your chyldren (to anger) leſt they be of a deſperate mynde. Seruauntes be obedient vnto your bodyly maiſters in all thinges, not with eye ſeruice, as men pleaſers, but in ſinglenes of heart, fearyng God. And whatſoeuer ye do, do it hartely, as though ye dyd it to the Lord, and not vnto men: foraſmuche as ye knowe that of the Lorde, ye ſhall receaue the rewarde of inheritaunce, for ye ſerue the Lorde Chriſte. But he that doth wrong, ſhall receaue for the wrong that he hath done: for there is no reſpect of perſons (with God). D Ephe.v.e. i.Pet.iij.a. Ephe.vi.a. Titus.ij.c. i.Pet.ij.c.

The Notes.

a. The true mortifying, is when the feare of God doth fraye vs from ſynne, ſo that our hearte trembleth for feare of Gods iudgement, when we are tempted, or inty ed to ſynne. The heart beyng thus ſtricken with the feare of God, acknowledgeth his weakneſſe, and calleth vnfaignedly vnto God for helpe. This mortifying is the worke of the holye ghoſt. Rom. viij. and worketh outwardly a ſoberneſſe of lyuyng, and other godlye exercyſes.

¶ The.iiij.Chapter.

He exhorteth them to be feruent in prayer, to walke wyſely vnto them that are not yet come to the true knowledge of Chriſte, and ſaluteth them.

YE maiſters, do vnto your ſeruauntes that whiche is iuſt and equall, ſeeyng ye knowe that ye alſo haue a maiſter in heauen. A

Continue in prayer, and watch in the ſame with thankes geuyng, praying alſo for vs, that God open vnto vs the doore of vtteraunce, that we maye ſpeake the miſtery of Chriſte (wherfore I am alſo in bondes) that I maye vtter it, as it becommeth me to ſpeake. Walke wyſely to them that are without, and redeeme the time. Let your ſpeache be alwayes well ſauoured, and powdred with a*ſalte, that ye may knowe howe to aunſwere euery man. Rom.ii.b. Ephe.vj.b. Actes.x.c. Ephe.v.d.

The deare brother Tichicus ſhall tell you of all my buſines, which is a faithfull miniſter, and felowe ſeruaunt in the Lord, whom I haue ſent vnto you for the ſame purpoſe, that he myght know how ye do, and might comforte your heartes, with one Oneſimus, a faithfull and a beloued B

brother, whiche is one of you. They shall shewe you of all thynges whiche are a doyng here.

C Aristarchus my pyson felow saluteth you, and Marcus Barnabas sisters sonne, touching whom, ye receaued com-
h.Tim.4.c maundementes. If he come vnto you, receaue him, and Jesus, which is called Justus, whiche are of the circumcision. These onely are my workefelowes vnto the kyngdome of God, whiche were vnto my consolation. Epaphras the seruaunt of Christe, whiche is one of you, saluteth you, and alwayes laboureth feruently for you in prayers, that ye may stande perfecte and full, in all that is the will of God. For I beare hym recorde, that he hath a feruent mynde towarde you, and toward them of Laodicia, and them of Hierapolis. Deare Lucas the Phisition greeteth you, and Demas. Salute the brethren whiche are of Laodicia, and salute Nymphas, and the congregation, whiche is in his house. And when the Epistle is read of you, make that it be read in the congregation of the Laodicians also, and that ye lykewyse reade the Epistle of Laodicia. And say to Archippus: take heede to the office that thou hast receaued in the Lord, that thou fulfyll it. The salutation by the hand of me Paule. Remember my bondes. Grace be with you. Amen.

¶ Sent from Rome, by Tychicus and Onesimus.

The Notes.

a. Here we haue a goodly lesson, howe that our communication ought to be temperated with godly wysedome, which he vnderstandeth by salt (for as salt maketh meates sauourye, so godly wysedome causeth our communication and talke, to be allowable and haue a grace) we ought to take heede with whom, and before whome we do talke, and accordyng to the audience, to moderate and rule our communication.

¶ *The Argument of the fyrst Epistle* to the Thessalonians.

SAint Paule doth prayse and set foorth the Thessalonians faith, loue, and stedfastnesse agaynst persecution, excusyng hym selfe, because that he came not in his owne person, to comforte them in suche troubles and afflictions, as they were in for the truthes sake. Secondly (as he doth in all his other Epistles) he exhorteth them to godly conuersation. Furthermore, he teacheth and instructeth them, howe they ought to comforte them selues by the commyng of Jesus Christe, and the resurrection of the dead, yf any do, by the prouidence of God, depart out of this worlde. And because he hadde made mention of the laste daye, that it shoulde come sodenly and vnwares, he exhorteth them to watche, to praye, and to exercyse themselues in the worde, and in the faith.

¶ The

¶ The firſt Epiſtle of Saint Paule the Apoſtle to the Theſſalonians.

¶ The firſt Chapter.

He thanketh God for them, that they are ſo ſtedfaſt in faith and good workes, and receaue the Goſpell with ſuche earneſtnes.

PAule, Siluanus, and Timotheus. vnto the congregation of the Theſſalonians, in God the father, and in the Lorde Jeſus Chriſte. A

Grace be with you, and peace from God our father, and from the Lord Jeſus Chriſte. Rom.j.a. i.Cor.i.a. Gala.i.a.

We geue thankes alwaye for you all, makyng mention of you in our prayers, without ceaſſyng, and call to remembraunce your worke in the faith, and labour in loue and perſeueraunce in the hope of our Lorde Jeſus Chriſte, in the ſight of God our father: B

beloued brethren, beloued of God, how that ye are elect. For our Goſpell came not vnto you in word only, but alſo in power, and alſo in the holy ghoſt, and in much certaintie, as ye knowe i.Cor.ij.a. i.Theſſ.ij.a. C

after what maner we behaued our ſelues among you, for your ſakes. And ye became* a folowers of vs, and of the Lord, and receaued the worde in much affliction, with ioye of the holy ghoſt: ſo that ye were an example to all that beleue in Macedonia and Achaia. For from you, ſounded out the worde of the Lorde, not in Macedonia and in Achaia only: but your faith alſo which ye haue vnto God, ſpread her ſelfe abroade in all quarters, that it needeth not vs to ſpeake any thyng at all. For they them ſelues ſhewe of you, what maner of entryng in we had vnto you, and howe ye tourned to God from ymages, for to ſerue the lyuyng and true God, and for to loke for his ſonne from heauen, whom he rayſed from death. *I meane Jeſus, which delyuereth vs from the wrath to come. D Act.i.b. *Or, euen.

The Notes.

a. They are true folowers of the Apoſtles and of Chriſte, whiche receaue the worde of God. They do receaue the worde of God, whiche both beleue it, and frame theyr lyues after it, beyng redy to ſuffer patiently all maner of aduerſities for the name of the Lord, as the Lorde hym ſelfe and all the Apoſtles dyd.

¶The .ii. Chapter.

He putteth them in mynde of the godlye conuersation that he led among them when he preached the Gospell vnto them, thanketh God that they receaue his worde so fruitefully, and excuseth his absence.

A FOr ye your selues knowe, brethren, of our entraunce in vnto you, howe that it was not in vayne, but euen after that we had suffered before, and were shamfully entreated at Philippos (as ye well knowe) then were we bolde in
Act.xvi.c. our God, to speake vnto you the Gospell of God, with much
Act.xvii.b. stryuyng. For our exhortation was not to bryng you to errour, nor yet to vncleannesse, neyther was it with gyle, but as we were alowed of God, that the Gospell shoulde be committed vnto vs: euen so we spake, not as they that
Galat.j.b. a* please men, but God, whiche trieth our heartes.

B Neyther was our conuersation at any tyme with flatteryng wordes, as ye well knowe, neither in cloked couetousnes, God is recorde, neyther sought we prayse of men, neyther of you, nor yet of any other, when we might haue ben chargeable, as the Apostles of Christe: but we were tender among you. Euen as a norse cherysheth her chyldren, so was our affection toward you. Our good wyl was to haue dealt vnto you, not the Gospell of God onlye, but also our owne soules, because ye were deare vnto vs.

C Ye remember brethren, our labour and trauayle. For we
Act.xx.g. laboured daye and nyght, because we woulde not be chargeable vnto any of you, and preached vnto you the Gospell
ij.Tess.iij.b of God. Ye are wytnesses, and so is God, howe holylye, and iustlye, and vnblameablye, we behaued our selues among you that beleue: as ye knowe howe, that we exhorted, and comforted, and besought euery one of you, as a father his chyldren, that ye would walke worthye of God, which hath called you vnto his kyngdome and glorie.

For this cause, thanke we God without ceasing, because
D that when ye receaued of vs the worde wherwith God was preached, ye receaued it not as the word of men: but euen as it was in deede, the word of God, which worketh in you that beleue. For ye brethren, became folowers of the congregations of God, which in Iurye are in Christe Iesu: for ye haue

suffered

ſuffered lyke thynges of your kynſmen, as we our ſelues haue ſuffered of the Jewes. Which as they kylled the Lorde Jeſus, and theyr owne Prophetes, euen ſo haue they perſecuted vs: and God they pleaſe not, and are contrarie to all men, and forbyd vs to preache vnto the Gentiles that they myght be ſaued, to fulfyll theyr ſinnes alwaye. For the wrath of God is come on them, euen to the vtmoſt. Luk.xxi.c.

Foraſmuche brethren, as we are kept from you for a ſeaſon, as concerning the bodily preſence, but not in the heart, we enforced the more to ſee you perſonallye with great deſyre, and therfore we woulde haue come vnto you, I Paule once and agayne: but Satan withſtode vs. For what is our hope or ioy, or crowne of reioycing? Are not ye it in the preſence of our Lord Jeſus Chriſte at his commyng? yes ye are our glorie and ioye. Daniel.x.c.

The Notes.

a. This is the onlye marke, that the miniſter ought to ſhoote at, that he maye pleaſe God (that tryeth the heartes) and not men. In the meane whyle, he muſt take hede, that he do not diſpleaſe them whiche are good and godlye. But as for the vngodlye, to diſpleaſe them, it is an hygh prayſe.

¶The. iii. Chapter.

He ſheweth howe greatly he was reioyced, when Timothy tolde hym of theyr fayth and loue.

WHerfore, ſence we coulde no longer forbeare, it pleaſed vs to remayne at Athens alone, and ſent Timotheus our brother and miniſter of God, and our labour felowe in the Goſpell of Chriſte, to ſtablyſhe you, and to comforte you ouer your faith, that no man ſhould be moued in theſe afflictions. For ye your ſelues knowe, that we are euen appointed thervnto. For verily when I was with you, I tolde you before, that we ſhould ſuffer tribulation, euen as it came to paſſe, and as ye knowe. For this cauſe, when I coulde no longer forbeare, I ſente, that I might haue knowledge of your faith, leſt haplye the tempter had tempted you, and that our labour had ben beſtowed in vayne. A Act.xvi.d. Ephe.iij.c. B

But nowe lately, when Timotheus came from you vnto vs, and declared to vs your faith, and your loue, and howe that ye haue good remembraunce of vs alwayes, deſyryng to ſee vs, as we deſyre to ſee you: Therfore brethren, we had C

consolation in you, in all our aduersitie and necessitie, through your faith. For a* nowe are we alyue, yf we stande stedfast in the Lorde. For what thankes can we recompence to God agayne for you, ouer al the ioye that we ioy for your sakes before our God: while we, night and daye, praye exceedingly, that we might see you presentlye, and might fulfyll that whyche is lacking in your faith.

D God hym selfe our father, and our Lorde Jesus Christe, guyde our iourney vnto you: and the Lord encrease you, and make you flowe ouer in loue one towarde another, and towarde all men, euen as we do towarde you, to make your heartes stable and vnblameable, in holynes before God our father, at the comming of our Lorde Jesus Christe, with all his sainctes.

The Notes.

a. A good shepheard, doth alwayes counte the welfare and prosperous estate of Christes flocke, to be his owne. For whyle it goeth well with the congregation, it goeth well with hym also. But yf he seeth the Church to be in any peryll or weakenesse, then is he sorry of his owne lyfe, he can haue no ioye. Who is weake (saith saint Paule) and I am not weake: who is offended, and I burne not: This affection is not in them that seeke theyr owne lucre, or theyr owne glorie.

¶ The.iiij. Chapter.

Ye exhorteth them to stedfastnesse, to kepe them selues from synne and vncleanly conuersation, to loue one another: rebuketh ydelnesse, and speaketh of the resurrection.

A The Epistle on the ii. sunday in Lent.

Furthermore, we beseche you brethren, and exhorte you in the Lorde Jesus, that ye increase more and more, euen as ye haue receaued of vs, howe ye ought to walke and to please God. Ye remember what commaundementes we

Rom.xij.a. Ephe.v.a.

gaue you in our Lorde Jesu Christe. For this is the wyll of God, *euen that ye shoulde be holye, and that ye shoulde abstayne from fornication, that euerye one of you shoulde knowe, howe to kepe his vessell in holynes and honour, and

*Or, your, holynes.

B not in the lust of concupiscence, as do the Heathen, whiche know not God: That no man go to *farre, and defraude his brother in bargayning, because the Lorde is a venger of all suche thynges, as we tolde you before tyme, and testified. For God hath not called vs vnto vncleannes: but vnto holynes. He therefore that despyseth, despyseth not man, but God, which hath sent his holye spirite among you.

*Or, oppresse.

But

But as touchyng brotherlye loue, ye neede not that I wryte vnto you: For ye are taught of God, to loue one another. Yea, and that thing beryly ye do vnto all the brethren, which are throughout all Macedonia. We beſeche you brethren, that ye encreaſe more and more, and that ye ſtudie to be quiet, and to meddle with your owne buſines, and to worke with your owne handes, as we commaunded you: that ye may behaue your ſelues honeſtly toward them that are without, and that nothyng be lackyng vnto you. C

John.xiij.b and.xv.b. 1.John.iij.b i.John.4.b

I would not brethren haue you ignorant, cõcernyng them which are fallen a*asleepe, that ye ſorowe not as other do, which haue no hope. For if we beleue that Jeſus dyed, and roſe againe: euen ſo, them alſo which ſlepe by Jeſus, wil God bryng agayne with hym. For this ſaye we vnto you in the word of the Lord, that we which liue, & are remainyng in the comming of the Lord, ſhall not come yer they which ſleepe. For the Lord himſelfe ſhal deſcẽd frõ heauen with a*bshoute, & the voyce of the archaungell and trumpe of God. And the dead in Chriſte ſhall aryſe firſt: then ſhal we which liue & remayne, be caught vp with them alſo in the cloudes, to meete the Lord in the ayre. And ſo ſhal we euer be with the Lord. Wherfore, cõfort your ſelues one another with theſe words. D

i.Cor.xv.a.

The Notes.

a. To ſleepe, in this place, is taken for to dye, becauſe of the ſure hope of the reſurrection. For we are not ſo ſure to ryſe againe, when we lay our ſelues downe to ſleepe, as we are ſure by the worde of God, that our mortall bodies ſhalbe rayſed againe. And this ſleepe ought only to be applied vnto the body, and not vnto the ſoule, whiche is immortall.

b. Read the.v. Chapt. of John, and thou ſhalt fynde that this ſhoute, the voyce of the archaungell, and trumpe of God, is nothyng els, but the voyce of the ſonne of God.

¶ The. v. Chapter.

He enſourmeth them of the day of dome, and comyng of the Lord, exhorteth them to watche, and to regarde ſuch as preache Gods worde among them.

BVt of the times and ſeaſons brethren, ye haue no neede that I wryte vnto you: for ye your ſelues knowe perfectly, that the daye of the Lorde ſhall come, euen as a theefe in the nyght. When they ſhall ſaye peace and no daunger, then commeth on them ſodeñ deſtruction, as the trauaylyng of a woman with chylde, and they ſhall not ſcape. But ye brethren, are not in darkeneſſe, that that daye ſhoulde come on you, as it were a theefe. A

ij.Pet.iij.b Apoc.xiij.a. and.xvi.b.

Ye are all the chyldren of lyght, and the chyldren of the day. We are not of the nyght, neyther of darknes.

B Therfore let vs not slepe as do other: but let vs watche, and be sober. For they that slepe, slepe in the night: and they
Rom.xiij.b. that be dronken, are dronken in the night. But let vs which are of the day, be sober, armed with the brest plate of faith and loue, and with hope of saluation as an helmet. For a*
Ephe.vi.b. God hath not appoynted vs vnto wrath: but to obtayne saluation, by the meanes of our Lorde Jesu Christe, whiche dyed for vs: that whether we wake or slepe, we shoulde lyue together with hym. Wherefore, comforte your selues toge-
j.Cor.v.c. ther, and edifie one another, euen as ye do.

C We beseech you brethren, that ye know them which labour
Galat.vi.b. among you, and haue the ouersight of you in the Lord, and
i.Tim.v.c. geue you exhortation, that ye haue them the more in loue
Phil.ij.d. for theyr workes sake, and be at peace with them.

We desyre you brethren, warne them that are vnrulye, comforte the feeble mynded, forbeare the weake, haue conti-
Math.v.c. nuall pacience toward all men. See that none recompence euyll for euyll vnto any man: but euer folowe that which is
D good, both among your selues, and to all men. Reioyce euer.
Luk.14.g. Praye continually. In all thynges geue thankes. For this is the wyll of God in Christe Jesu towarde you.

Quenche not that spirite. Despyse not prophecying. Examine all thinges, and kepe that which is good. Abstaine from all suspicious thynges. The very God of peace sanctifie you throughout. And I pray God, that your whole spirite, soule and body, be kept faultlesse, vnto the comming of our Lorde Jesus Christe.

Faithfull is he which called you, whiche wyll also do it.
Num.25.b. j.Cor.i.b. Brethren, praye for vs. Greete al the brethren with an holy kysse. I charge you in the Lorde, that this Epistle be read vnto all the holye brethren. The grace of the Lorde Jesus Christe be with you. Amen.

¶ The ende of the first Epistle vnto the Thessalonians.
Sent from Athens.

The Notes.

a. As yf he should saye: God hath not called vs, by the preachyng of his Gospell, for to poure his vengeaunce vppon vs, but for to saue vs. Therefore we ought to be thankfull vnto so louyng a father. Here to slepe, is to dye, and to wake, is to lyue. Afore, to slepe, is to neglecte his saluation.

¶ *The Argument of the ſecond Epiſtle* to the Theſſalonians.

BEcauſe that S. Paule had wrytten vnto them, that the day of the Lorde ſhoulde come ſodaynly, exhortyng them to watche, ſome among the Theſſalonians thought, that they ſhoulde ſee the laſt day. But S. Paule declareth, that it was yet farre of, and nothyng ſo nye as they thought, ſhewyng what thynges ſhoulde happen by the meanes of Antichriſte.

¶ The ſeconde Epiſtle of S. Paule to the Theſſalonians.

¶ The firſt Chapter.

He thanketh God for theyr fayth and loue, prayeth for the encreaſe of the ſame.

PAule, and Siluanus, and Timotheus. A
Unto the congregation of the Theſſalonians in God our father, and in the Lord Jeſus Chriſte.

Grace be with you, and peace from God our father, & from the Lord Jeſus Chriſte. Rom.1.a. 1.Cor.1.a. Ephe.1.a.

We are bounde to thanke God alwayes for you brethren, as it is meete, becauſe that your fayth groweth exceedyngly, and euery one of you ſwimmeth in loue towarde another betwene your ſelues, ſo that we our ſelues reioyce of you in the congregations of God, ouer your pacience and fayth in al your perſecutions and tribulations that ye ſuffer, whiche is a token of the ryghteous iudgement of God, that ye are counted worthy of the kyngdome of God, for whiche ye alſo ſuffer. B It is veryly a righteous thing with God, to recompence tribulation to them that trouble you, and to you whiche are troubled, a* reſt with vs, when the Lorde Jeſus ſhall ſhewe him ſelfe from heauen, with * his mightie Angels, in flaming fyre, rendryng vengeaunce vnto them that knowe not God, and to them that obey not vnto the Goſpell of our Lorde Jeſus Chriſte, which ſhalbe punished with euerlaſting damnation, from the preſence of C

* *Or, with the Angels of his power.*

the

the Lorde, and from the glory of his power, when he shall
D come to be glorified in his saintes, and to be made maruay-
Mat.xxv.c lous in all them that beleue, because our testimonie that
we had to you, was beleued euen the same day (that we prea-
Colloss.i.a. ched it.) Wherfore, we pray alwayes for you, that our God
Phil.i.b. make you worthy of the callyng, and fulfill all delectation
of goodnesse, and the worke of fayth, with power, that the
name of our Lorde Jesus Christe may be glorified in you,
and ye in hym, through the grace of our God, and of the
Lorde Jesus Christe.

¶ The Notes.

a. After this lyfe, the godly beyng delyuered from their tribulations and paynes, shall haue rest and ioy, where as the wycked and vngodly shall haue the contrary. Luke.xvj. Chap. Sapi.iiij. Chap. These thynges ought we to haue alwayes before our eyen, that we may in the tyme of persecution, abyde stedfast in the trueth.

¶ The.ii. Chapter.

He sheweth them that the day of the Lorde shall not come, tyll the departyng from the fayth come fyrst, and therefore he exhorteth them not to be deceaued, but to stand stedfast in the thinges that he hath taught them.

A WE beseche you brethren, by the comming of our
Lorde Jesu Christe, that in that we shall assem-
ble vnto hym, that ye be not sodaynly moued
from your minde, and be not troubled, neyther
Mat.24.a. by a* spirite, neyther by wordes, nor yet by let-
Mar.xiij.d ter, whiche shoulde seeme to come from vs, as though the
Luk.xxi.d. day of Christe were at hande. Let no man deceaue you by
Ephe.v.b. any meanes: for the Lorde commeth not, except there come
a departyng fyrst, and that that sinfull man be opened, the
sonne of perdition, whiche is an aduersary, and is exalted
aboue all that is called God, or that is worshipped, so that
he shall sit as God, in the temple of God, and shewe hym
selfe as God.

B Remember ye not, that when I was yet with you, I told
you these thynges? And nowe ye knowe what withholdeth, euen that he might be vttered at his time. For the mi-
sterie of the iniquitie doth alredy worke, tyll he which now
only letteth, be taken out of the way. And then shall that
Esay.xi.a. wicked be vttered, whom the Lorde shall consume with the
spirite of his mouth, & shal destroy it with the appearaunce
of his commyng, euen hym whose comming is by the wor-

kyng

kyng of Sathan, with all lying power, ſignes, and wonders, and in al deceauablenes of righteouſnes, among them that peryſh, becauſe they receaued not the loue of the truth, that they myght haue ben ſaued. And therefore God ſhall ſende them ſtrong delusion, that they ſhoulde beleue lyes, that al they might be damned which beleued not the truth, but had pleaſure in ryghteouſnes. Mat.24.b. C

But we are bounde to geue thankes alwaye to God for you brethren, beloued of the Lorde, for becauſe that God hath from the beginning choſen you to ſaluation, through ſanctifiyng of the ſpirite, and through beleuing the trueth, wherunto he called you by our Goſpell, to obtayne the glorie that commeth of our Lorde Jeſu Chriſte. D

Therefore brethren, ſtande faſt, and kepe the ordinaunces whiche ye haue learned, whether it were by our preaching, or by Epiſtle. Our Lorde Leſu Chriſte hym ſelfe, and God our father whiche hath loued vs, and hath geuen vs euerlaſtyng conſolation and good hope through grace, comfort your heartes, & ſtablyſhe you in all doctrine & good doyng.

The Notes.

a. By the ſpirite, he vnderſtandeth fantaſticall and fonde prophecies, wherby the ſimple and ignorant are made to beleue, that at this tyme, or that tyme, we ſhall haue the day of iudgement. By the letter, he vnderſtandeth ſuch wrytynges, as are ſet foorth to deceaue, vnder the name and tytle of godly learned men.

The. iii. Chapter.

He deſyreth them to pray for hym, that the Goſpell may proſper, and geueth them warnyng to reproue the vnquiet, and yf they wyll not labour with theyr handes, that they ſhall not eate.

Furthermore brethren, pray for vs, that the worde of God may haue free paſſage, and be glorified, as it is with you, and that we may be delyuered from vnreaſonable and euyll men. For all men haue not fayth: but the Lorde is faythfull, which ſhall ſtablyſh you, and kepe you from euyll. We haue confidence through the Lorde to youwarde, that ye both do, and wyll do, that whiche we commaunde you. And the Lord guyde your heartes to the loue of God, and pacience of Chriſte. A Collo.iiij.a

We require you brethren, in the name of our Lorde Jeſu Chriſte, that ye withdrawe your ſelues from euery brother B Act. xx.f.

ther that walketh inordinately, and not after the institution which ye receaued of vs. For ye your selues know, howe ye ought to followe vs. For we behaued not our selues inordinately among you. Neyther tooke we bread of any man for naught, but wrought with labour and trauayle nyght and day, because we would not be chargeable to any of you: not but that we had aucthoritie, but to make our selues an C ensample vnto you, to followe vs. For when we were with 2.Thes.iij.b you, this we warned you of, that yf there were any whiche woulde not worke, that the same shoulde not eate.

For we haue heard saye, that there are some whiche walke among you inordinately, and worke not at all, but are busibodyes. Them that are such, we commaunde and exhort by our Lorde Jesu Christe, that they worke with quietnes, and eate theyr owne bread: Brethren, be not we- D rye in wel doyng. If any man obey not our sayinges, sende Gala.vi.b. vs worde of hym by a letter, and haue no company with him, that he may be ashamed. And counte him not as an enemie, but warne hym as a brother.

The very Lorde of peace, geue you peace alwayes, by all meanes. The Lorde be with you all. The salutation of me Paule, with myne owne hande. This is the token in all Epistles. So I write. The grace of our Lord Jesus Christe be with you all. Amen.

¶ Sent from Athens.

¶ *The Argument of the first Epistle of S.* Paule to Timothy.

SAint Paule doth exhort Timothy to abyde stedfastly in the sounde and true doctrine. For this is the chiefe office of a Bysshop, to teache sincerely and purely the worde of God, and holy scriptures. whereby only we learne, to haue a pure heart, a good conscience, and an vnfayned fayth, and to loue our neyghbour as our selues. In conclusion, we haue here in this Epistle, a most absolute and perfect ensample of a good pastour, and of a diligent Bysshop, or ouerseer of the flocke of Christe.

¶ The

¶ The first Epistle of S. Paule vnto Timothy.

¶ The first Chapter.

He exhorteth Timothy to wayte vpon his office, namely, to see that nothyng be taught but Gods worde. &c. He sheweth also wherefore the lawe is good, and telleth this sweete and glad tidinges, that Christe Jesus came into the worlde to saue sinners.

PAule an Apostle of Jesus Christe, by the commission of God our Sauiour, and Lorde Jesus Christe, whiche is our hope. A Act.xvi.a.

Vnto Timothy his naturall sonne in the Lorde.

Grace, mercy, and peace from God our father, and Lorde Jesus Christe our Lorde.

As I besought thee to abide styl in Ephesus, when I departed into Macedonia (euen so do) that thou commaunde some * that they teache no other wyse, neyther geue heede to fables and genealogies, whiche are endlesse, and breede doubtes, more then godly edifiyng, whiche is by fayth, for the end of the commaundement is, loue out of a pure heart, and of a good conscience, and of fayth vnfayned, from the whiche thynges, some haue erred, and haue turned vnto vayne iangelyng, because they would be doctours of the lawe, and yet vnderstande not what they speake, neyther whereof they affyrme. *Somerede, that they folowe no straunge doctrine. B

We knowe, that the lawe is good, if a man vse it lawfully, vnderstandyng this, howe that the lawe is not geuen vnto a ryghteous man, but vnto the vnryghteous and disobedient, to the vngodly, and to sinners, to vnholy, and vncleane, to murtherers of fathers, and murtherers of mothers, to manslears and whoremongers, to them that defyle them selues with mankynde, to men stealers, to lyers, and to periured (and so foorth) yf there be any other thyng, that is contrary to wholsome doctrine, accordyng to the Gospell of the glory of the blessed God, whiche Gospell is commited vnto me. Rom.vij.e. Gala.iij.d. Exod.xx.a. Leui.xxi.b. Rom.i.d.

And

C And I thanke Chriſte Jeſus our Lorde, whiche hath made me ſtrong, for he counted me true, and put me in office, when before I was a blaſphemer, and a perſecuter, and a tyraunt. But I obtayned mercy, becauſe I dyd it ignorauntly through vnbeliefe. Neuerthelater, the grace of our Lorde was more aboundaunt, with fayth and loue, whiche is in Chriſte Jeſu.

This is a true ſaying, and by all meanes worthy to be receaued, that Chriſte Jeſus came into the worlde to ſaue ſinners, of whom I am chiefe. Notwithſtandyng, for this
D cauſe was mercy geuen vnto me, that Jeſus Chriſte ſhould fyrſt ſhewe on me all long pacience, vnto the enſample of them whiche ſhall in tyme to come, beleue on hym vnto eternall lyfe. So then, vnto God kyng euerlaſtyng, immortall, inuiſible, and wyſe only, be honour and prayſe for euer and euer. Amen.

This commaundement commit I vnto thee ſonne Timotheus, accordyng to the prophelies whiche in tyme paſt were prophelied of thee, that thou in them ſhouldeſt fight a good fight, hauyng fayth and good conſcience, which ſome haue put away from them, and as concernyng fayth, haue made ſhypwracke. Of whoſe number, is Himeneus, and Alexander, a* whiche I haue deliuered vnto Sathan, that they might be taught not to blaſpheme.

¶ The Notes.

a. Where S. Paule ſayeth, that he dyd deliuer Alexander, and Himeneus vnto Sathan, he meaneth none other thyng therby, but that he dyd excommunicate them openly as no true Chriſtians, and that he dyd threaten them (yf they woulde not repent and tourne) that God woulde punyſhe them euerlaſtyngly, by Sathan and his Angels.

¶ The. ii. Chapter.

He exhorteth to pray for all men. He wyll not haue women to be ouer coſtly arayed, nor to teache in the congregation, but to be in ſcilence, and to obey theyr husbandes.

A I Exhort therefore, that aboue all thynges, prayers, ſupplications, interceſſions, and geuyng of thankes be had for all men, for kynges, and for all that are in aucthoritie, that we may lyue a quiet and peaceable life, in all godlynes and honeſtie: For that is good and accepted in the ſight of God our ſauiour, whiche will haue all men ſaued, and to come vnto

Jer.xxix.c. Baruch.i.c

vnto * the knowledge of the trueth. For there is one God, B
and one mediatour betwene God and man (whiche is) the
man Christe Jesus, whiche gaue him selfe a raunsome for
all men, that it shoulde be testified at his tyme, wherevnto
I am ordayned a preacher and an Apostle. I tell the trueth ij.Tim.i.e.
in Christe and lye not, beyng the teacher of the Gentyles
in fayth and veritie.

I wyll therfore that the men pray euery where, lyfting C
vp pure handes without wrath, or doutyng. Likewyse al-
so the women, that they aray them selues in comly appa-
rell, with shamefastnes and discrete behauiour, not with
broyded heere, other golde, or pearles, or costlye aray: but
with such as becommeth women that professe the worship-
pyng of God through good workes. Let the woman learne i.Cor.xiiij.g
in silence with all subiection. I suffer not a woman to
teache, neyther to vsurpe auctoritie ouer the man, but for
to be in silence. For Adam was fyrst fourmed, and then Eue. D
Also Adam was not deceaued, but the woman was decea- Gene.i.d.
ued, and was in transgression. Notwithstandyng, thro-
we bearyng of chyldren, they shalbe saued, so they conti-
nue, in fayth, loue, and holynes, with discretion.

The Notes.

a. Here we learne that God refuseth no nation, whether they be Jewes or Heathen, also that he refuseth no estate, whether they be poore or ryche, kynges or subiectes, it is all one to hym, he hath no respect of persons, but wyll haue his Gospell to be preached vnto all nations and estates, that suche as be preordinated vnto lyfe, may come to the knowledge of the trueth.

The. iii. Chapter.

What maner a man a Bysshop or Priest ought to be, and what condition his wyfe and chyldren shoulde haue. The properties also required in a Deacon or Minister, and in his wyfe.

THis is a true saying: If a man couet the office A
of a Bysshop, he desireth a good worke. A Bis- Titus.i.b.
shop therefore must be faultlesse, the husbande
of one wyfe, sober, discrete, honestly aparelled,
harberous, apt to teache, not dronken, no figh-
ter, not geuen to fylthy lukre: but gentle, abhorryng figh-
tyng, abhorryng couetousnes, and one that ruleth his
owne house honestly, hauyng chyldren vnder obedience,
with all honestie. For yf a man can not rule his owne
house, howe shall he care for the congregation of God? B

He

ye may not be a young scholer, lest he swell, and fall into the iudgment of the euill speaker. He must also be well reported of, among them whiche are without, lest he fall into rebuke and snare of the euyll speaker.

C Likewise muste * Deacons be honest, not double tounged, not geuen vnto muche wyne, neyther to fylthy lukre, but hauyng the misterie of the fayth in pure conscience. And let them first be proued, and then let them minister, * yf they be founde fautlesse.

Actes.vi.a

*Or, Ministers.

*Or, so that no man be able to reproue them

Euen so, must theyr wyues be honest, not euill speakers, but sober and faithfull in all thinges. Let the Deacons be the husbandes of one wyfe, and such as rule theyr chyldren well, and theyr owne housholdes. For they that minister well, get them selues a good degree, and great libertie in the fayth, whiche is in Christe Iesu.

D These thynges wryte I vnto thee, trustyng to come shortly vnto thee: but and yf I tary long, that then thou mayest yet haue knowledge, howe thou oughtest to behaue thy selfe in the a* house of God, whiche is the congregation of the liuing God, the pyller and grounde of trueth. And without nay, great is that misterie of godlynes. God was shewed in the flesshe, was iustified in the spirite, was seene of Angels, was preached vnto the Gentiles, was beleued on in earth, and receaued vp in glory.

1.Tim.iij.b.

¶ The Notes.

a. The Churche or congregation is called the house of God, because that God dwelleth in the heartes of the faythfull, in whom he raigneth and declareth his strength. For they that haue through fayth dedicated or geuen them selues wholly vnto Christe, they them selues do not lyue, but Christe lyueth in them. Such congregation is the pillour and grounde of the trueth. For why? they are buylded vpon a sure foundation, whiche is Christe, whose doctrine only they folowe.

¶ The.iiii. Chapter.

He prophecieth of the latter dayes, and exhorteth Timothy to the diligent readyng of the holy scripture.

A THe spirite speaketh euidently, that in the latter times some shall depart from the fayth, and shall geue heede vnto spirites of errour, and diuilishe doctrine of them whiche speake false through hypocrisie, and haue their a* consciences marked with an hotte yron, forbyddyng to marry, and commaundyng to abstayne from meates whiche God hath created

1.Tim.iij.a
ij.Pet.ij.a.
Iude.i.f.

Gen.i.a.

created to be receaued with giuyng thankes of all men, which
beleue and knowe the truethe. For all thynge are good, and nothynge to be refused, yf it be receaued with
thankesgeuyng. For it is sanctified by the worde of God,
and prayer. If thou put the brethren in remembraunce of
these thynges, thou shalt be a good minister of Iesus Christ,
which hast ben norished in the wordes of the faith, and
of good doctrine, which doctrine thou hast vnderstanded and fo-
lowed. But cast away prophane and olde wyues fables.

Exercise thy selfe vnto godlines. For bodely exercise pro-
fiteth litle: but godlines is profitable vnto all thynges, as
a thyng which hath promises of this present life, and
of the lyfe to come. This is a true saying, and of all partes
worthy to be receaued. For therefore we labour and suffer
rebuke, because we beleue in the liuyng God, which is the
Sauiour of all men, but specially of those that beleue.

Such thynges commaunde & teache. Let no man despise
thy youth: but be vnto them that beleue an ensample, in
worde, in conuersation, in loue, in spirite, in faith, and
in pureines.

Tyl I come, gene attendaunce to reading, to exhortacion
and to doctrine. Despise not that gyft that is in thee, which
was geuen thee thorough prophesie, with the layenge on of
the handes, by the aucthorite of the Elderhod. These thynges
exercise, and geue thy selfe vnto them, that it may be seene
how thou profitest in all thynges. Take heede vnto thy selfe,
and vnto learnyng, and continue therin. For yf thou shalt
so do, thou shalt saue thy selfe, and them that heare thee.

The Notes.

a. They haue their consciences marked with an hotte yron, which know the trueth full
well, but yet of a malice, or for filthy lukre sake, do teache and mayntayne false doctrines,
their consciences (which beare record to the contrary) burnyng notwithstanding.

¶ The .v. Chapter.

He teacheth hym howe he shall behaue hymselfe in rebukyng all degrees.
An order concernyng wyddowes.

Rebuke not an elder, but exhort hym as a father,
and the younger men as brethren, the elder
women as mothers, the younger as sisters,
with all pureines. Honour wyddowes, which
are true wyddowes. If any wyddowe haue

1. Tim. 1. b
Eccle. 39. c

ii. Tim. 1. b

Actes. vi. b
Nu. xxvi. d.

Eccle.4.b.

children or nephues, let them learne first to rule their owne
houses godly: and to recompence their elders. For that is
good and acceptable before God. He that is a very wyd-
dowe and frendlesse, putteth her trust in God, and conti-
nueth in supplications and prayers nyght and day. But
she that liueth in pleasure, is dead euen yet alyue. And
these thynges commande, that they may be without fault.
If any man be ouer that prouideth not for his owne, and name-
lye for them of his household, the same denieth the fayth,
and is worse then an infidell.

B Let no wyddowe be chosen vnder threescore yere olde,
and such a one as was the wyfe of one man and well repor-
ted of for good ouerbesynes, yf she haue nourished children, yf she
haue ben liberall to straungers, yf she haue washed the
Saynctes fete, yf she haue ministred vnto them which were
in aduersitie, yf she were stedfastly geuen vnto all maner
good dooynges. The younger wyddowes refuse, for when
they haue begunne to wax wanton ouer Christe, they
will marye, hauynge damnacion, because they haue broken
their first fayth. And also they learne to go from house to
house idle: yea not idle onely, but also tryflyng and busybo-
dyes, speakynge thynges which are not comely.

C I will therefore that the younger women marye and beare
1.Cor.vij.b children, and gouerne the house, and geue none occasion to the
aduersarye to speake euell. For many of them are alredy
turned backe, and are gone after Sathan. And yf any man
or woman that beleeueth, haue widdowes, let them minister
vnto them, and let not the congregation be charged, that
ye may haue sufficient for them that are wyddowes in
deede.

Deu.25.d. The elders that rule well, are worthy of double honour,
1.Cor.ix.a. most specially they which labour in the worde & teachyng.
Math.x.b. For the Scripture sayth: Thou shalt not muzel the mouth
Luke.x.d. of the oxe that treadeth out the corne. And the labourer is
worthy of his rewarde. Against an elder, receaue none ac-
cusation, but vnder two or three witnesses. Them that
sinne, rebuke openly, that other may feare.

I testifie before God, and the Lorde Iesus Christe, and
the

the elect Angels, that thou obserue these thynges without
hatly iudgement, and do nothyng parcialyte. Haue heedes
lodenly on no man, neither be partaker of other mennes
sinnes, kepe thy self e pure. Drynke nomore water, but vse
a litle wyne for thy stomakes sake, and thyne often infirmities.

Some mens sinnes are open before hande, goyng before
vnto iudgement, to some men sinnes folowe after. Likewise
also, good workes are manifest before hande; and they that
are otherwyse, can not be hyd.

The Notes.

a. Saint Paule doth not here speake of euerlastyng damnation: but by this worde condemnation, doth rather understande the shame that those wanton widowes shall haue in the worlde, for breakyng of their promise. Anno. Erasm. If this place be well vnderstanded, it is able alone to ouerthrowe all the monkishe vowes.

¶ The. vi. Chapter.

The duetie of seruauntes towarde their maisters. Agaynst such as are not satisfied with the worde of God. Agaynst couetousnes. A godlie lesson for ryche men.

LEt as many seruauntes as are vnder
the yoke, count their maisters worthy of
all honour, that the name of God and
his doctrine be not euyll spoken of. See
that they which haue beleuyng mai-
sters, despise them not, because they are
brethren: but (so much) the rather do
seruice, bycause they are beleuyng
and beloued, and partakers of the benefite.

These thynges teache and exhort. If any man teache
otherwyse, and is not content with the wholsome wordes
of our Lorde Iesu Christe, and with the doctrine, which is
according to godlines, he is puft vp, and knoweth nothyng,
but waxeth sick about questions and strife of
wordes, whereof spryng enuie, strife, railynges, euyll sur-
misinges, and vayne disputations of men with corrupt
mindes and destitute of the trueth, which thynke that lucre
is godlines. From such seperate thy selfe. Godlines is great
ryches, yf a man be content with that he hath. For we
brought nothyng into the worlde, and it is a playne case,
that we can cary nothyng out.

When we haue foode and rayment, let vs therewith be
content. They that wyll be riche, fall into temptation and

A Ephe. vj. Coloss. iij.

C

B i. Tim. j.

Iob. j. Eccle. v.

C

manyfolde, and noysome lustes, which drowne men in perdition and destruction. For couetousnes of money is the roote of all euyll, which whyle some lusted after, they erred from the fayth, and tangled them selues with many sorowes. But thou which art the man of God, flee these thinges. Folowe ryghteousnes, godlines, loue, patience and meekenes. Fight the good fight of fayth. Lay hande vpon eternall lyfe, vnto which thou art also called, and hast professed a good profession before many witnesses.

I geue thee charge in the sight of God, which quickeneth all thinges, and before Jesu Christe, which vnder Pontius Pilate witnessed a good witnessyng, that thou kepe the commaundement, and be without spot vnreproueable, vntyll the appearyng of our Lorde Jesus Christe: which appearyng (when the tyme is come) he shall shewe, that is blessed and myghtie onely, kyng of kynges, and Lorde of lordes, which only hath immortalitie, and dwelleth in the light that no man can attayne vnto, whom neuer man sawe, neither can see, vnto whom be honour and rule euerlastyng. Amen.

Apo.xvij.b and.xix.c.

John.j.b. 1.John.i.c.

D

Charge them that are riche in this worlde, that they be not hye minded, and that they trust not in the vncertayne riches, but in the lyuyng God, which geueth vs aboundantlye all thinges to enioy them, and that they do good, and be ryche in good workes, and redy to geue and distribute, layng vp in store for them selues a good foundation against the tyme to come, that they may obtayne eternall lyfe.

* *Ambrose doth reade, exceadyng wise.*

O Timothy, saue that which is geuen thee to kepe, and auoyde vnghastly vanities of voyces, and oppositions of science falsely so called, which science whyle some professed, they haue erred as concernyng the fayth. Grace be with thee. Amen.

¶ Sent from Laodicea, which is the chiefest citie of Phrigia Pacaciana.

The Notes.

a. Let the ryche learne here, howe to behaue them selues in their ryches. If they wyll remember that they are the stewarde of the lyuyng God aboue, then wyll they put all pryde, and the vnsauyng of their worldly substaunce away. Howeuer, they are here ouerthrowen, which do affirme, that Christians may haue or possesse no ryches. Vse thy worldy substaunce well, and accordyng to the good pleasure of God, and the Lorde shall crowne in thee his owne gyftes.

The Argument of the ſeconde Epiſtle to Timothy.

HE exhorteth Timothy (as he dyd before) to continue or ſtande manfully in the trueth of the Goſpel, and to ſet it foorth faythfully vnto the congregation of Chriſte, auoydyng foolyſhe and vnprofitable diſputations, and that in no wyſe he ſhoulde ſwarue from it, through the vnſtedfaſtnes of ſome, and greeuous perſecutions, that were at hande. He doth alſo declare howe perylous the laſte tymes ſhoulde be, and that the Canonicall Scriptures do contayne ſufficiently all thynges that pertayne vnto godlineſſe. And ſo, addyng certayne particuler preceptes, he doth conclude, and make an ende of this Epiſtle.

¶ The ſeconde Epiſtle of Saint Paule the Apoſtle, vnto Timothy.

¶ The firſt Chapter.

Paule exhorteth Timothy to ſtedfaſtneſſe and patience in perſecution, and to continue in the doctrine that he had taught hym. A commendation of Oneſiphorus.

PAule an Apoſtle of Jeſu Chriſte, by the wyll of God, accordyng to the promiſe of lyfe, which lyfe is in Chriſte Jeſu. A
To Timothy his beloued ſonne.
Grace, mercie, and peace, from God the father, & from Jeſu Chriſte our Lorde. Rom.j.a. Phil.iij.a.

I thanke God, whom I ſerue from myne elders with pure conſcience, that without ceaſſyng I make mention of thee in my prayers nyght and day, deſiryng to ſee thee, which dwelt firſt in thy grandmother Lois, and in thy mother Eunica, and am aſſure that it dwelleth in thee alſo.

Wherefore, I warne thee that thou ſtirre vp the gyft of B
God which is in thee, by the a* puttyng on of my handes. Rom.viij.c
For God hath not geuen to vs the ſpirite of feare, but of power, and of loue, and of ſobernes of mynde. Be not therfore aſhamed to teſtifie our Lorde, neyther be aſhamed of me, which am bounde for his ſake: but ſuffer thou aduerſitie with the Goſpell, through the power of God, which C
ſaued vs, and called vs with an holy callyng, not accordyng to our deedes, but accordyng to his owne purpoſe and

grace, which grace was geuen through Christe Jesu before the worlde was, but is nowe declared openly by the appearyng of our Sauiour Jesu Christe, which hath put away death, and hath brought lyfe and immortalitie vnto lyght through the Gospell, wherevnto I am appoynted a preacher and Apostle, and a teacher of the Gentiles, for the whiche cause I also suffer these thynges. Neuertheless, I am not ashamed. For I knowe, and am sure, that he in whom I haue beleued, is able to kepe that which I haue committed to his keppyng, agaynst that day.

Rom.j.a. 1.Tim.ij.b.

See thou haue the ensample of the wholsome wordes, which thou heardest of me, in fayth and loue which is in Jesu Christe. That good thyng, which was committed to thy keppyng, kepe through the holy ghost which dwelleth in vs. This thou knowest, howe that all they which are in Asia, be turned from me. Of which sort are Phigelus, and Hermogenes. The Lorde geue mercy vnto the house of Onesiphorus: for he oft refreshed me, & was not ashamed of my chayne, but when he was at Rome, he sought me out very diligently, and founde me. The Lorde graunt vnto hym, that he may fynde mercy with the Lorde at that day. And in howe many thynges he ministred vnto me at Ephesus, thou knowest very well.

D 1.Tim.4.b

The Notes.

a. As in the baptisme the outwarde ministery, or misticall washyng, doth regenerate, washe away sinnes, and clense or purge vs from our filthinesse: so doth the imposition or layng on of handes, geue vs the gyft of the holy ghost. But the outwarde and misticall washyng doth onely represent vnto vs, that in Christes blood our sinnes are cleane washed away.

¶The. ii. Chapter.

Lyke as in the first Chapter, so here he exhorteth hym to be constant in trouble, to suffer manly, and to byde fast in the wholsome doctrine of our Lorde Jesus Christe.

A Thou therefore my sonne, be strong in the grace that is in Christe Jesu. And what thynges thou haste heard of me, many bearyng witnesse, the same delyuer to faythfull men, which are apt to teache other. Thou therefore suffer affliction as a good souldier of Jesus Christe. No man that warreth, entangleth

gleth hym selfe with worldly busines, and that because he woulde please hym that hath chosen hym to be a souldier. And though a man stryue for a maisterie, yet is he not crowned, except he stryue lawfully. The husbandman that laboureth, muste first receaue of the fruites. Consider what I say. The Lorde geue thee vnderstandyng in all thynges. 1.Cor. ix.a.

Remember that Jesus Christe beyng of the seede of Dauid, rose agayne from death accordyng to my Gospel, wherin I suffer trouble as an euyll doer, euen vnto bondes. But the worde of God was not bounde. Therefore I suffer all thynges, for the electes sakes, that they myght also obtayne that saluation which is in Christe Jesu, with eternall glory. B

It is a true saying: for yf we be dead with hym, we also shall lyue with hym. If we be patient, we shall also raigne with hym. If we deny hym, he also shall deny vs. If we beleue not, yet abideth he faythfull. He can not deny himselfe. Of these thynges, put them in remembraunce, and testifie before the Lorde, that they striue not about wordes, which is to no profite, but to the peruertyng of the hearers. C Rom. vi.a.

Study to shewe thy selfe laudable vnto God, a workeman that needeth not to be ashamed, deuidyng the worde of trueth iustly. Unghostly and vayne voyces passe ouer: for they shall encrease vnto greater vngodlynes, and their wordes shal fret euen as doth a canker, of whose number is Himeneus and Philetus, which as concernyng the trueth haue erred, saying that the resurretion is past alredy, and do destroy the fayth of diuers persons. 1.Tim.i.4.b

But the sure grounde of God remayneth, and hath this seale, the Lorde knoweth them that are his, and let euery man that calleth on the name of Christe, depart from iniquitie. Notwithstandyng, in a great house are not onely vessels of golde and of siluer: but also of wood and of earth, some for honour, and some vnto dishonour. If a* man therfore pourge hym selfe from such felowes, he shalbe a vessell sanctified vnto honour, meete for the Lorde, and prepared vnto all good workes. D

1.Tim.5.c. Titu.iij.c. Lustes of youth auoyde, and folowe ryghteousnes, fayth, loue, and peace, with them that call on the Lord with pure heart. Foolishe and vnlearned questions put from thee, remembryng that they do but gender stryfe. But the seruaunt of the Lorde must not stryue: but must be peaceable vnto all men, and apt to teache, and one that can suffer the euyl in meekenes, and can informe them that resist, if that God at any tyme wyl geue them repentaunce for to knowe the trueth, that they may come to themselues agayne out of the snare of the deuyll, which are nowe taken of hym at his wyll.

The Notes.

a. This ought to be vnderstande of such heresies as he dyd speake of, euen a litle before in the same Chapter. As if he shoulde say: He that kepeth hymselfe from such erronious opinions and heresies, and abydeth stedfast in the trueth of the Gospell, is a vessell vnto honour. And this can no man do, without hym that worketh in vs both to wyll, and also to do or perfourme the thyng, that he hath moued vs to wyll.

¶The. iii. Chapter.

He prophecieth of the perilous tymes, setteth out hypocrites in their colours, telleth vs what they be within, for all their faire faces outwardly.

A 1.Tim.4.a ij.Pet.3.a. Iude.j.k. THis vnderstande, that in the last dayes shall come perilous times. For men shalbe louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to father and mother, vnthankefull, vnholy, vnkynde, trucebreakers, stubborne, false accusers, riotours, fierce, dispisers of them which are good, traytours, headdy, hye mynded, greedy vpon voluptuousnes more then the louers of God, hauyng a similitude of godly lyuyng, but haue denyed the power therof, and such B abhorre. Of this sort, are they which enter into houses, and bryng into bondage women laden with sinne, which women are led of diuers lustes, euer learnyng, and neuer able to come vnto the knowledge of the trueth.

As Jannes and Jambres withstoode Moses: euen so do b these also resiste the trueth. Men they are of corrupt myndes, and lewde as concernyng the fayth: but they shall preuayle no lenger. For their madnesse shalbe vttered vnto all men, as theirs was. But thou hast seene the experience

ence of my doctrine, fashyon of lyuyng, purpose, fayth, long sufferyng, loue, pacience, persecutions and afflictions, C
which happened vnto me at Antioche, at Iconium, and at Lystra, which persecutions I suffered pacientlye. And frō them all, the Lorde delyuered me. Yea and all that wyll lyue Godly in Christe Iesu, must suffer persecutions. But the euyll men and deceauers, shall waxe worse and worse, a* whyle they deceaue, and are deceaued them selues.

Act.xiiij.b. Phou.xxiij.b. Actes.ij.a.

But continue thou in the thinges which thou hast learned, whiche also were committed vnto thee, seyng thou knowest of whom thou hast learned them, and forasmuch also as thou hast knowen holy scripture of a chylde, which is able to make thee wyse vnto saluatiō, through the faith which is in Christ Iesu. For all scripture geuen by inspiration of God, is profitable to teach, to improue, to amend, and to instruct in ryghteousnes, that the man of God may be perfect, and prepared vnto all good workes.

ij.Pet.j.d.

The Notes.

a. False prophetes shalbe punyshed for two causes. First, because that they haue not obeyed the trueth, or haue swarued from it, after that they knew and receaued it. Secondly, because that they do, with those false sorcerers of Egipt, withstande and resist the trueth, wrappyng other in errour with them selues vnto euerlasting dampnation.

¶ The.iiii. Chapter.

He exhorteth Timothy to be feruent in the worde, and to suffer aduersitie, maketh mention of his owne death, and byddeth Tymothy come vnto hym.

I Testifie therfore before God, and before the Lorde Iesu Christe, whiche shall iudge the quicke and the dead at his appearyng in his kyngdome: Preache the worde, be feruent, be it in season or out of season. Improue, rebuke, exhort with all long sufferyng and doctrine. For the tyme wyl come, when they wyl not suffer wholsome doctrine: but, after their owne lustes shal they (whose eares ytch) get them an heape of teachers, and shall turne their eares from the trueth, and shalbe geuen vnto fables. But watch thou in all thynges, & suffer aduersitie, and do the worke of an Euangelist, fulfyll thine office vnto the vtmost.

A

The Epistle on S. Lukes day.

For I am nowe redye to be offered, and the tyme of my departyng

B

departyng is at hande. I haue fought a good fyght, and haue fulfylled my course, and haue kept the fayth. From
1.Cor.ix.d. 1.Pet.v.d. henceforth is layde vp for me a crowne of ryghteousnes, which the Lorde that is a ryghteous iudge, shall geue me at that day: not to me only, but vnto all them also that loue his commyng. Make speede to come vnto me at once.

C For Demas hath left me, and loueth this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, and Titus vnto Dalmacia, onlye Lucas is with me. Take Marke and bryng him with thee, for he is neces-
Coloss.iiij.c sarie vnto me for to minister. And Tichicus haue I sent to Ephesus. The cloke that I left at Troada with Carpus, when thou commest bryng with thee, and the bookes, but specially the parchment. Alexander the Coppersmyth dyd me much euyll, the Lorde rewarde hym accordyng to his deedes, of whom be thou ware also, for he withstoode our preachyng sore.

D At my first aunswerying no man assisted me, but al forsoke me. I praye God that it maye not be layde to their charges. Notwithstandyng the Lorde assisted me, and strengthed me, that by me the preachyng shoulde be fulfylled to the vtmost, and that all the Gentiles shoulde heare. And I was deliuered out of the mouth of the a* Lion. And the Lorde shall delyuer me from all euyll doyng, and shall kepe me vnto his heauenly kingdome: To whom be praise for euer and euer. Amen.

Salute Prisca and Aquila, and the housholde of Onesiphorus. Erastus abode at Corinthum. Trophimos I left at Miletum sicke. Make speede to come before winter. Eubolus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Iesus Christe be with thy spirite. Grace be with you. Amen.

VVritten from Rome when Paule was presented the second tyme vp before the Emperour Nero.

The Notes.

a. Some men do expounde this place, of Sathan the deuyll, which (as Saint Peter sayth) goeth about lyke a raumpyng Lion, seekyng whom he may deuour. But it ought rather to be vnderstanded of Nero the Emperour, which was the most cruell tiraunt that euer was on the earth. And such an vngodly prince, is as a Lion, & as a deuourying Beare, vnto the people. Prouerb.xxviij.

¶ The

The Argument of the Epistle to Tytus.

Saint Paule geueth commaundement vnto Titus, to appoynt and ordeyne worthy ministers, and to set godly learned men for to rule and gouerne the congregation of Christe. For Sathan the deuyll hath euery where his ministers, whiche ought with sounde doctrine to be beaten away. Therfore, they that are appoynted watchmen ouer the flocke of Christe, must be of ableneſſe, not only to teach, but also to confounde and ouerthrowe them that reſiſt or withſtande the trueth. Secondly he doth preſcribe the office or duetie of all perſons and ages. Last of all, he byddeth hym to beware of Iewyshe fables, and vayne queſtions, which do not edifie. This myght well be called an epitome or abridgement of the firſt Epiſtle to Timothy.

¶ The Epistle of Saint Paule the Apostle, to Tytus.

¶ The first Chapter.

Paule exhorteth Titus to ordeyne Prieſtes or Byshops in euery Citie, declareth what maner of men they ought to be that are choſen to that office, and chargeth Titus to rebuke ſuch as withſtande the Goſpell.

PAule the ſeruaunt of GOD, and Apoſtle of Jeſu Chriſte, accordyng to the faith of Gods elect, and the knowledge of the trueth, whiche is after godlyneſſe vpon the hope of eternall lyfe: which lyfe, God that can not lye, hath promiſed before the world began: but hath opened his worde at the tyme appoynted, through preachynge: whiche preachyng is committed vnto me, according to the commaundement of God our ſauiour: To Tytus his natural ſonne in the common faith. A

Rom.iij.a.

Grace, mercy, and peace from God the father, and from the Lord Jeſu Chriſt our ſauiour. For this cauſe left I thee in Creta, that thou ſhouldeſt perfourme that whiche was lackyng, & ſhouldeſt ordeyne elders in euery Citie, as I appoynted thee. If any be fautleſſe, the huſband of one wyfe, hauyng faythfull chyldren, whiche are not ſlaundered of ryot, neither are diſobedient. For a Biſhop muſt be fautleſſe, as it becommeth the miniſter of God, not ſtubberne, not B

j.Tim.j.a. ij.Tim.j.a.

j.Tim.iij.a.

not angry, * no dronkarde, no fyghter, not geuen to fylthy lukre: but, harborous, one that loueth goodnes, ſober mynded, ryghteous, holy, temperate, and ſuch as cleaueth vnto the true worde of doctrine, that he may be able to exhort with wholſome learnyng, and to improue them that ſay agaynſt it.

Or, not geuen to much wine

For there are many diſobedient, and talkers of vanitie, C
and deceauers of myndes, namely they of the circumciſion, *Ti.Tim.iij.b.*
whoſe mouthes muſt be ſtopped, whiche peruert whole houſes, teachyng thynges which they ought not, becauſe of fylthy lukre. One, beyng of them ſelues, which was a prophete of their owne, ſayde: The Cretians are alwayes lyers, euyll beaſtes, and ſlowe bellyes. This witneſſe is D
true. Wherefore rebuke them ſharply, that they may be *Rom.xiiij.d.*
ſounde in the fayth, and not takyng heede vnto Jewes fables, and commaundementes of men, that turne from the trueth. Vnto the pure, are all thinges pure: But vnto them that are defyled and vnbeleuyng, is nothing pure, but euen the very myndes and conſciences of them are defyled. a* They confeſſe that they knowe God: but with the deedes they denye hym, and are abominable, and diſobedient, and vnto all good workes diſcommendable.

The Notes.

a. As infidelitie is the head ſpryng of al wickednes and vice: So on the contrary ſyde, fayth is the originall well and fountayne of all vertue and godlynes. Which fayth is declared, not only by wordes, but by ſuch deedes and workes as God hath commaunded vs in his holy and ſacred ſcriptures. And where no ſuch workes be, ſpeake they neuer ſo Godly, there is no true lyuely fayth.

¶ The. ii. Chapter.

He telleth hym howe he ſhall teache all degrees to behaue them ſelues.

A
But ſpeake thou that whiche becõmeth wholſome learnyng. That the elder men be ſober, honeſt, diſcrete, ſounde in the fayth, in loue, and in pacience. *1.Tim.ij.b.* And the elder women lykewyſe, that they be in ſuch raiment as becommeth holyneſſe, not falſe accuſers, not geuen to much wyne, but teachers of honeſt thynges, to make the young women ſober mynded, to loue their huſbandes, to loue their chyldren, to be diſcrete,

discrete, chaste, huswyfely, good and obedient vnto their
owne husbandes, that the word of God be not euyl spoken
of. Young men likewise exhort, that they be sober mynded.
Aboue all thynges, shewe thy selfe an ensample of good
workes, with vncorrupt doctrine, with honestie, and with
the wholsome worde, whiche can not be rebuked, that he
which withstandeth, may be ashamed, hauyng nothyng in
you that he may dispraise. The seruauntes exhort, to be
obedient vnto their owne maisters, and to please in all
thynges, not aunswerying agayne, neither to be pickers,
but that they shewe all good faythfulnesse, that they may
do worship to the doctrine of our sauiour God in all thyn-
ges. For the grace of God, that bryngeth saluation vnto
all men, hath appeared, and teacheth vs that we shoulde
denie vngodlynesse and worldly lustes, and that we should
lyue sober mynded, ryghteously and godly in this present
worlde, lokyng for that blessed hope and glorious appea-
ryng of the myghtie God, and of our sauiour Iesu Christe,
which gaue hym selfe for vs, to redeeme vs from all vni-
ryghteousnes, and to purge vs a peculier people vnto hym
selfe, feruently geuen vnto good workes. These thynges
speake, and exhort, and rebuke, with all commaundyng.
See that no man despise thee.

B

i.Tim.iij.d.
i.Pet.v.a.

C

Ephe.v.a.
i.Pet.ij.e.

i.Iohn.ij.e.

D

Rom.xiij.a.

The .iii. Chapter.

Of obedience to such as be in auctoritie. He warneth Titus to beware of
foolyshe and vnprofitable questions.

Arne them that they submit thē
selues to rule & power, to obey
the officers, that they be redye
vnto all good workes, that they
speake euyl of no man, that they
be no fyghters, but softe, shew-
yng all meeknes vnto all men.
For we our selues also were in
tymes past vnwyse, disobedient,
deceaued, in * daunger to lustes,
and to diuers maners of volup-
tuousnes,

A

Rom.xij.a.
i.Pet.ij.c

* Or, seruing lustes.

tuousnes, lyuyng in malicyousnes and enuie, full of hate, hatyng one another.

B But after that the kyndnes and loue of our sauiour God to manwarde appeared, not of the deedes of ryghteousnes
ℌ.Tim.j.a. whiche we wrought: but of his mercy he saued vs, by the fountayne of the newe birth, and with the renuyng of the holy ghost, which he shedde on vs aboundauntly, through Iesus Christe our sauiour, that we once iustified by his grace, * shoulde be heires of eternall lyfe, through hope. This is a true saying.

* *Some reade, shoulde be heires accordyng to the hope of eternall lyfe.*

Of these thynges, I wyll thou shouldest certifie, that they which beleue God, myght be diligent to go forwarde
C in good workes. These thynges are good and profitable
j.Tim.j.b. ℌ.Tim.ℌ.D. vnto men. Foolishe questions, and genealogies, and brawlyng, and stryfe about the law, auoyde: for they are vnprofitable and superfluous. A a* man that is geuen to heresie,
Math.xviij.c after the first and second admonition auoyde, remembryng
D that he that is such, is peruerted, & synneth euen dampned by his owne iudgement.

When I shall sende Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nichopolis. For I haue determined there to winter. Bryng Zenas the lawyer and Apollos on their iourney diligently, that nothyng be lacking vnto them. And let ours also learne to excell in good workes, as farre forth as neede requireth, that they be not vnfruitfull. All that are with me salute thee. Greete them that loue vs in the fayth. Grace be with you all. Amen.

VVritten from Nichopolis, a citie of Macedonia.

The Notes.

a. After that the godlye minister hath by the myghtie worde of God conuinced any man of heresie, if that a man wyll obstinately abyde in his erronious opinion and doctrine, it is lawfull for the godly Magistrate for to punyshe hym with the sworde, this place (which doth only parteyne to the minister, vnto whom the temporall swoorde is not delyuered) notwithstandyng. Paule dyd smyte Barieſu with blyndnes. Act.xiij. Also the Lorde. Deut.xiij. dyd commaunde that the false prophete shoulde be slayne and put to death. This lawe is not yet aboly shed.

¶ The

vnto Philemon.

He reioyceth to heare of the fayth and loue of Philemon, whom he desireth to forgeue his seruaunt Onesimus, and louyngly to receaue hym agayne.

PAule the pryſoner of Jeſu Chriſt, A
and brother Timotheus. Vnto
Philemon the beloued, and our
helper, and to the beloued Appia,
& to Archippus our felowe ſoul-
dier, & to the congregation that
is of thy houſe.

Grace be with you, and peace ſ.Cor.ſ.a.
from God our father, and from Galat.i.a
the Lorde Jeſus Chriſte.

I thanke my God, makyng B
mention alwayes of thee in my prayers, when I heare of
thy loue and fayth, which thou haſt towarde the Lord Je-
ſu, and towarde all Saintes: ſo that the felowſhip that
thou haſt in the fayth, is fruitfull, through knowledge of
all good thynges, which are in you by Jeſus Chriſte. For
we haue great ioy and conſolation ouer thy loue, becauſe
by thee (brother) the Saintes heartes are comforted.

Wherfore, though I be bolde in Chriſte to enioyne thee
that whiche becommeth thee: yet for loues ſake I rather
beſeche thee, though I be as I am, euen Paule aged, and
nowe in bondes for Jeſu Chriſtes ſake. I beſeche thee for Coloſſ.iiij.b.
my ſonne Onesimus, whom I begat in my bondes, which
in tyme paſſed was to thee vnprofitable, but nowe profita- C
ble both to thee and alſo to me, whom I haue ſent home
agayne. Thou therfore receaue hym, that is to ſay, mine
owne bowels, whom I woulde fayne haue retayned with
me, that in thy ſteede he myght haue miniſtred vnto me in
the bondes of the Goſpell. Neuertheleſſe, without thy
mynde woulde I do nothyng, that the good which ſpring-
eth of thee, ſhoulde not be as it were of neceſſitie, but wyl-
lyngly.

Happyly he therefore departed for a ſeaſon, that thou D
ſhouldeſt

shouldest receaue hym for euer: not nowe as a seruaunt, but aboue a seruaunt (I meane) a brother beloued, specially to me, but howe muche more vnto thee, both in the flesshe, and also in the Lorde? If therfore thou count me a felowe, receaue hym as my selfe. If he haue hurte thee, or oweth thee ought, that laye to my charge. I Paule haue written it with mine owne hande, I wyll recompence it. So that I do not say to thee, howe that thou owest vnto me euen thyne owne selfe. Euen so brother, let me enioye thee in the Lorde. Comfort my bowels in the Lorde. Trusting in thine obedience, I wrote vnto thee, knowyng that thou wylt do more then I say for. Moreouer, prepare me lodgyng: For I trust, through the helpe of your prayers, I shalbe geuen vnto you. There salute thee Epaphras my felowe prysoner in Christe Jesu, Marcus, Aristarcus, Demas, Lucas my helpers. The grace of our Lorde Jesu Christe be your spirite. Amen.

Sent from Rome by Onesimus a seruaunt.

¶ *The Argument of the Epistle of Saint* Paule to the Hebrewes.

The chiefe thyng that Saint Paule goeth about in this Epistle written to the Hebrewes or Jewes, is, to exhort them that they receaue the Gospell, and acknowledge Christe to be the true Messias, which in deede is that hygh Priest whiche offered his owne body vpon the crosse for our synnes, and so dyd fulfyll all thynges, that before in the old Testament were shadowed or signified by the Priesthood of Leuie, by the temple, and by the sacrifices. And therfore the Jewes ought to forsake all those auncient ceremonies or shadowes, and to cleaue with a true and lyuely fayth vnto Christe: as the Saintes dyd alwayes afore beleue and trust in that blessed seede promysed vnto the fathers, and were therethrough saued. After that he hath thus encouraged them vnto the sauyng fayth, vnto the true religion and doctrine of Christe: he also exhorteth them vnto an holy and godly conuersation.

That Saint Paule dyd not here in the begynnyng adde his owne name, as he is wont to do in all other Epistles of his: it was done because that his name was so hated among the Jewes (and all because he called hym selfe the Apostle of the Heathen) that they coulde in no wyse abyde, that any thyng set forth in his name, shoulde be read or publyshed among them. This is the onlye cause wherfore Saint Paule dyd not adde his name. It is wrytten in the Hebrewe tongue, and afterward translated into Greke by Luke.

Eccleſia. Hiſtor. lib. vj.
Capit. xj.

¶ The Epistle of S. Paule vnto the Hebrewes.

¶ The first Chapter.

Howe God dealt louyngly with them of the olde tyme, in sendyng them his Prophetes, but much more mercy hath he shewed vs, in that he sent vs his owne sonne. Of the moste excellente glorie of Jesus Christe, whiche in all thynges is lyke to his father.

GOD in tyme paste diuersly and many wayes spake vnto the fathers by the Prophetes: but in these laste dayes he hath spoken vnto vs by his sonne, whō he hath made heyre of al thinges: by whom also he made the worlde. which sonne beyng the bryghtnesse of his glorie, and the very image of his substaunce*, bearyng vp all thynges with the worde of his power, hath in his owne person purged our sinnes, and is sitten on the right hand of the maiestie on hye, and is more excellent then the Aungels, in as much as he hath by inheritaunce obteyned an excellenter name (then haue they.)

A The Epistle on Christmas day.
Esay.ij.a.
Ezec.38.e.
Sap.vij.d.
B
*Som rede, rulyng all thynges.

For vnto whiche of the Aungels sayde he at any tyme: Thou art my sonne, this day begate I thee? And agayne: I wyll be his father, and he shalbe my sonne. And agayne when he bryngeth in the fyrste begotten sonne into the worlde, he saith: And let all the Aungels of God worshyppe hym. And of the Aungels he sayth: He maketh his Aungels spirites, and his ministers flambes of fyre. But vnto the sonne he saith: God, thy seate shalbe for euer and euer. The scepter of thy kyngdome is a ryght scepter. Thou hast loued ryghteousnes, and hated iniquitie. wherefore, God whiche is thy God, hath annoynted thee with the oyle of gladnesse aboue thy felowes.

Psal.ij.a.
Act.xiij.e.
ij.Re.vij.b
C
Psal.117.c
Psa.104.b
Psal.xlv.b.

And thou Lord in the beginning hast layde the foundation of the earth. And the heauens are the workes of thy handes. They shall perysshe, but thou shalt endure. They all shall wexe olde, as doth a garment: and as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou

Psal.cij.b.
D

art alwayes, and thy yeres shall not fayle.

Psal.cx.a. Mat.xxij.d i.Cor.xv.d. Unto whiche of the Angels sayde he at any tyme: Sitte on my ryght hande, tyll I make thyne enemies thy foote-stole? Are they not al [a*] ministring spirites, sent to minister, for theyr sakes, which shalbe heyres of saluation?

The Notes.

a. Angelles are ministryng spirites, created for the electes sakes, therfore they ought in no wyse for to be worshypped or prayed to.

¶ The.ij.Chapter.

He exhorteth vs to be obedient vnto the newe lawe, which Christe hath geuen vs, and not to be offended at the infirmitie and lowe degree of Christe, because it was necessary, that for our sakes, he shoulde take such an humble state vpon him, that he myght be lyke vnto his brethren.

A Wherefore we ought to geue the more heede to the thinges *whiche we haue heard, lest at any tyme we perysh. For yf the worde which was spoken by Angelles, was stedfast, and euery transgression and disobedience receaued a iuste recompence of rewarde: howe shall we escape, yf we despise so greate saluation, which at the first began to be preached of the Lorde him selfe, and (afterwarde) was confirmed vnto vswarde, by them that hearde it, GOD bearyng witnesse thereto, both with signes and wonders also, and with diuers miracles, and gyftes of the holy ghost, according to his owne wyll?

*Or, that are spoken vnto vs.

B For he hath not vnto the Angels put in subiection the worlde to come, whereof we speake. But one in a certayne Psal.viij.a place witnessed, saying: What is man, that thou art mindfull to hym? Or the sonne of man, that thou visitest hym? After thou haddest for a season made hym lower then the Angels, thou crownedst hym with honour and glorie, and hast set him aboue the workes of thy handes.

Thou hast put all thinges in subiection vnder his feete. i.Cor.xv.d. In that he put all thinges vnder him, he left nothyng that is not put vnder hym. Neuertheless, we yet see not al thinges subdued vnto hym: but hym that was made lesse then Phil.ij.a. the Angelles, we see that it was Iesus, which is crowned with glory and honour, for the sufferyng of death, that he by the grace of God, shoulde taste of death for all men.

For

For it became hym, for whom are all thynges, and by C
whom are all thinges, after that he hadde brought many
sonnes vnto glorie, that he shoulde make the Lorde of their
saluation perfect through afflictions. For he that sanctifi-
eth, and they whiche are sanctified, are all a* of one.

For whiche causes sake, he is not ashamed to call them
brethren, saying: I wyll declare thy name vnto my bre- Psal.xxij.c.
thren, and in the middes of the congregation wyll I prayse Iohn.xx.d.
thee. And agayne: I wyll put my trust in hym. And againe:
Beholde here am I, and the chyldren whiche God hath
geuen me.

Forasmuche then as the chyldren were partakers of D
flesshe and blood, he also hym selfe lykewyse toke part with
them, for to put downe through death, hym that had Lord- Dsee.xij.a.
shyppe ouer death, that is to saye, the Deuyll, and that he i.Cor.xv.g.
myght delyuer them, whiche through feare of death, were
all their life time in daunger of bondage. For he in no place
taketh on hym the Angelles: but the seede of Abraham ta-
keth he on hym. Wherfore in all thynges it became hym to
be made like vnto his brethren, that he might be mercifull,
and a faythfull hye Priest in thynges concernyng God, for
to purge the peoples synnes. For in that he hym selfe suf-
fered, and was tempted, he is able to succour them that are
tempted.

The Notes.

a. That is to say: aswell Christe, that doth sanctifie, as we that are sanctified, be all of one father, whiche is Abraham, whose seede Christe toke vpon him, & not Angels, that so by offeryng of his body, and sheddyng of his blood, he myght sanctifie vs for euer.

¶ The. iii. Chapter.

He requireth vs to be obedient vnto the worde of Christe, whiche is more worthy then Moses. The punyshment of such as wyll needes harden their hearts.

Therefore holye brethren, partakers of the cele- A
stiall callyng, consider the embassadour and
hye Priest of our profession Christe Jesus,
whiche was faithfull to hym that *made hym, *Or, that
euen as was Moses in all his house. And yet hath appo-
was this man counted worthye of more glory then Moses: inted him.
Inasmuche as he, whiche hath prepared the house, hath
more honour in the house. Euery house is prepared of

some man. But he that ordeyned all thynges, is GOD.
Num.xij.d. B And Moses veryly was faythfull in all his house, as a minister, to beare wytnesse of the thynges, whiche shoulde be spoken afterward. But Christe as a sonne, hath rule ouer the house, whose house are we, so that we holde faste the confidence and the reioycing of that hope vnto the ende.

Psal.cxv.b Wherefore, as the holye ghost sayeth: To daye yf ye shall heare his voyce, harden not your heartes, as in the prouo-
Exo.xvij.a kyng in the daye of temptation in the wyldernesse, where a*your fathers tempted me, proued me, and saw my workes xl. yeres long. Wherfore I was greeued with that gene-
C ration, and sayd: They erre euer in theyr heartes: they veryly haue not knowen my wayes, so that I sware in my wrath, that they should not enter into my rest. Take hede brethren that there be at any time in none of you an euil heart in vnbeliefe, that he should departe from the liuing God: but exhort one another dayly, while it is called to daye, lest any of you were hard hearted, through the deceitfulnesse of sinne.

D For we are made partakers of Christe, if we kepe sure vnto the ende the first substaunce, so long as it is sayd: To day if ye heare his voyce, harden not your heartes, as in the prouoking. For some, when they heard, rebelled: howbeit, not all that came out of Egypte *vnder Moses. But with whom was he displeased. xl. yeres? Was he not displeased with them that sinned, whose carkases were ouerthrowen in the desert? To whom sware he, that they shoulde not enter into his reste, but vnto them that beleued not? And we see that they coulde not enter in, because of vnbeliefe.

*Or, by Moses.

The Notes.

a. See (I pray you) how perillous it is, to folowe the example of our forefathers, vnlesse it be most certayne, that they haue walked in the wayes of the trueth, and haue ben obedient vnto the worde. If the religion of our forefathers hath ben false, or contrarye vnto the scriptures, we ought in no wyse to folow it. Lactan. de origine errorus. ij. capit.

¶ The.iiij.Chapter.

The Sabboth or reste of the Christian: punyshement of vnbeleuers: the nature of the worde of God.

A LEt vs feare therfore, lest any of vs, forsaking the promyse of entring into his reste, shoulde seeme at any tyme to come behynde. For vnto vs was it declared, as well as vnto them. But it profi-

ted

ted not them that they hearde the worde, because they whiche heard it, coupled it not with faith. For we whiche haue beleued, do enter into his rest, as (contrarywyse) he said (to the other) I haue swore in my wrath, they shall not enter into my rest. And that spake he verely long after that the workes were made, and the foundation of the worlde layde. For he spake in a certayne place of the seuenth day, B on this wyse: And God dyd rest the seuenth daye from all Gene.ij.a. his workes. And in this place agayne: They shall not enter Psal.xcv.c. into my rest. Seyng therefore it foloweth, that some must enter thereinto, and they to whom it was first preached, entred not therein for vnbeliefes sake. Agayne, he appointed in Dauid a certayne present day after so long a tyme, saying as it is rehearsed: This day yf ye heare his voyce, be not hard hearted. For yf Iosue had geuen them reste, then C woulde he not afterwarde haue spoken of an other daye. There remaineth therfore yet a reste to the people of God. For he that is entred into his reste, hath also ceassed from his owne workes, as God dyd from his.

Let vs studie therefore to enter into that rest, lest any man fall after the same example of vnbeliefe. For the word of God is quicke, and mighty in operation, and sharper then any two edged sworde, and entreth through, euen vnto the D diuidyng a sunder of the soule and the spirite, and of the ioyntes and the mary, and is a discerner of the thoughtes and the intentes of the heart: neyther is there any creature Eccl.xlv.d. inuisible in the sight of hym. But a* all thynges are naked Psal.34.a. and bare vnto the eyes of hym, of whom we speake.

Seyng then that we haue a great hye Priest, whiche is entred into heauen (I meane Iesus the sonne of God) lette vs hold our profession. For we haue not an hye priest, which can not haue coupassion on our infirmities, but was in al pointes tempted, like as we are: but yet without sinne. Let vs therfore go boldely vnto the seate of grace, that we may Phil.ij.a. receaue mercy, and fynde grace to helpe in tyme of neede.

The Notes.

a. No mans vnfaithfulnesse, no mans hypocrisie, can be hidden from the sonne of God, which is that euerlastyng and eternall word, that iudgeth euen the very thoughtes and intentes of the heart. Therefore let no man thynke, that the false imagination of his heart shall escape vnpunyshed.

¶ The. v. Chapter.

Chriſte is our hye Prieſt and ſeate of grace, and moze excellent then the hye Prieſtes of the olde lawe.

A Leui.ix.b. FOz euery hye Prieſt that is taken from among men, is ordeyned foz men, in thinges pertayning to God, to offer giftes and ſacrifices foz ſinne, which can haue compaſſion on the ignoraunte, and on them that are out of the way, becauſe that he him ſelfe alſo is compaſſed with infirmitie: and foz the ſame infirmities ſake, he is bounde to offer foz ſinnes, as well foz his owne parte, as foz the peoples. And no a* man taketh honour vnto hym ſelfe, but he that is called of God, as was Aaron.

B Pſal.ij.b. Act.xiij.c. Euen ſo lykewyſe, Chriſte glorified not hym ſelfe, to be made the hye Prieſt: but he that ſayde vnto him, Thou art my ſonne, this day begat I thee (glorified him.) As he alſo in another place ſpeaketh: Thou art a Prieſt foz euer, after the order of Melchiſedech.

Pſal.cx.b. Whiche in the dayes of his fleſhe, dyd offer vp prayers and ſupplications, with ſtronge crying and teares vnto him that was able to ſaue hym from death, and was alſo hearde, becauſe of his Godlynes. And though he were C (Goddes) ſonne, yet learned he obedience, by the thynges which he ſuffered, and was made perfecte, and the cauſe of eternall ſaluation vnto all them that obey him, and is called of God an hye Prieſt, after the order of Melchiſedech.

Wherof we haue many thinges to ſaye, which are harde to be vttered, becauſe ye are dull of hearyng. Foz when as concernyng the tyme, ye ought to be teachers, yet haue ye D need agayne, that we teache you the firſte principles of 1.Coz.iij.a. the wozde of God, and are become ſuche as haue neede of mylke, and not of ſtronge meate. Foz euery man that is fed with mylke, is inexperte in the wozde of righteouſnes, foz he is but a babe. But ſtrong meate, belongeth to them that are perfect, which through cuſtome haue their wittes exerciſed, to iudge both good and euyll.

The Notes.

a. Let no man hereafter by vnlawfull meanes, as by fauour oz bybes, clymbe vnto ſpirituall promotions, leſt he, as a companion of Simon Magus, do in the ſtede of the bleſſyng

blessyng of God, receaue his course. If any man be lawfully called therunto, let hym be myndfull of this holy callyng, and watche diligently ouer the flocke of Christe, beyng sure of this, that the blood of all them that perysshe through his negligence, shalbe required at his handes.

¶The. vi. Chapter.

He goeth forth with the thyng that he began in the latter ende of the fift chapter, and exhorteth them not to faynt, but to be stedfast and patient, forasmuche as God is sure in his promyse.

THerefore, let vs leaue the doctrine pertaynyng to the beginning of a Christian man, and let vs go vnto perfection, and nowe no more laye the foundation of repentaunce from dead workes, and of faith toward God, of baptisme, of doctrine, and of laying on of handes, and of resurrection from death, and of eternall iudgement. And so wyll we do, if God permytte. a* For it is not possible that they, whiche were once lighted, and haue tasted of the heauenly gift, and were become partakers of the holye ghost, and haue tasted of the good worde of God, and of the power of the worlde to come, yf they fall awaye, shoulde be renued agayne vnto repentaunce: forasmuche as they haue (as concerning them selues) crucified the sonne of God a freshe, makyng a mocke of hym. A Act.iiij.b. Math.xij.& ij.Pet.ij.d. Hebr.x.b.

For the earth which drinketh in the rayne that commeth oft vpon it, and bryngeth forth erbes meete for them that dresse it, receaueth blessing of God. But (that ground) which beareth thornes and bryers, is reproued, and is nye vnto cursyng, whose ende is to be burned. Neuertheless deare frendes, we trust to see better of you, and thinges which accompanye saluation, though we thus speake. For God is not vnrighteous, that he shoulde forget your worke and labour that procedeth of loue, whiche loue ye shewed in his name, which haue ministred vnto the sainctes, and yet minister. Yea, and we desire, that euery one of you shewe the same diligence, to the full stablyshyng of hope, euen vnto the ende, that ye faynt not, but be followers of them, which through faith* and patience, inherite the promyse. B C *Or rather, and long suffrynge.

For when God made promyse to Abraham, because he had no greater to sweare by, he sware by him selfe, sayng: Surely I wyll blesse thee, & multiplie thee in deede. And so D

*Or,patiently.

after that he hadde taried a* long time, he enioyed the promyſe. For men verely ſweare by hym that is greater (then themſelues) and an othe to confirme the thyng, is among them an ende of all ſtryfe. So God, willyng very aboundauntlye to ſhewe vnto the heyres of promyſe, the ſtablenesſe of his counſayle, he added an othe: that by two immutable thinges (in which it was vnpoſſible that God ſhould lye) we myght haue ſtrong conſolation, whiche haue fled to this, for to holde faſt the hope that is ſette before vs, which hope we haue, as an ancre of the ſoule, both ſure & ſtedfaſt. Whiche hope alſo entreth in, into the thinges whiche are within the vayle, whyther the forerunner is for vs entred in: I meane Jeſus, that is made an hye Prieſt for euer, after the order of Melchiſedech.

Exo.xxij.c.

The Notes.

a. This is Paules meanyng: They that do beleue truely and vnfaynedly, do continue or abyde ſtedfaſt in the knowen trueth. yf any therfore fall away from Chriſte, it is a plain tokē, that they were diſſembling hypocrites, & that they neuer beleued truely, as Judas, Simon Magus, Demas, Himeneus, and Philetus were, which all fell away from the knowen veritie, and made a mock of Chriſte, which Paul doth cal here to crucifie Chriſte of newe: becauſe that they turnyng to their olde vomite agayne, do moſte blaſphemouſly tread the benefite of Chriſtes paſſion vnder their feete. They that are ſuche, can in no wyſe be renewed by repentaunce. For they are not of the number of the elect, as Saint John doth ſay: They went from vs, but they were not of vs, for yf they had ben of vs, they would haue remayned with vs vnto the ende. yf ſuch men do repent, their repentaunce is as Judas and Cains repentaunce was.

¶The.vii.Chapter.

He compareth the Prieſthood of Chriſte vnto Melchiſedech, but to be farre more excellent.

A FOr this Melchiſedech kyng of Salem (which beyng Prieſt of the moſte hye God, met Abraham, as he returned agayne from the ſlaughter of the kynges, and bleſſed hym, to whom alſo Abraham gaue tythes of all thynges) firſt is by interpretation, kyng of ryghtwyſenes: after that, he is kyng of Salem, that is to ſaye, kyng of peace, without a* father, without mother, without kinne, and hath neither beginning* of his tyme, neyther yet ende of his lyfe, but is likened vnto the ſonne of God, and continueth a Prieſt for euer. Conſider what a man this was, vnto whom the Patriarke Abraham gaue tythes of the ſpoyles. And verely thoſe chyldren of Leuie, which receaue the office of the Prieſtes,

*Or,of his dayes.

Num.18.d
ij.Par.3ob

Prieſtes, haue a commaundement to take, accordyng to the lawe, tythes of the people, that is to say, of theyr brethren, yea, though they ſprong out of the loynes of Abraham. But B
he whoſe kynred is not counted among them, receaued tithes of Abraham, and bleſſed hym that had the promyſes. And without all nay saying, he whiche is leſſe, receaueth bleſſyng of him whiche is greater. And here men that dye, receaue tythes. But there, he receaueth tythes, of whom it is wytneſſed, that he lyueth. And to say the trueth, Leuie him ſelf alſo which receaueth tythes, payed tithes in Abraham. For he was yet in the loynes of his father Abraham, when Melchiſedech met him.

If nowe therfore perfection came by the prieſthod of the Leuites (for vnder that prieſthod, the people receaued the law) what neded it furthermore, that another prieſt ſhould ryſe after the order of Melchiſedech, and not after the order of Aaron? Nowe no doubt, if the prieſthod be tranſlated, then of neceſſitie muſt the lawe be tranſlated alſo.

For he of whom theſe thinges are ſpoken, pertayneth vnto another tribe, of which neuer man ſerued at the aulter. For it is euident, that our Lorde ſprong of the tribe of Juda, of whiche tribe ſpake Moſes nothing concernyng prieſthod. And it is yet a more euident thyng, yf after the ſimilitude of Melchiſedech, there aryſe another Prieſt, which is not made after the lawe of the carnall commaundement, but after the power of the endleſſe lyfe (for he teſtifieth, thou art a Prieſt for euer, after the order of Melchiſedech) Then the commaundement that went afore, is diſanulled, becauſe of her weakenes and vnprofitablenes. For the law made nothyng perfect, but was an introduction of a better hope, by whiche hope, we drawe nye vnto God. C

Math.i.a.
Pſal.x.b.
Hebre.iiij.c
Rom.viij.a.
Gala.v.c.

And for this cauſe it is a better hope, that it was not promiſed without an othe. For thoſe prieſtes were made without an othe, but this prieſt with an othe, by hym that ſaid vnto hym: The Lorde ſware, and wyll not repent, thou art a prieſt for euer, after the order of Melchiſedech. And for that cauſe, was Jeſus a ſtablyſher of a better Teſtament.

Pſal.x.e.

And among them, many were made prieſtes, becauſe they were

D were not suffered to endure, by the reason of death. But this man, because he endureth euer, hath an euerlastyng priesthod. Wherefore, he is able also euer to saue them that come vnto God by hym, seyng he euer lyueth, to make in-
1.Tim.ij.a. tercession for vs.

For suche an hye priest it became vs to haue, whiche is
Leui.ix.d. holy, harmeles, vndefiled, seperate from sinners, and made hyer then heauen. Whiche neded not dayly (as yonder hye priestes) to offer vp sacrifice, first for his owne sinnes, and
Hebre.v.b. then for the peoples sinnes. For that dyd he at once for all, when he offered vp him selfe. For the lawe maketh men priestes, whiche haue infirmitie: but the worde of the othe that came since the lawe, maketh the sonne priest, which is perfect for euermore.

The Notes.

a. It is sayd, that Melchisedech is without father and mother, because that no mention at all in the scriptures is made of his parentes, nor yet of his genealogie. And thus doth the scripture declare, that he is a liuely figure of Christe, whiche as touchyng his Godhead, is without mother, beyng begotten of the father, without all beginning, and as touchyng his manhead, is without father, beyng conceaued by the mightie operation of the holy ghost.

¶ The.viii. Chapter.

The office of Christe, is more worthy then the priestes office of the olde lawe, whiche was vnperfect, and therfore abrogate.

A IF the thinges whiche we haue spoken, this is
Hebr.viij.b the pyth, that we haue such an hye priest, that is sitten on the ryght hande of the seate of maiestie in heauen, and is a minister of holy thinges, and of the very tabernacle whiche God pight, and not man. For euery hye priest is ordayned to offer gyftes and sacrifices: wherefore it is of necessitie, that this man haue somewhat also to offer. For he were not a priest, yf he were on the earth, where are priestes, that ac-
Collo.ij.c. cordyng to the lawe offer gyftes, whiche priestes serue vnto
Hebre.x.a. the ensample and shadow of heauenly thinges, euen as the
B answere of God was geuen vnto Moses, when he was
Exo.xxv.d about to finishe the tabernacle. Take heede (sayde he) that thou make all thinges accordyng to the patterne shewed to thee in the mounte.

Nowe hath he obtayned a more excellent office, inasmuch as he is the mediatour of a better testament, whiche was made

made for better promises. For yf that first testament had ben fautlesse, then should no place haue ben sought for the seconde. For in rebuking them, he sayeth: Behold, the dayes will come (sayeth the Lorde) and I wyll finishe vppon the house of Israel, and vpon the house of Juda, a* a newe testament, not like the testament that I made with their fathers at that time, when I toke them by the hands, to leade them out of the lande of Egipt, for they continued not in my testament, and I regarded them not, sayeth the Lorde. C Jere.xxxi.g

For this is the testament that I wyll make with the house of Israel: After those dayes, sayeth the Lorde, I will put my lawes in theyr mindes, and in their heartes I wyll wryte them, and I wyll be their God, and they shalbe my people. And they shall not teach euery man his neighbour, and euery man his brother, saying, knowe the Lorde: For they shall knowe me, from the least, to the* most of them. For I wyll be mercifull ouer their vnrighteousnes, and on their sinnes, and their iniquities I wyl remember no more. In that he sayeth a newe testament, he hath abrogate the olde. Nowe that which is disanulled and waxed olde, is redye to vanyshe away. D * Or, to the greateſt.

The Notes.

a. By this newe conenaunt, he vnderstandeth free remission of sinnes, whiche all men do obtayne, not by theyr owne merites or workes of the lawe, but onlye and solely thorowe the merites of Christes blood.

¶ The. ix. Chapter.

The profite and worthynesse of the olde testament, and howe farre the newe excelleth it.

That first tabernacle veryly, had also ordinaunces, and seruinges of God, and worldly holynes. For there was afore a a* tabernacle made, wherein was the Candelsticke, and the table, and the shewe bread, which is called holy. But within the seconde vayle, was there a tabernacle, which is called holyest of all, which had the gollen censer, & the arcke of the testament ouerlayde rounde about with golde, wherin was the golden pot with Manna, & Aarons rodde that sprong, and the tables of the testament. Ouer the arcke, were the Cherubins of glory, shadowyng the seate of grace. Of whiche thinges we will not nowe speake particularly. A Exo.xxv.b Exo.xvi.g. B

When

when theſe thynges were thus ordayned, the prieſtes went alwayes into the firſt tabernacle, and executed the ſeruice of God: But into the ſeconde, went the hye prieſt alone, once euery yere, not without blood, whiche he offred for him ſelfe, and for the ignorannce of the people. wherewith the holy ghoſt this ſignified: that the way of holye thinges, was not yet opened, while as yet the firſt tabernacle was ſtandyng. whiche was a ſimilitude for the tyme then preſent, and in whiche were offered gyftes and ſacrifices that could not make the miniſter perfect, as pertaining to the conſcience with only meates and drinkes, and diuers waſhynges, and iuſtifiynges of the fleſhe, whiche were ordayned vntyll the tyme of reformation.

Hebre. vi.d

The Epiſtle on the v. ſunday in Lent.

But Chriſte being an hye prieſt of good thinges to come, came by a greater and a more perfect tabernacle, not made with handes, that is to ſay: not of this maner buyldyng, neyther by the blood of Goates and Calues: but by his owne blood he entred in once (for all) into the holy place, and founde eternall redemption. For yf the blood of Oxen and of Goates, and the aſhes of an Heyfer, when it was ſprinkled, purified the vncleane, as touching the purifiyng of the fleſhe: howe muche more ſhall the blood of Chriſte, (which thorowe the eternall ſpirite, offred hym ſelfe without ſpot to God) purge your conſciences from dead workes, for to ſerue the liuing God?

Leui. xvi. c.

1. Tim. ij. a.

And for this cauſe is he the mediatour of the newe Teſtament, that through death, whiche chaunced for the redemption of thoſe tranſgreſſions that were in the firſt Teſtament, they whiche were called, myght receaue the promiſe of eternall inheritaunce. For wherſoeuer is a teſtament, there muſte alſo be the death of hym that made the teſtament. For the teſtament taketh aucthoritie when men are dead, for it is yet of no value, as long as he that made it, is aliue. For whiche cauſe alſo, neyther that firſt teſtament was ordayned without blood. For when all the commaundementes were redde of Moſes to all the people, accordyng to the lawe, he toke the blood of Calues and of Goates, with water & purple wooll & yſope, and ſprinckled both

The Epiſtle on the wedneſda before Eaſter.

Exod. xij. c. and. xiiij. c.

both the booke, and all the people, saying: this is the blood of the testament, whiche God hath appoynted vnto you. Moreouer, he sprinckeled the tabernacle with blood also, and all the ministryng vessels. And almost all thinges, are by the lawe pourged with blood, and without sheddyng of blood is no remission.

It is then nede, that the similitudes of heauenly thinges be purified with suche thynges: but the heauenly thinges them selues, are purified with better sacrifices then are those. For Christe is not entred into the holy places that G
are made with handes, whiche are but similitudes of true thinges: but is entred into very heauen, for to appeare now in the sight of God for vs, not to offer hym selfe often, as the hye Priest entreth into the holy place euery yere with straunge blood, for then must he haue often suffred since the worlde began. But nowe in the ende of the world, hath he appeared once to put sinne to flight, by the offeryng vp of him selfe. And as it is appoynted vnto men that they shall once dye, and then commeth the iudgement: euen so, Christe Rom.v.b.
was once offered to take away the sinnes of many, and vn- j.Pet.iij.d.
to them that looke for him, shall he appeare agayne without sinne vnto saluation.

¶ The Notes.

a. There was but one tabernacle, whiche was deuided into two partes with a vayle, beyng lyke vnto our Churches, where a partition is made betwene the Quyer and the body of the Church. This I haue added, because we should not thinke that the fathers of the olde testament had two tabernacles. It were meete, syth that at Christes death, the vayle of the temple was rent in two, that there shoulde be no partition at all in the temples of the Christians.

¶ The.x. Chapter.

The olde lawe had no power to clense away sinne, but Christe dyd it with offeryng of his body once for all. An exhortation to receaue the goodnesse of God thankefully with pacience and stedfast fayth.

FOr the lawe hauyng the shadowe of good thynges to come, and not the very fashion of the thinges (them selues) can neuer with those sacrifices whiche they offer yere by yere continually, make the commers therevnto perfect. For woulde not then those sacrifices haue ceassed to haue ben offered, because that the offerers once purged, shoulde haue had no more consciences of sinnes? Neuertheless, in those

A The Epistle on good Fryday. Collo.ij.c. Heb.viij.a.

those sacrifices is there mention made of sinnes euery yere. For it is impossible, that the blood of Oxen, and of Goates, shoulde take away sinnes.

B Wherfore, when he commeth into the worlde, he sayeth: Sacrifice and offeryng thou wouldest not haue: but a bodye hast thou ordayned me. In burnt sacrifices and sinne offeringes, thou hast no pleasure. Then I sayde: Lo *I come. In the beginning of the booke, it is written of me, that I should do thy wyl, O God. Aboue, when he had said, sacrifice and offering, and burnt sacrifices, & sinne offringes, thou wouldest not haue, neyther hast alowed (which yet are offered by the lawe) then sayd he: Lo I come to do thy will, O God: he taketh away the fyrst, to stablishe the latter. By the whiche wyll, we are sanctified, by the offeryng of the body of Jesu Christe once for all.

Psal. xxix. a

* Or, I am here.

C And euery priest is redye dayly ministring, and ofttimes offereth one maner of offeryng, whiche can neuer take away sinnes. But this man after he had offered one sacrifice for sinnes, sat hym downe for euer on the ryght hande of God, and from hencefoorth taryeth tyll his foes be made his footestoole. For with one offering hath he made perfect for euer, them that are sanctified. And the holy ghost also

Psal. cx. b.

beareth vs record (of this) euen when he tolde before: This is the testament that I wyll make vnto them. After those

Jere. xxxi. f

dayes sayeth the Lorde, I wyll put my lawes in their heartes, and in theyr mynde I wyll wryte them, and theyr sinnes and iniquities wil I remember no more. And where remission of these thynges is, there is no more offeryng for sinne.

D Seyng therefore brethren, that by the meanes of the blood of Jesu, we may * be bolde to enter into that holy place, by the newe and liuing way, whiche he hath prepared for vs, through the vayle, that is to say, by his flesh. And seyng also that we haue an hye priest, whiche is ruler ouer the house of God, let vs drawe nye with a true heart in a full fayth, sprinckled in our heartes from an euyll conscience, and washed in our bodyes with pure water: let vs kepe the profession of our hope, without wauering (for he is

* Or, haue boldnesse.

fayth-

faythfull that promised) and let vs consider one another, to E
prouoke vnto loue, and to good workes, not forsakyng the
felowship that we haue among our selues, as the maner of
some is: but let vs exhort one another, and that so muche
the more, because ye see that the day draweth nye.

a* For if we sinne willingly after that we haue receaued
the knowledge of the trueth, there remayneth no more sa-
crifice for sinnes, but a fearefull lokyng for iudgement, and
violent fire, whiche shall deuour the aduersaries. He that Deu.xvij.b
despyseth Moses lawe, dyeth without mercy vnder two or Mat.xviij.c
three witnesses. Of howe much sorer punyshment suppose 2.Cor.xiii.a
ye shall he be counted worthy, whiche treadeth vnder foote
the sonne of God, and counteth the blood of the testament
as an vnholy thyng, wherwith he was sanctified, and doth F
dishonour to the spirite of grace. For we knowe hym that
hath sayd: vengeaunce belongeth vnto me, I wyll recom- Deut. 32.d
pence, sayeth the Lorde. And agayne, the Lorde shall iudge Psal.94.a.
his people. It is a fearefull thyng to fall into the handes Rom.xij.d.
of the liuing God. Psal.xx.d.

Call to remembraunce the dayes that are passed, in the
whiche after ye had receaued light, ye endured a great fight
in aduersities, partly whyle all men wondred and gased at
you for the shame and tribulation that was done vnto you,
and partly whyle ye became companions of them which so
passed theyr tyme. For ye suffered also with my bondes, and
toke in worth the spoylyng of your goodes, and that with
gladnesse, knowing in your selues howe that ye had in hea-
uen a better, and an enduryng substaunce. Cast not away G
therefore your confidence, which hath great rewarde to re-
compence. For ye haue nede of pacience, that after ye haue
done the will of God, ye might receaue the promise. For yet
a very litle whyle, and he that shall come, wyll come, and
wyll not tary. But the iust shall lyue by fayth. And yf he Abacu.ij.a
withdrawe him selfe, my soule shall haue no pleasure in Rom.i.a.
him. We haue not which withdrawe our selues vnto damp-
nation, but pertayne to fayth, to the winning of the soule.

¶ The Notes.

a. They sinne wyllyngly, which of a set malyce and purpose, do withholde the trueth in vnryghteousnes and lying, which know that in all the worlde there is no other sacri-

fice

fice for sinne, but that onlye omnisufficient sacrifice of Christes death, and yet they will not commit them selues vnto it, but rather despise it, and abyde styll obstinately in their wyckednesse, and sinnes. Vnto suche remayneth a moste horrible and dreadfull iudgement.

¶ The.xi. Chapter.

What fayth is, and a commendation of the same. The stedfast beliefe of the fathers in olde tyme.

A FAyth is a sure confidence of thynges whiche are hoped for, and a certayntie of thinges which are not seene. For by it the Elders were well reported of.

Gene.i.a. Through fayth we vnderstand that the worlde was ordeyned by the worde of God, and that thinges which are seene, were made of thynges whiche are not

Gene.iiij.a seene. By fayth Abel offered vnto God a more plenteous sacrifice then Cain, by whiche he obtayned wytnesse that he was ryghteous, God testifying of his gyftes: by whiche also he beyng dead, yet speaketh.

Gene.v.d. By fayth was Enoch translated that he shoulde not see death, neyther was he found, for God had taken him away.

B For before he was taken away, he was reported of, that he had pleased God, but without fayth it is vnpossible to please (him). For he that commeth to God, must beleue that God is, and that he is a rewarder of them that seeke him.

Gene.vi.d. By fayth Noe beyng warned of God, and fearyng the thynges whiche were as yet not seene, prepared the arcke, to the sauyng of his housholde, through the which arcke, he condempned the world, and became heyre of the ryghteousnesse whiche commeth by fayth.

C By fayth Abraham, when he was called, obeyed, to go

Gene.xij.a out into a place, whiche he shoulde afterwarde receaue to inheritaunce, and he went out, not knowyng whyther he shoulde go.

* *Or, into the lande of promise.* By fayth he remoued * into the land that was promised him, as into a straunge countrey, and dwelt in tabernacles, and so dyd Isaac and Jacob, heyres with hym of the same promise. For he looked for a citie hauyng a foundation, whose buylder and maker is God.

Gene.xxi.a Through fayth Sara also receaued strength to be with childe,

childe, and was deliuered of a chyld, when she was past age, because she iudged hym faithfull which had promysed.

And therfore sprang therof one (and of one whiche was as good as dead) so many in multitude, as the starres of the skye, and as the sand of the sea shore, which is innumerable.

And they all dyed in faith, and receaued not the promyses, but sawe them a farre of, and beleued them, and saluted them: and confessed that they were straungers and pylgrims on the earth. For they that saye suche thynges, declare that they seeke a countrey. Also if they had ben myndfull of that countrey, from whence they came out, they had leysure to haue returned agayne: but nowe they desire a better, that is to say, a heauenly. Wherfore God is not ashamed of them, euen to be called theyr God: for he hath prepared for them a citie. D

By faith Abraham offered vp Isaac, when he was tempted, and he offered hym, beyng his onely begotten sonne, which had receaued the promyses of whom it was sayd: In Isaac shall thy seede be called. For he considered that God was able to rayse it vp agayne from death. Therfore receaued he hym, for an example (of the resurrection.) In fayth Isaac blessed Jacob and Esau, concerning thinges to come. Gen.xxij.b. Eccl.44.c. Gene.27.D.

By fayth Jacob when he was a dying, blessed both the sonnes of Joseph, and bowed hymselfe toward the toppe of his scepter. Gen.xlix.a.

By faith Joseph when he died, remembred the departing of the children of Israel, and gaue commaundement of his bones. Gene.l.d. E

By faith Moses when he was borne, was hyd three monethes of his father and mother, because they sawe he was a proper chylde: neither feared they the kynges commaundement. Exod.ij.a.

By faith Moses when he was great, refused to be called the sonne of Pharaos daughter, and chose rather to suffer aduersitie with the people of God, then to enioye the pleasures of sinne for a season, & esteemed the rebuke of Christe, greater ryches then the treasure of Egipte. For he had respecte vnto the reward.

By faith he forsoke Egipt, and feared not the fearcenes of the king. For he endured euen as he had seene him, which is inuisible.

F Through faith he ordeyned the Easter lambe, and the ef-
Exod.xij.b. fusion of blood, lest he that destroyed the first borne, shoulde touche them.

By faith they passed through the redde sea as by dry land,
Exo.xiiij.c. which when the Egiptians hadde assayed to do, they were drowned.

Josuc.vi.c. By faith the walles of Jerico fell downe, after they were compassed about seuen dayes.

Josuc.vi.c. By fayth the harlot Raab perysshed not * with the vn-
*Or, with them that be disobedient. beleuers, when she hadde receaued the spies to lodgyng peaceably.

And what shall I more saye, the tyme would be to short
Judi.vij.a. for me, to tell of Gedeon, of Barach, and of Sampson, and of Jephtae: also of Dauid and Samuel, and of the Prophetes: which through faith subdued kingdomes, wrought righteousnes, obteyned the promises, stopped the mouthes of lions, quenched the violence of fyre, escaped the edge of the swoorde, of weake were made strong, wared valiaunt in
*Or, dyd ouerthrowe the campe. fight, *turned to flight the armies of the alientes: And the women receaued theyr dead rayled to lyfe agayne.

Other were racked, and woulde not be deliuered, that
G they myght receaue a better resurrection. Other * tasted of
*Or, were tried with. mockinges and scourginges, moreouer of bondes and pry-
sonment, were stoned, were hewen a sunder, were tempted, were slayne with swordes, walked vp and downe in sheepes skinnes, in gotes skinnes, in neede, tribulation, and vexation, whiche the worlde was not worthy of: they wandred in wyldernesse, in mountaynes, in dennes and caues of the earth.

And these all through faith obtayned good report, and receaued [a]* not the promise, God prouiding a better thyng for vs, that they without vs shoulde not be made perfect.

The Notes.

a. This which S. Paul sayth, that the fathers haue not obteyned the promyse, ought not to be vnderstanded of the euerlastyng reste or ioye, that we haue by the merites of Christes death, but rather of the incarnation and comunyng of Christe.

¶ The

¶ The. xii. Chapter.

An exhortation to be patient and stedfast in trouble and aduersitie vpon hope of euerlastyng rewards. A commendation of the newe Testament aboue the olde.

WHerfore, let vs also (seeing that we are compassed with so great a multitude of witnesses) lay awaye all that presseth downe, and the synne that hangeth so fast on, let vs runne with patience vnto the battayle, that is set before vs, looking vnto Jesus, the aucthour and finisher of our fayth, which for the ioye that was set before him, abode the crosse, and despysed the shame, and is set downe on the right hand of the trone of God. Consider therefore, howe that he endured suche speaking agaynst hym of sinners, lest ye should be wery ed and fainte in your mindes. For ye haue not yet resisted vnto blood (shedding) striuing against sinne, and haue forgotten the consolation, which speaketh vnto you as vnto chyldren: My sonne, despyse not the chastenyng of the Lorde, neyther faynte when thou art rebuked of hym: For whom the Lorde loueth, hym he chasteneth: yea, and he scourgeth euery sonne that he receaueth. A Ephe.iiij.f. Colos.iij.b i.Pet.ij.a. B Prou.iij.b. Apo.iij.d.

If ye endure chastenyng, God offereth hym selfe vnto you as vnto sonnes. What sonne is that, whom the father chasteneth not? If ye be not vnder correction (whereof all are partakers) then are ye bastardes, and not sonnes.

Therfore seeyng we had fathers of our flesh, whiche corrected vs, and we gaue them reuerence: should we not much rather be in subiection vnto the father of spirituall giftes, that we myght lyue? And they verely for a fewe dayes, nurtred vs after theyr owne pleasure: but he learneth vs vnto that whiche is profitable, that we might receaue of his holynes. No maner chastising for the present tyme seemeth to be ioyous, but greeuous: neuertheless afterwarde, it bryngeth the quiet fruite of ryghteousnes, vnto them whiche are therein exercised. C

Stretche forth therfore againe the handes which were let downe, & the weak knees, and see that ye haue strayght steppes vnto your feete, lest any haltyng turne you out of the way: yea, let it rather be healed. * Embrace peace with D *Or, follow

Rom.xij.d. all men, and holynes, without the whiche no man shall see the Lord. And loke to, that no man be destitute of the grace of God, and that no roote of bytternesse spryng vp and trouble, and thereby many be defyled: and that there be no
Gen.xxv.d. fornicator, or vncleane person, as Esau, whiche for one
*Or, one meales meale. *breakfast solde his byrthryght. For ye knowe howe that afterwarde when he woulde haue inherited the blessing, he was put by, for he a*found no place of repentaunce, though he sought it with teares.

For ye are not come vnto the mount that is touched, and
E vnto burnyng fyre, nor yet to storme and darknes, and tempeste of wether, neyther vnto the sound of a trompe, and the voyce of wordes: whiche voyce, they that heard it, wyshed
Exod.xx.c. away, that the cōmunication should not be spoken to them.
*Or, commaunded. For they were not able to abyde that whiche was *spoken.
If a beast hadde touched the mountaine, it shalbe stoned, or
Exo.xix.d. thrust through with a dart: euen so terrible was the sight
F which appeared. Moses sayd, I feare and quake. But ye are come vnto the mount Sion, and to the citie of the lyuyng God, the celestial Hierusalem, and to an innumerable sight of Angels, and vnto the congregation of the fyrste borne sonnes, which are written in heauen, and to God the iudge of all, and to the spirites of iust and perfect men, and to Je-
1.Pet.i.a. sus, the mediatour of the newe testameut, and to the sprinkling of blood, that speaketh better then the blood of Abel.

See that ye despyse not hym that speaketh. For yf they
G escaped not, which refused him that spake on earth, muche more shall we not escape, yf we turne away from hym that speaketh from heauen, whose voyce then shooke the earth, and nowe declareth, saying: Yet once more will I shake, not
Agge.ij.d. the earth onely, but also heauen. No doubt, that same that he sayeth, yet once more, signifieth the remouyng away of those thynges which are shaken, as of thynges which haue ended theyr course, that the thynges which are not shaken, may remayne. Wherfore, yf we receaue a kyngdome whiche is not moued, we haue grace, whereby we may serue God, and please hym with reuerence and godly feare. For our
Deut.iiij.d. God is a consumyng fyre.

The

The Notes.

a. Nouatus dyd not well vnderstande this place, gatheryng therby, that they whiche do of a frayleneſſe ſinne (though they repent neuer ſo truely) ought not to be receaued into fauour agayne. For here not one worde is ſpoken of remiſſion of ſinnes, but of the ryght of the firſt borne, which beyng ſolde for a vyle meaſſe of pottage, could not be recouered agayne, though Eſau ſought it with teares.

¶ The.xiij. Chapter.

He exhorteth vs vnto loue, to hoſpitalitie, to thynke vppon ſuche as be in aduerſitie, to mayntayne wedlocke, to auoyde couetouſneſſe, to make much of them that preache Gods worde, to beware of ſtraunge learnyng, to be content to ſuffer rebuke with Chriſte, & be thankefull vnto God, and obedient vnto our heades.

LET brotherlye loue continue. Be not forgetful to lodge ſtraungers. For therby haue diuers *receaued Angels into theyr houſes vnwares. Remẽber them that are in bondes, euen as though ye were bounde with them. Be myndfull of them whiche are in aduerſitie, as ye which are yet in the body. wedlocke is to be had in honour among all men, and the bed vndefiled, for whorekepers and aduouterers God wyll iudge. Let your conuerſation be without couetouſnes, and be content with that ye haue alredye. For he veryly ſayde: I wyll not fayle thee, neyther forſake thee, that we may boldelye ſaye: The Lorde is my helper, and I wyll not feare what man doth vnto me. Remember them whiche haue the ouerſight of you, whiche haue declared vnto you the worde of God. The ende of whoſe conuerſation, ſee that ye loke vpon, and folowe theyr faith.

A Rom.xij.c. i.Pet.iiij.b. *Or, lodged

Joſue.i.a.

B Pſal.118.b

Jeſus Chriſte yeſterday and to day, and the ſame continueth for euer. Be not caried about with diuers & ſtraunge learnyng. For it is a good thyng, that the heart be ſtablyſhed with grace, and not with meates, which haue not profited them that haue had theyr paſtyme in them. We haue an aulter, wherof they may not eate which ſerue in the tabernable.

Num.xix.a

For the bodies of thoſe beaſtes, whoſe blood is brought into the holy place by the hye Prieſte, to pourge ſynne, are burnt without the tentes. Therfore Jeſus, to ſanctifie the people with his owne blood, ſuffered without the gate.

C

Let vs go foorth therefore out of the tentes, and suffer rebuke with hym. For here haue we no continuing citie, but we seeke one to come.

By him therfore offer we the[a] sacrifice of laude alwayes to God, that is to saye, the fruite of those lyppes, whiche confesse his name. To do good and to distribute forget not, for with suche sacrifices God is pleased. Obeye them that haue the ouersight of you, and submit your selues to them, for they watche for your soules, euen as they that muste geue accomptes, that they may do it with ioye, and not with griefe: For that is an vnprofitable thyng for you. Praye for vs. For we truste that we haue a good conscience among all men, desyring to lyue honestly. I desire you therfore somwhat the more aboundauntly, that ye so do, that I may be restored to you quickly.

1 Pet.v.a. The God of peace, that brought agayne from death our Lorde Jesus, the greate shepheарde of the sheepe, through the blood of the euerlastyng Testament, make you perfect in all good workes, to do his wyll, worckyng in you that which is pleasaunt in his sight, through Jesus Christe, to whom be prayse for euer, while the world endureth. Amen.

I beseech you brethren, suffer the wordes of exhortation: for we haue written vnto you in fewe wordes, *knowe the brother Timothy, whom we haue sent from vs, with whom (yf he come shortlye) I will see you. Salute them that haue the ouersyght of you, and all the sainctes. They of Italy salute you. Grace be with you all. Amen.

*Some read; ye knowe our brother

¶ Sent from Italy by Timotheus.

The Notes.

a. We beyng a kingly Priesthood, do offer three maners of sacrifices. The first, is the sacrifice of prayse and thankesgeuyng, which saint Paul doth here call the fruite of our owne lyppes. The seconde, is merry towardes our neyghbour, as the Prophete Osee sayeth: I wyll haue mercye, and not sacrifice. Reade the .xxv. Chapter of Matthewe. The thyrde is, when we offer our bodyes a liuely and an acceptable sacrifice vnto God, mortifyng our carnall and fleshlye concupiscences. Roma.xij. Chapt.

¶ The

¶ The Argument of the Epistle of Saint Iames.

Saint Iames doth wryte this Epistle, vnto them that were alredye conuerted vnto Christe, and had full instruction in the doctrine of the Gospell. Therfore he speaketh nothyng of the principles of the Christian religion, as of repentaunce, of the abolyshyng of the lawe, of the fayth that doth iustifie vnto lyfe euerlastyng, and suche other lyke poyntes of our profession, wherein they were sufficiently taught and instructed: but rebuketh moost earnestly certayne vices, whiche began to springe among the people of GOD.

Fyrst of all, there were some, whiche when they dyd sinne, woulde put all the faute in God, colouryng theyr wickednesse, not without great blasphemie of Gods prouidence. Agayne, some there were, whiche boasted muche of fayth, beyng vngodly men, and wicked lyuers. There were also certayne, that toke vppon them for to teache, afore that they were called therevnto, euen men which had redye tongues, but alwayes more geuen to contention and strife, then to true edifiyng. Some were exceadyng couetous, and dyd defraude theyr poore neyghbours, not paying them theyr hyre. Agaynst all these vices doth he wryte, confutyng them all with good reasons, and strong scriptures.

¶ *The Epistle of the Apostle* Saint Iames.

¶ The first Chapter.

He exhorteth to reioyce in trouble, to be feruent in prayer, with stedfast beliefe to looke for all good thynges from aboue, to forsake all vyce, and thankfully to receaue the worde of God, not only hearyng it, and speakyng of it, but to do therafter in deede. True religion or deuotion what it is.

IAmes the seruaunt of God, and of the Lord Iesu Christe, sendeth greeting to the twelue tribes, which are *scattered here and there.

My brethren, count it exceeding ioye, when ye fall into diuers *temptations (forasmuche) as ye know how that the tryng of your fayth * bryngeth patience: and let patience haue her perfect worke, that ye may be perfect and sounde, lackyng nothyng.

If any of you lacke wysedome, let him aske of God, which geueth to all men indifferentlye, and casteth no man in the teeth, and it shalbe geuen hym. But let hym aske in fayth, and wauer not. For he that douteth, is like a waue of the sea, tost of the wynde, and caried with violence. Neyther let that man thinke, that he shal receaue any thing of the Lord. A wauerying mynded man is vnstable in all his wayes.

A The Epistle on Philip & Iames day

*Or, scattered abrode.

Sap.iij.a. Rom.v.a.

*Or reade, tẽptations, knowyng how that.

&c.

*Or, worketh.

Iob.18.c. Eccl.vij.c. Math.xij.a Luk.xi.b.

B Let the brother of lowe degree, reioyce in that he is exalted, and the ryche, in that he is made lowe. For euen as the
Eccl.xliij.c flowre of the graſſe, ſhall he banyſh away. For the ſonne riſeth with heate, and the graſſe withereth, and his flowre falleth away, and the beautie of the faſhion of it perysheth: euen ſo ſhall the riche man periſhe, with his aboundaunce.

Iob.v.c. Happy is the man that endureth in temptation, for when he is tried, he ſhall receaue the crowne of lyfe, whiche the Lorde hath promyſed to them that loue hym.

Let no man ſay when he is tempted, that he is tempted
Gen.xxij.a. of God. For God tempteth not vnto euyll, neyther a *tempC teth he any man. But euery man is tempted, drawne away, and entyced of his owne concupiſcence. Then when luſte hath conceaued, ſhe bringeth foorth ſinne, and ſinne when it is finiſhed, bryngeth foorth death.

1.Cor.iiij.b. Erre not my deare brethren. Euery good gifte, and euery
The Epiſtle on the 4. ſunday aft. Eaſter perfect gifte is from aboue, and commeth downe from the father of light, with whom is no variablenes, neyther is he chaunged vnto darknes. Of his owne wyll begat he vs with the worde of lyfe, that we ſhoulde be the firſte fruites of his creatures.

Pro.xvij.d Wherfore deare brethren, let euery man be ſwift to heare,
Coloſſ.ij.a. ſlowe to ſpeake, and ſlowe to wrath. For the wrath of man
*Or, worketh not the ryghteonſnes of God. *worketh not that which is ryghteous before God.

Wherfore lay apart all fylthynes, all ſuperfluitie of maD licioulnes, and receaue with meekenes, the worde that is graffed in you, whiche is able to ſaue your ſoules.

Rom.ij.b. And ſee that ye be doers of the worde, and not hearers
The Epiſtle on the v. ſunday aft. Eaſter only, deceauyng your owne ſelues with ſophiſtrie. For yf
Math.v.d. Luk.xi.g. any heare the worde, and do it not, he is lyke vnto a man, that beholdeth his bodyly face in a glaſſe: for aſſoone as he hath looked on hym ſelfe, he goeth his waye, and forgetteth immediatly what his faſhion was.

But who ſo looketh in the perfecte lawe of libertie, and continueth therein (yf he be not a forgetfull hearer, but a doer of the worke) the ſame ſhalbe happy in his deede.

i.Pet.iij.b. If any man among you ſeeme deuout, and refraine not his tounge, but deceaue his owne hearte, this mans deuotion

tion is in vayne. Pure deuotion, and vndefiled before God the father, is this: to visite the fatherlesse and wyddowes in their aduersitie, and to kepe hym selfe vnspotted of the worlde.

¶ The Notes.

a. This worde to tempt, is taken two maner of wayes. Fyrst, it betokeneth to entyce a man to euyll: after this signification, we say, that God tempted no man. For as God is of his owne nature good, and can in no wyse be entyced to euyl, so doth he moue or entice no man vnto sinne, whiche he hym selfe doth detest and abhorre. Here we learne, that yf we sinne, we ought not to put the fault in God, but in our owne selues. Secondly, this worde, to tempt, is taken for to proue, as when we say that God tempted Abraham. Gen.xxij. and that he dyd tempt the Israelities. Deut. viij. that is to say, dyd proue Abraham, and tryed the Israelites, whether they loued him or not.

¶ The second Chapter.

He forbydden to haue any respect of persons, but to regarde the poore, aswell as the ryche, to be louyng and mercyfull, and not to boast of fayth, where no deedes are, for it is but a dead fayth, where good workes folowe not.

MY brethren, haue not the faith of our Lorde Iesus Christe, the Lorde of glory, in respect of persons. For yf there come into your company a man with a golde ryng, and in goodly apparell, and there come in also a poore man in vyle rayment, and ye haue a respect to hym that weareth the gaye clothing, and say vnto hym, sit thou here in a good place: And say vnto the poore, stande thou there, or sit here vnder my footestoole: are ye not parcial in your selues, and haue iudged after euyll thoughtes? A

Hearken my deare beloued brethren. Hath not God chosen the poore of this worlde, whiche are ryche in fayth, and heyres of the kyngdome, whiche he promysed to them that loue hym? But ye haue despysed the poore. Do not the ryche * oppresse you, and drawe you before the iudgement seates? Do not they speake euyll of that good name * after whiche ye be named? B

If ye fulfyll the royall lawe according to the scripture, (whiche sayeth) Thou shalt loue thy neighbour as thy selfe, ye do well. But yf ye regarde one person, more then another, ye commit sinne, and are rebuked of the law, as transgressours.

Whosoeuer shall kepe the whole lawe, and yet fayle in one

* Or, exercise tirannie vpō you

*Or, which is called vpon ouer you

C one poynt, he is gyltie in all. For he that sayde: Thou shalt
Mat.v.c. not commit adulterie, said also: thou shalt not kil. Though thou do none adulterie, yet yf thou kyll, thou art a transgressour of the lawe. So speake ye, and so do, as they that
Mat.18.b. shalbe iudged by the law of libertie. For there shalbe iudgement mercilesse, to him that sheweth no mercy, and mercy reioyceth agaynst iudgement.

What auayleth it, my brethren, though a man say he hath fayth, when he hath no deedes? Can fayth saue him? If a brother or a sister be naked or destitute of dayly foode, and one of you say vnto them, depart in peace, God sende you warmenesse and foode, notwithstandyng, ye geue them not those thynges whiche are needefull to the body, what helpeth it? Euen so, fayth, if it haue no deedes, is dead in it selfe.

But a man might say, thou hast fayth, and I haue deedes, shewe me thy fayth by thy deedes, and I will shew thee my fayth by my deedes. Beleuest thou that there is one God? Thou doest well. The deuyls also beleue, and tremble.

D Wilt thou vnderstande, O thou vayne man, that fayth without deedes is dead? Was not Abraham our father iu-
Gene.ii.b. stified through workes, when he offred Isaac his sonne vpon the aulter? Thou seest howe that fayth wrought with his deedes, and through the deedes, was the fayth made perfect, and the scripture was fulfilled, which saieth: Abra-
Gene. xv.d ham beleued God, and it was reputed vnto hym for righte-
Rom.iiij.a. ousnes, and he was called the friende of God. Ye see then
Gala.iij.a. howe that of deedes[a*] a man is iustified, and not of fayth only. Likewise also, was not Raab the harlot iustified tho-
Iosue.ij.a. rowe workes, when she receaued the messengers, and sent them out another way? For as the body, without the spirite is dead, euen so fayth, without deedes, is dead.

¶ The Notes.

a. When we reade in S. Paul, that we are iustified through fayth without the workes of the lawe: It is to be vnderstanded, that through fayth, wherby we take holde vpon the mercy of God, so plentifully declared vnto vs in our Sauiour Iesus Christe, we are, without any demerites or deseruynges of ours, counted iust and ryghteous before God, so that our sinnes shalbe no more imputed vnto vs. Here in S. James, to be iustified, is, for to be declared ryghteous before men, and that by good workes, whiche are infallible wytnesses of the true iustifiyng fayth, and therefore he sayeth: shewe me thy fayth by thy deedes. Agayne, he bryngeth the example of Abraham, of whom it was written (xxx. yeres afore he offered his sonne Isaac) Abraham beleued, and it was reckened

kened vnto him for righteousnes. Gen. xv. wherby we do euidently see, that S. James meanyng is, that Abrahams fayth was no ydle fayth, but such fayth, as made him obedient vnto God, whiche thyng he dyd well declare, when he dyd so wyllyngly offer his sonne at Gods commaundement. All that S. James goeth about then, is to proue, that fayth can not be without good workes. And as by faith only we are iustified before God: so by good workes proceedyng from a lyuely fayth, we are iustified before men. Here we learne also, that where no good workes be, there is no true iustifiyng fayth, but a lyght vnprofitable beliefe, suche as is in deuyls: and yet we must beware that we ascribe no part of our iustification before God, vnto good workes.

¶ The. iii. Chapter.

What good and euyll commeth through the tounge. The dutie of suche as be learned. The difference betwixt the wysdoms of the Gospell, and the wysdome of the worlde.

MY brethren, be not euery man a maister, remembryng howe that we shall receaue the more dampnation: for in many thinges we sinne all. If a man sinne not in worde, the same is a perfect man, and able to tame all the body. Beholde, we put bittes into the horses mouthes, that they should obey vs, and we turne about all the body. Behold also the shippes, whiche though they be so great, and are dryuen of fierce windes, yet are they turned about with a very small helme, whyther soeuer the violence of the gouerner will. Euen so, the tounge is a litle member, and boasteth great thinges. A Mat. xvij. Pro. xvii.

Behold howe great a thing a little fyre kyndleth: and the tounge is fyre, and a worlde of wyckednes. So is the tounge set among our membres, that it defileth the whole body, and setteth a fyre all that we haue of nature, and is it selfe set a fire euen of hell. B

All the natures of beastes, and of birdes, and of serpentes, and thinges of the sea, are meeked and tamed of the nature of man. But the tounge, can no man tame. It is an vnruly euill, full of deadly poyson. Therewith bleße we God the father, and therwith curse we men, whiche are made after the similitude of God. Out of one mouth proceedeth blessinges and cursynges. My brethren, these thynges ought not so to be. Doth a fountayne sende foorth at one place sweete water, and bytter also? Can the fygge tree, my brethren, beare oliue beries? other a vine beare figges? So can no fountayne geue both salt water, and freshe also. If any man be wise and endued with learning among you, let him C Gene. i. d

shewe

shewe the wo7kes of his good conuersation in meekenes, (that is coupled) with wysdome.

D But if ye haue bitter enuying and stryfe in your heartes, reioyce not, neyther be lyers against the trueth: this wysdome descendeth not from aboue, but is earthy, & naturall, and deuilishe. For where enuying and stryfe is, there is vnstablenes, and all maner of euyll wo7kes. But the wisdome that is from aboue, is first pure, then peaceable, gentle, and easie to be entreated, full of mercy & good fruites, without iudging, & without simulation, yea, and the fruite of righteousnes is sowen in peace, of them that maintaine peace.

¶ The. iiii. Chapter.

Warre and fyghtyng, commeth of voluptuousnes. The frendshyp of the wo7lde, is enimitie before God. An exho7tation to flee slaunder, and the vanitie of this lyfe.

A From whence cõmeth warre & fighting among you? come they not here hence, euen of your voluptuousnes, that fight in your members? Ye lust, and haue not. Ye enuie, and haue indignation, & cannot obtayne. Ye fight and warre, and haue not, because ye aske not. Ye aske, and receaue not, because ye aske amisse, euen to consume it vpon your voluptuousnes.

Gala.i.b. Ye adulterers, and women that breake matrimonie,

B knowe ye not howe that the frendshyp of the world is ennimitie to Godwarde? Whosoeuer therefore will be a frende

i.Iohn.ij.c of the world, is made the enemy of God. Eyther do ye thinke that the scripture saieth in vaine: The spirit that dwelleth in vs, lusteth euen contrary to enuie, but geueth more grace.

i.Pet.v.b. Submit your selues therefore to God, and resist the deuyll, and he wyll flee from you. Drawe nye to God, and he will drawe nye to you. Clense your handes ye sinners, and pourge your heartes ye wauering minded. Sucker afflictions, sorowe ye and weepe. Let your laughter be turned to

C i.Pet.v.a. mournyng, and your ioy to heauines. Cast downe your selues before the Lorde, and he shall lyft you vp. Backbyte not one another brethren. He that backbyteth his brother, or he that iudgeth his brother, backbyteth the lawe, and iudgeth

iudgeth the lawe. But and yf thou iudge the lawe, thou art not an obseruer of the lawe, but a iudge. There is one lawe geuer, which is able to saue, and to destroy. What art thou that iudgest another man? Rom.14.a

Go to nowe ye that say, to day and to morowe let vs go into such a citie, and continue there a yere, and bye and sell, and wynne, and yet cannot tell what shall happen to morowe. For what thing is your life? It is euen a vapour that appeareth for a litle tyme, and then vanysheth away: For that ye ought to say, yf the Lord will, and if we liue, let vs do this, or that. But nowe ye reioyce in your bostinges. All such reioysing is euill. Therfore, to him that knoweth howe to do good, and doth it not, to him it is sinne. Luk.xij.a D

¶ The.v. Chapter.

Ye threatneth the wycked ryche men, exhorteth vnto pacience, to beware of swearing, one to knowledge his faultes to another, one to pray for another, and one to labour to bryng another to the trueth.

GO to nowe ye ryche men. Weepe and howle on your wretchednes that shall come vpon you. Your riches is corrupt, your garmentes are motheaten. Your golde and your siluer are cankred, & the rust of them shalbe a witnesse vnto you, and shal eate your flesh, as it were fire. Ye haue heaped treasure together in your last dayes. Behold, the hire of the labourers whiche haue reaped downe your fieldes (which hyre is of you kept backe by fraude) cryeth, and the cryes of them which haue reaped, are entred into the eares of the Lorde Sabbaoth. Ye haue liued in pleasure on the earth, and in wantonnes. Ye haue nourished your heartes, as in a day of slaughter. Ye haue condempned, and haue kylled the iust, and he hath not resisted you. A Leui.xix.c. Deut.23.c. Tob.iiij.c. B

Be pacient therfore brethren, vnto the commyng of the Lorde. Behold, the husbandman wayteth for the precious fruite of the earth, and hath long pacience therupon, vntill he receaue the early and the latter rayne. Be ye also pacient therfore, and settle your heartes, for the comming of the Lorde draweth nye. Grudge not one agaynst another bre- C

thren,

C thren, lest ye be dampned. Behold, the iudge standeth before the doze. Take (my brethren) the prophetes, for an ensample of sufferyng aduersitie, and of long pacience, whiche spake in the name of the Lorde. Behold, we counte them happy whiche endure. Ye haue heard of the pacience of Job, and haue knowen what ende the Lorde made.

Mat.v.f. For the Lorde is very pitifull and mercyfull. But aboue
D all thynges, my brethren, sweare not, neyther by heauen, neyther by earth, neyther by any other othe. Let your yea be yea, and your nay nay, lest ye fall into hypocrisie. If any of you be euyll vexed, let hym pray. If any of you be mery, let him sing Psalmes. If any be diseased among you, let hym call for the elders of the congregation, and let them pray ouer him, and annoynt him with [a*] oyle in the name of the Lord, and the prayer of fayth shall saue the sicke, and the Lorde shall rayse hym vp, and yf he haue committed sinnes, they shalbe forgeuen hym.

Knowledge your faultes one to another, and pray one for another, that ye may be healed. The prayer of a ryghteous
3.Reg.17.a Luk.iiij.d. man auayleth muche, yf it be feruent. Helias was a man mortall, euen as we are, and he prayed in his prayer that it might not rayne, and it rayned not on the earth by the space of three yeres and sixe monethes. And he prayed againe, and the heauen gaue rayne, and the earth brought forth her fruite. Brethren, if any of you erre from the trueth, & another conuert hym, let the same knowe that he whiche conuerted the sinner from goyng astray out of his way, shall saue a soule from death, and shall hyde the multitude of sinnes.

¶ The ende of the Epistle of S. Iames.

The Notes.

a. Oyle was muche vsed in Palestina, and was counted medicinable. Mar. vi. chap. Luke.x. Therefore, where the Apostle doth commaunde that the elders shoulde annoynt with oyle, the bodyes of the sicke: His meanyng is, that they shoulde in no wyse despyse those meanes, that God had appoynted naturally to be vsed for the healyng of the sicke.

¶ The

¶ The Argument of the firſt Epiſtle of S. Peter. Cap. 1.

IN this moſt worthy Epiſtle, Saint Peter exhorteth the faythfull to perſeuer in the fayth that they had once receaued, not paſſyng vppon afflictions and troubles, that dyd happen vnto them for the name of Chriſte. In the meane ſeaſon, he doth lay a moſt ſubſtanciall foundation and grounde of our Chriſtian religion and fayth. Alſo he doth briefly declare the office and ductie of euery one of vs, that profeſſeth Chriſte.

¶ *The firſt Epiſtle of the Apoſtle* Saint Peter.

¶ The firſt Chapter.

He ſheweth, that through the aboundaunt mercy of God, we are begotten agayne to a liuely hope, and howe fayth muſt be tryed, howe the ſaluation in Chriſte is no newes, but a thing prophecied of olde: He exhorteth them to a godly conuerſation, foraſmuche as they are nowe borne a newe by the worde of God.

PEter an Apoſtle of Jeſu Chriſte, to them that dwell here & there as ſtraungers throughout Pontus, Galacia, Cappadocia, Aſia, and Bethinia, elect accordyng to the foreknowledge of God the father, through the ſanctifiyng of the ſpirite, vnto obedience and a* ſprinklyng of the blood of Jeſus Chriſte. A Act. vij. &.

Grace be with you, and peace be multiplied. Hebr. ix. d

Bleſſed be God the father of our Lorde Jeſus Chriſte, which according to his aboundaunt mercy, begat vs againe vnto a lyuely hope, by the reſurrection of Jeſus Chriſte from death, to an inheritaunce immortall and vndefiled, and that perisheth not, reſerued in heauen for you, whiche are kept by the power of God through fayth, vnto ſaluation, whiche ſaluation is prepared alredy, to be ſhewed in the laſt tyme, in the whiche tyme ye reioyce, though nowe for a ſeaſon (yf neede require) ye are in heauines, through B Joh. xvi. e.

many-

manyfolde temptations, that the trial of your fayth, beyng
Iob. 23. b.
Sapi. iij. a. muche more precious then golde that perysheth (though it be tryed with fyre) myght be founde vnto laude, glory, and honour, at the appearyng of Jesus Christe, whom ye haue not seene, and yet loue him, in whom euen nowe, though ye see hym not, yet do ye beleue, and reioyce with ioy vnspeakable and glorious, receauyng the ende of your fayth, the saluation of your soules.

Of whiche saluation, haue the Prophetes inquired and searched, whiche prophesied of the grace that shoulde come vnto you, searchyng when or what tyme the spirite of Christe whiche was in them, should signifie, whiche spirite testified before, the passions that should come vnto Christe, and the glory that shoulde folowe after: vnto whiche Pro-
C phetes it was declared, that not vnto them selues, but vn-
Actes. ij. a. to vs, they should minister the thinges which are nowe shewed vnto you of them, which by the holy ghost sent downe from heauen, haue in the Gospell preached vnto you the
Luk. xij. g. thinges, whiche the Angles desire to beholde.

Wherefore, gyrde vp the loynes of your mindes, be sober, and trust perfectly on the grace that is brought vnto you, by the declaryng of Jesus Christe, as obedient chyldren,
* Som rede thus, that ye geue not your selues our vnto your olde lustes, by whiche ye were led, but as. &c
* not fashioning your selues vnto your olde lustes of ignorauncie: but as he whiche called you is holy, euen so be ye holy also, in all maner of conuersation, because it is written: Be ye holy, for I am holy.

And yf so be that ye call on the father, whiche without respect of person, iudgeth accordyng to euery mans worke, see that ye passe the tyme of your pilgrimage in feare: For-asmuch as ye knowe, howe that ye were not redeemed with corruptible (thinges as) syluer and golde, from your vayne conuersation, whiche ye receaued by the traditions of the
D fathers: but with the precious blood of Christe, as of a
Mat. vi. d. Psal. 18. e. Hebre. ix. b lambe vndefiled, and without spot, whiche was ordayned before the worlde was made: but was declared in the last tymes for your sakes, whiche by his meanes do beleue on
Phil. ij. b. God that rayled hym from death, and glorified hym, that your fayth and hope might be in God.

And

And forasmuch as ye haue purified your soules through the spirite, in obeying the trueth, for to loue brotherly without fayning, see that ye loue one another with a pure heart feruently: for ye are borne a newe, not of mortall seed, but of immortall, by the worde of God, which liueth and lasteth for euer. For all flesh is as grasse, and all the glory of man, is as the flowre of grasse. The grasse withereth, and the flowre falleth away, but the worde of the Lorde endureth euer. And this is the worde, whiche by the Gospell was preached among you.

Esay.xl.b. Eccl.xuij.c Iacob.i.d.

The Notes.

a. Here S. Peter seemeth to haue had a respect vnto the old ceremonie of blood sprinkling: for euen as it was not enough then, that the sacrifice shoulde be offered, and the blood thereof shedde, vnlesse the people had ben sprinkled with the same: so now at this present, it shall profite vs nothing, that Christes blood is shedde, vnlesse our consciences be cleansed and purified therwith, which thing is done by the ministery of the holy ghost, which doth sprinkle our consciences with Christes blood, to washe them withall.

¶ The. ij. Chapter.

He exhorteth men to lay aside all vice, sheweth that Christe is the foundation, wherupon they buylt, prayeth them to abstaine from fleshly lustes, and obey worldly rulers. Howe seruauntes shoulde behaue themselues toward theyr maisters. He exhorteth to suffer after the example of Christe.

Wherfore, lay aside all maliciousnes, and all gyle, and dissimulation, and enuie, and all backbyting: and as newe borne babes, *desire that reasonable mylke, which is without disceyte, that ye may growe therin. If so be that ye haue tasted howe pleasaunt the Lorde is, to whom ye come, as vnto a lyuyng stone disalowed of men, but chosen of God, and precious: and ye as liuing stones, are made a* a spirituall house, and an holy Priesthood, for to offer vp spirituall sacrifices, acceptable to God by Jesus Christe.

A Ephe.iiij.f. Colosl.iij.b *Some read thus, desire ye that milke (not of the body, but of the soule) which is.

Wherfore it is contayned in the scripture: Behold, I put in Sion an head corner stone, elect and precious: and he that beleueth on him, shall not be ashamed. Vnto you therefore which beleue, he is precious: but vnto them whiche beleue not, the stone which the buylders refused, the same is made the head stone in the corner, and a stone to stumble at, and a rocke to offend them which stumble at the worde, and beleue

B Psal.108.d Mat.xxi.d. Act.iiij.c.

Exod.xxi.a not that, wheron they were set. But ye are a chosen generation, a royal priesthood, an holy nation* & a peculiar people, that ye should shewe the vertues of him that called you out of darknes into his maruelous lyght, whiche in tyme past were not a people, yet are nowe the people of God, whiche were not vnder mercy, but nowe haue obteyned mercy.

Or, a people whiche is,

C The Epistle on the iii. sunday aft. Easter

Dearely beloued, I beseche you as straungers and pilgrims, abstaine from fleshly lustes, whiche fight against the soule, and see that ye haue honest conuersation among the Gentils, that they which backbite you as euil doers, may see your good workes, and prayse God in the day of visitation.

Osee.ij. Rom.ix.e. Galat.v.e. Rom.xiij.d.

Submit your selues vnto al maner ordinaunce of man, for the Lordes sake, whether it be vnto the kyng, as vnto the chiefe head, other vnto rulers, as vnto them that are sent of hym, for the punyshment of euyll doers, but for the laude of them that do well. *For so is the wyll of God, that ye put to silence the ignorauncie of the foolishe men, as free, and not as hauing the libertie for a cloke of maliciousnes, but euen as the seruauntes of God. Honour all men. Loue brotherly felowshippe. Feare God, and honour the kyng.

**Som reade also this thus: For so is the wyll of God, that with well doyng ye may stoppe the mouths of foolyshe and ignoraunt men, as free,*

Seruauntes obey your maisters with al feare, not only if they be good & courteous, but also though they be froward.

For it is thanke worthy, yf a man for conscience toward God endure griefe, sufferyng wrongfully. For what prayse is it, if when ye be bufeted for your fautes, ye take it patiently? But and yf when ye do well, ye suffer wrong, and take it patiently, then is there thanke with God.

For herevnto verely were ye called: for Christe also suffered for vs, leauyng vs an example, that ye shoulde folowe his steppes, whiche dyd no sinne, neyther was there guyle founde in his mouth: whiche when he was reuiled, reuiled not agayne: when he suffered, he threatned not: but committed the cause to hym that iudgeth ryghteously. Whiche his owne selfe bare our synnes in his body on the tree, that we beyng deliuered from synne, shoulde lyue in ryghteousnes: by whose stripes ye were healed. For ye are as sheepe going astray: but are now returned vnto the shepheard and byshop of your soules.

D

Esay.liij.b. 1.Joh.ij.a.

The

The Notes.

a. We are the true temple of God, and an holy Priesthood, for to offer spirituall oblations. This place seemeth to haue ben taken out of the. lxvj. Chapter of Esay, who in the same Chapter saith playnly, that God will forsake the olde temple sacrifices and priesthood, and chose vnto hym selfe a newe temple, newe sacrifices, and a newe priesthood. As many as put theyr trust in God, are the temple of God. j. Cor. vi. Chapter. As touching this spirituall priesthood, and the sacrifices longyng thereto, reade our Notes in the xiij. Chapt. to the Hebr.

¶ The. iii. Chapter.

Howe wyues ought to order them selues towarde theyr husbandes, and in theyr apparell. The duetie of men towarde theyr wyues. He exhorteth all men to vnitie and loue, and patiently to suffer trouble. Of true baptisme.

LYkewyse let the wyues be in subiection to theyr husbandes, that euen they, which *beleue not the worde, may without the worde be wonne, by the conuersatiõ of the wiues, while they behold your *pure conuersation, coupled with feare. A

Colos. iij. c. Ephe. vi. c. *Or, obey. *Or, chaste

Whose apparel shall not be outward with broyded heere, and hanging on of golde, eyther in puttyng on of gorgious apparell: but let the hyd man of the heart be vncorrupte, with a meeke and quiet spirite, which spirite is before God a thyng much set by. For after this maner in the olde tyme did the holy women, which trusted in God, tire themselues, and were obedient to theyr husbandes, euen as Sara obeyed Abraham, and called him lorde, whose daughters ye are, as long as ye do well, not beyng afrayde of any terrour. B

Gen. xviij. b

Lykewyse ye men, dwell with them according to knowledge, geuyng honour vnto the wyfe, as vnto the weaker vessell, and as vnto them, that are heyres also of the grace of life, that your prayers be not let.

In conclusion, be ye all of one mynde, one suffer with another, loue as brethren, be pitifull, be courteous, not rendryng euil for euil, neither rebuke for rebuke: but contrarywyse, blesse, remembryng that ye are therevnto called, euen that ye shoulde be heyres of blessyng. For yf any man long after life, and loueth to see good dayes, let him refrayne his toung from euyll, and his lippes that they speake not gyle. Let hym eschue euyll, and do good: let him seeke peace, and C

The Epistle on the v. sunday aft. Trin.

Psal. 34. b

ensue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto theyr prayers. But the face of the Lorde beholdeth them that do euyll.

Moreouer, who is it that wyll harme you, yf ye folowe that which is good? Notwithstandyng, happy are ye, yf ye
Math.v.b. suffer for righteousnes sake. Yea, and feare not, though they seeme terrible to you, neyther be troubled, but sanctifie the Lorde God in your heartes. Be redye alwayes to geue an aunswere to euery man, that asketh you a reason of the hope that is in you, and that with meakenes and feare, hauyng a good conscience, that when they backbyte you as
1.Pet.iij.b. Titus.ij.a. euyll doers, they may be ashamed, forasmuche as they haue falsely accused your good conuersation in Christe.

The Epistle on Easter euen.

For it is better (yf the wyll of God be so) that ye suffer for well doyng, then for euil doing. Forasmuch as Christe hath once suffered for sinnes, the iust for the vniust, for to bryng vs to God, and was kylled as pertaynyng to the flesh: but was quickened in the spirite.

D In whiche spirite, he also went and preached vnto the
Rom.v.c. spirites that were in [a*] pryson, whiche were in tyme passed disobedient, when the long sufferyng of God abode exceedyng patiently in the dayes of Noe, whyle the arke was a
Gen.vi.a. preparyng, wherein fewe (that is to saye. viii. soules) were
Rom.vi.a. saued by water, which signifieth baptisme, that now saueth vs: not the puttyng away of the fylth of the flesche, but in that a good conscience consenteth to God, by the resurrection of Jesus Christe, whiche is on the ryght hande of God:
Hebr.i.d. and is gone into heauen, Angels, powers, and myght subdued vnto hym.

The Notes.

a. It is vnknowen vnto vs where this pryson was, for the holye scripture speaketh nothyng of it. In the Gospell it is called the bosome of Abraham. It is sufficient for vs, to knowe and beleue, that all the soules of the Saintes or faithfull, which dyed since the begynnyng of the worlde, are saued by the blood of Christe. Howbeit, the Gospell was sundry wayes preached vnto the dead. For vnto the holy Patriarkes delyueraunce and saluation: vnto the vnfaythfull, deserued damnation was preached.

¶ The

¶ The. iiii. Chapter.

He exhorteth men to ceasse from sinne, to spende no more tyme in vyce, to be sober and apte to praye, to loue eche other, to be patient in trouble, and to beware that no man suffer as an euyll doer, but as a Christian man, and not to be ashamed.

FOrasmuch as Christe hath suffered for vs in the flesshe, arme your selues lykewyse with the same mynde: for he whiche suffereth in the flesshe, ceasseth from sinne, that he hencefoorwarde shoulde liue as much time as remaineth in the flesshe, not after the lustes of men, but after the wyl of God. For it is sufficient for vs, that we haue spent the tyme that is past of thelyfe, after the wyll of the Gentyles, walkyng in wantonnesse, lustes, dronkennesse, in eatyng, drinkyng, and in abhominable ydolatrie. A Ephe. iiij. k. Iam. iiij. b.

And it seemeth to them a straunge thyng, that ye runne not also with them vnto the same excesse of riote, and therfore speake they euyll of you, whiche shall geue accomptes to him that is redye to iudge quicke and dead. For vnto this purpose verily was the Gospell preached vnto the [a*] dead, that they shoulde be iudged lyke other men in the flesh, but shoulde lyue before God in the spirite. The ende of all thinges is at hande. B

Be ye therefore discrete and sober, that ye may be apt to prayers. But aboue all thinges, haue feruent loue among you. For loue couereth the multitude of sinnes. Be ye harberous one to another, and that without [b*] grudgyng. As euery man hath receaued the gift, minister the same one to another, as good ministers of the manifolde grace of God. If any man speake, let hym talke as though he spake the wordes of God. If any man minister, let hym do it as of the abilitie whiche God ministreth vnto hym: that God in all thynges may be glorified through Iesus Christe, to whom be prayse and dominion for euer, and whyle the world standeth. Amen. C

The Epistle on the Sunday aft. Ascẽtion day.

Prou. x. b. Rom. xij. e. Hebr. xiij. a. Philip. ij. a.

Dearely beloued, be not troubled in this heate, whiche nowe is come among you to trye you, as though some

Math.v.b. i.Pet.i.c. straunge thyng had happened vnto you: but reioyce, inasmuche as ye are partakers of Christes passions, that when his glory appeareth, ye may be mery and glad. If ye be rayled vpon for the name of Christe, happy are ye. For the spirite of glory, and the spirite of God resteth vpon you. On theyr part he is euyll spoken of, but on your part he is glorified.

See that none of you suffer as a murtherer, or as a theefe, or an euyll doer, or as a busybody in other mens matters. If any man suffer as a Christian man, let hym not be ashamed, but let him glorifie God on this behalfe. For the tyme is come, that iudgement must beginne at the house of God. If it first beginne at vs, what shall the ende be of them, Pron.xi.b. which beleue not the Gospell of God? And if the righteous scasely be saued, where shall the vngodly and the sinner appeare? Wherfore, let them that suffer accordyng to the will of God, commit theyr soules to hym with well doyng, as vnto a faithfull creatour.

The Notes.

a. Of Christes goyng downe into hell, we haue sufficiently spoken, in the notes of the seconde Chapter of the Actes.

b. Euery man ought to vse the gyftes of God, vnto Gods glory, and the profite of his neyghbour, so that the glory of God, and the profite of our neighbour, is the marke, that we ought to shoote at in all our doynges.

¶ The. v. Chapter.

A speciall exhortation for all Byshops or Priestes, to feede the flocke of Christe, and what theyr duety is, and what reward they shal haue, yf they be diligent. He exhorteth younge persons, to submit them selues to the elder, euery one to loue another, to be sober, and to watche, that they may resiste the enemie.

A THe elders whiche are among you, I exhorte, whiche am also an elder and a wytnesse of the afflictions of Christe, and also a partaker of the glorie that shalbe opened: a*feede ye Christes flocke *which is among you, taking the ouersight of them, not as though ye were compelled thereto, but willingly, not Act.xx.k. *Or, as much as in you lieth. ij.Cor.i.c. for the desire of filthy lucre, but of a good mynde, not as though ye were lordes ouer the paryshes, but that ye be an example to the flocke. And when the chiefe shepheard shall B appeare, ye shall receaue an incorruptible crowne of glorie.

Lyke-

Lykewyse ye younger, submit your selues vnto the elder. Submit your selues euery man, one to another, knyt your selues together in lowlynes of mynde. For God resisteth the proude, and geueth grace to the humble.

Submit your selues therefore vnder the mightie hande of God, that he may exalte you, when the tyme is come. Cast all your care to hym, for he careth for you. The Epistle on the iii. sunday aft. Trini.

Be sober and watche, for your aduersary the deuyll as a roring lyon walketh about, seeking whom he may deuour: whom resist stedfast in the faith, remembring that ye do but fulfyll the same afflictions, whiche are appoynted to your brethren that are in the worlde. And the God of all grace, whiche called you vnto his eternall glory by Christe Jesus, shall his owne selfe (after ye haue suffred a lytle affliction) make you perfecte, shall settle, strength and stablyshe you. To hym be glorye and dominion for euer, and whyle the worlde endureth. Amen. C Rom. xij. c. D

By Syluanus a faithfull brother vnto you (as I suppose) haue I wrytten briefly, exhortyng and testifying, how that this is the true grace of God, wherin ye stand. The companions of your election that are of Babilon, salute you, and Marcus my sonne. Greete ye one another with the kisse of loue. Peace be with you all, whiche are in Christe Jesus. Amen.

The Notes.

a. To feede the flocke of Christe, is to teache purely and syncerely the wholsome doctrine of the Gospell, whereby the soules of the faythfull are fedde, and fatted vnto lyfe euerlastyng.

¶ The Argument of the seconde Epistle of S. Peter.

SAint Peter doth in this Epistle entreate chiefly vpon three thynges. First and formost, as he dyd before, he doth exhort vs vnto a godly lyfe, and vnto a Christian conuersation. Secondly, he doth hyghly commende and set foorth the doctrine of Christe, which he affirmeth to be most necessary, because that in the latter dayes false prophetes shall arise, whiche ought to be kept of, only with this doctrine. Thirdly, he doth geue them warnyng of the last day, exhortyng them to walke in the feare of God, that they may with a good conscience, appeare before that ryghteous iudge.

Cap.i.

¶ The seconde Epistle of Saint Peter.

¶ The first Chapter.

Forsomuch as the power of God hath geuen them all thynges pertaynyng vnto lyfe, he exhorteth them to flee the corruption of worldly lust, to make theyr callyng sure with good workes, and fruites of faith. He maketh mention of his owne death, declaryng the Lorde Iesus to be the true sonne of God, as he hym selfe hath seene vppon the mount.

A

Imon Peter, a seruant and an Apostle of Iesus Christe, to them whiche haue obtayned lyke precious fayth with vs in the righteousnes (that commeth) of our God and sauiour Iesus Christe.

1.Pet.i.a. Grace with you, and peace be multiplied in the knowledge of God, and of Iesus our Lorde.

Accordyng as his godlye power hath geuen vnto vs all thinges that pertaine vnto lyfe and godlynes, through the knowledge of him that hath called vs by vertue and glorie, by the meanes whereof, are geuen vnto vs excellent and

Coloss.ij.b. most great promyses, that by the helpe of them, ye shoulde

B be partakers of the godly nature, in that ye flee the corruption of worldly luste.

And herevnto geue all diligence, in your fayth minister vertue, and in vertue knowledge, and in knowledge tempe-

1.Cor.vij.a raunce, and in temperaunce patience, in patience godlines, in godlines brotherly kindnes, in brotherly kindnes, loue. For if these thinges be among you, and are plenteous, they will make you, that ye neyther shalbe ydle, nor vnfruitefull in the knowledge of our Lorde Iesus Christe. But he that lacketh these thynges, is blynde, and gropeth for the way with his hande, and hath forgotten that he was purged from his olde sinnes.

C Wherfore brethren, geue the more diligence, for to make your callyng and election sure. For yf ye do suche thynges, ye shall neuer erre. Yea, and by this meanes an entryng in shalbe ministred vnto you aboundauntly into the euerla-

stynge

styng kyngdome of our Lorde and Sauiour Jesus Christe.

Wherefore, I wyll not be negligent to put you alwayes in remembraunce of suche thinges, though that ye knowe them your selues, & be also stablyshed in the present trueth. Notwithstandyng, I thinke it meete (as long as I am in this tabernacle) to stirre you vp, by putting you in remembraunce, forasmuch as I am sure, howe that the tyme is at hande, that I must put of my tabernacle, euen as our Lord Jesus Christe hath shewed me. I wil enforce therfore, that on euery side, ye might haue wherewith to stirre vp the remembraunce of these thinges, after my departyng. For we folowed not deceauable fables, when we opened vnto you the power and commyng of our Lorde Jesus Christe, but with our eyes we saw his maiestie: euen then beryly, when he receaued of God the father, honour and glory, and when there came suche a voyce to hym from the excellent glory: This is my deare beloued sonne, in whom I haue delite. This voyce we hearde, when it came from heauen, beyng with hym in the holy mounte.

D
Mat.xvij.b and.iij.d. Joh̃n.i.c. Mar.i.d. Luk.iij.b.

We haue also a ryght sure worde of prophecie, wherevnto, yf ye take heede, as vnto a lyght that shyneth in a darke place, ye do well, vntyll the day dawne, and the day starre aryse in your heartes. So that ye first knowe this, that no prophecie in the scripture hath any priuate interpretation. For the scripture came neuer by the wyll of man: but holy men of God, spake as they were moued by the holy ghost.

¶ The. ii. Chapter.

He prophecieth of false teachers, and telleth their punyshment.

There were false prophetes also among the people, euen as there shalbe false teachers among you, whiche priuyly shal bryng in damnable sectes, euen denying the Lorde that hath bought them, and bryng vpō them selues swift damnation, and many shal folow their damnable wayes, by whom the way of trueth shalbe euyll spoken of, and through couetousnesse, shall they with fayned wordes make marchaundise of you, whose

A
Actes.xx.f. i.Tim.4.a ij.Pet.ij.a. Jude.i.c.

whoſe iudgement is not farre of, and their damnation ſleepeth not.

B For if God ſpared not the Angels that ſinned, but caſte them downe into hell, and deliuered them into chaynes of
Gene. vij.a darkneſſe, to be kept vnto iudgement, neyther ſpared the olde worlde, but ſaued Noe the eyght preacher of ryghteouſneſſe, and brought in the fludde vpon the worlde, of the vngodly, and turned the cities of Sodom & Gomor into aſhes, ouerthrewe them, dampned them, and made on them an exGene. xij.k. ample vnto all that after ſhould liue vngodly. And iuſt Lot, vexed with the vnclenly conuerſation of the wicked, deliuered he. For he being righteous, and dwelling among them,
John.xv.b 1.Cor.x.c. in ſeyng and hearyng, vexed his ryghteous ſoule from day to day, with theyr vnlawfull deedes. C The Lorde knoweth howe to delyuer the godly out of temptation, and howe to reſerue the vniuſt, vnto the day of iudgement, for to be punyſhed, namely them that walke after the fleſhe, in the luſt of vncleanneſſe, and deſpyſe the rulers. Preſumptious are they and ſtubborne, and feare not to ſpeake euyll of them that are in aucthoritie. When the Angels, which are greater, both in power and myght, receaue not of the Lorde rayling iudgement agaynſt them. But theſe as bruite beaſtes, naturally made to be taken and deſtroyed, ſpeake euyll of that they knowe not, and ſhall peryſhe through theyr owne deſtruction, and receaue the rewarde of vnryghteouſneſſe.

They counte it pleaſure to lyue deliciouſly for a ſeaſon. Spottes they are and fylthynes, lyuyng at pleaſure, and in theyr owne deceauable wayes, feaſtyng with you, hauyng eyes full of adultry, and that can not ceaſſe to ſinne, begylyng vnſtable ſoules. Heartes they haue, exerciſed with couetouſnes. They are curſed chyldren, and haue forſaken the ryght way, and are gone aſtray, folowyng the way of Balam, the ſonne of Boſor, whiche loued the rewarde of vnNum.22.c ryghteouſnes, but was rebuked of his iniquitie. The tame
D and dumbe beaſt, ſpeakyng with mans voyce, forbad the fooliſhnes of the prophete.

Theſe are welles without water, and cloudes caryed about

bout of a tempeſt, to whom the myſte of darkneſſe is reſer-
ued for euer. For when they haue ſpoken the ſwellyng
wordes of vanitie, they begyle with wantonneſſe through
the luſtes of the fleſhe, them that were cleane eſcaped, but
nowe are wrapped in errours. They promiſe them libertie,
and are them ſelues the bondſeruauntes of corruption.
For of whomſoeuer a man is ouercome, vnto the ſame is
he in bondage. For yf they, after they haue eſcaped from the
filthynes of the world, through the knowledge of the Lord,
and of the Sauiour Jeſus Chriſte, are yet tangled agayne
therein, and ouercome, then is the latter ende worſſe with
them, then the beginning. For [a*] it had ben better for them,
not to haue knowen the way of ryghteouſneſſe, then after
they haue knowen it, to turne from the holy commaunde-
ment geuen vnto them. It is happened vnto them, accor-
dyng to the true prouerbe: The dogge is turned to his vo-
myt agayne, and the Sowe that was waſhed, to her wal-
lowyng in the myre.

Jude.i.d.

Job.viij.e.
Rom.vi.c.
Hebr.vi,a.
Mat.xij.b.

Prou.xxi.c.

The Notes.

a. Reade the Notes vpon the.vi. Chapter to the Hebrewes.

¶ The. iii. Chapter.

He exhorteth men, to beware of ſuche as woulde make them beleue that the day of the Lord were ſlack in comming, praieth them to leade a godly lyfe, and to looke verily for the commyng of the Lord, whoſe long tarying, is ſaluation, and becauſe he woulde haue no man loſte, but would receaue all men to repentaunce.

A

THis is the ſeconde Epiſtle that I now write vnto you beloued, wherwith I ſtirre vp, and warne your pure myndes, to call to remembraunce the wordes whiche were tolde before of the holy prophetes, and alſo the commaundement of vs the Apoſtles of the Lord and Sauiour.

Actes.xx.f.

This fyrſt vnderſtande, that there ſhall come in the laſt dayes, mockers, whiche wyll walke after theyr owne luſtes, and ſay: Where is the promyſe of his commyng? For ſynce the father dyed, all thynges continue in the ſame eſtate, wherein they were at the begynnyng. For this they knowe not (and that wyllyngly) howe that the heauens a great whyle ago, were, and the earth that was in the

i.Tim.iij.e
ij.Tim.iij.d.

B

water

water, appeared vp out of the water, by the worde of God, by the whiche thynges, the worlde that then was, periſhed, ouerflowed with the water. But the heauens verely and earth whiche are nowe, are kept by the ſame worde in ſtore, and reſerued vnto fyre, agaynſt the day of iudgement, and perdition of vngodly men.

Pſal.ix.a. Ezech.xij.f

Dearely beloued, be not ignorant of this one thyng, howe that one day, is with the Lorde, as a thouſande yere, and a thouſande yere, as one day. The Lorde is not ſlacke to fulfill his promiſe, as ſome men count ſlackneſſe: but is pacient to vsward, and would haue no man loſt, but would receaue all men to repentaunce.

C

Neuertheleſſe, the day of the Lorde will come as a thiefe in the nyght, in the whiche day, the heauens ſhall peryſhe with terrible noyſe, and the elementes ſhal melt with heate, and the earth, with the workes that are therin, ſhall burne. If therfore all theſe thinges ſhall peryſhe, what maner perſons ought ye to be in holy conuerſation and godlynes, lookyng for, and haſtyng vnto the commyng of the day of God, in which the heauens ſhal periſhe with fire, and elementes ſhalbe conſumed with heate?

1.Theſſ.v.a. Apoc.iij.a. and.xvi.c.

Apoc.xxi.a.

Neuertheleſſe, we looke for a newe heauen, and a newe earth, accordyng to his promyſe, wherein dwelleth ryghteouſneſſe.

D

Wherfore dearly beloued, ſeyng that ye looke for ſuche thinges, be diligent that ye may be founde of hym in peace, without ſpot and vndefiled. And ſuppoſe, that the long ſufferyng of the Lorde, is ſaluation, euen as our dearely beloued brother Paule, accordyng to the wyſdome geuen vnto him, wrote to you, yea, almoſt in euery Epiſtle, ſpeakyng of ſuche thinges, among whiche, are many thynges harde to be vnderſtande, whiche they that are vnlearned and vnſtable, peruert, as they do alſo other ſcriptures, vnto their owne deſtruction. Ye therefore beloued, ſeyng ye knowe it beforehande, beware leſt ye be alſo plucked away with the errour of the wycked, and fall from your owne ſtedfaſtnes: but growe in grace, and in the knowledge of our Lorde and Sauiour Jeſus Chriſte. To whom be glory, both nowe and for euer. Amen.

¶ The

¶ The Argument of the first Epistle of S. Iohn. Cap. 1.

After that Saint Iohn had sufficiently declared, howe that our whole saluation doth consist onlye in Christe, least that any man shoulde thereby take a boldnesse to sinne, he sheweth that no man can beleue in Christe, vnlesse he doth endeuour hym selfe to kepe his commaundementes, whiche thyng beyng done, he exhorteth them to beware of false prophetes, whom he calleth Antichristes, and to trye the spirites. Last of all, he doth earnestly exhort vnto brotherly loue.

¶ *The first Epistle of the Apostle* Saint Iohn.

¶ The first Chapter.

True wytnesse of the euerlastyng worde of God. The blood of Christe, is the purgation from sinne. No man is without sinne.

THat whiche was from the begynnyng, A
whiche we haue hearde, which we haue The Epi-
seene with our eyes, whiche we haue stle on S-
looked vppon, and our handes haue Iohn Euā
handled of the worde of lyfe. And the gelist.
lyfe appeared, and we haue seene and Mat. xviij c
beare witnesse, and shew vnto you that
eternall lyfe, whiche was with the fa-
ther, and appeared vnto vs. That whiche we haue seene B
and

and heard, declare we vnto you, that ye may also haue fe-
lowship with vs, and that our felowship may be with the
father, and with his sonne Jesus Christe. And this wryte
we vnto you, that your ioy may be full.

And this is the tidinges whiche we haue heard of him,
C and declare vnto you, that God is lyght, and in hym is no
darknesse at all. If we say that we haue felowship with
hym, and yet walke in darknesse, we lye, and do not the
trueth. But and if we walke in light, euen as he is in light,
then haue we mutuall felowship one with another, and the
blood of Jesus Christe his sonne clenseth vs from all sinne.

D If we say that we haue no sinne, we deceaue our selues,
3. Reg. 8. e. and trueth is not in vs. If we knowledge our sinnes, he is
1. Par. vi. g faythfull and iust to forgeue vs our sinnes, and to clense vs
from all vnrighteousnes. If we say we haue not sinned, we
make him a lyer, and his worde is not in vs.

¶ The. ii. Chapter.

Christe is our aduocate. Of true loue, and howe it is tryed.

A The Epistle on the ii. sunday aft. Trin.

MY lytle chyldren, these thynges wryte I vn-
to you, that ye sinne not. And yf any man
sinne, we haue an aduocate with the father,
Jesus Christe the ryghteous, and he it is
that obtayneth grace for our sinnes, not for
our sinnes only, but also for the sinnes of
1. Joh. iiij. d al the world. And hereby we are sure that
we knowe hym, yf we kepe his commaundementes. He
that sayeth I knowe him, and kepeth not his commaunde-
mentes is a lyer, & the veritie is not in him. But whosoeuer
kepeth his worde, in him is the loue of God perfect in deede.
And hereby knowe we that we are in him. He that sayeth
he bydeth in him, ought to walke euen as he walked.

B Brethren, I wryte no newe commaundement vnto you:
Joh. xiij. g. but that olde commaundement, which ye haue from the be-
ginning. The olde commaundement, is the worde, whiche
ye heard from the beginning. Agayne, a newe commaun-
dement I wryte vnto you (a thing) that is true in him, and
also in you: for the darknesse is past, and the true light now
shyneth. He that sayeth how that he is in the light, and yet
hateth

hateth his brother, is in darknesse, euen vntyll this tyme.
He that loueth his brother, abideth in the light, and there is
none occasion of euyll in him. He that hateth his brother,
is in darknesse, & walketh in darknesse, and can not tel why-
ther he goeth, because that darknesse hath blinded his eyes.

Babes, I wryte vnto you, howe that your sinnes are for- C
geuen you for his names sake. I wryte vnto you fathers,
howe that ye knowe him that was from the beginning. I
write vnto you young men, how that ye haue ouercome the
wicked. I write vnto you lytle childzen, how that ye know
the father. I haue written vnto you fathers, howe that ye
knowe him that was from the beginning. I haue written
vnto you young men, how that ye are strong, and the word
of God abydeth in you, and ye haue ouercome that wicked.

See that ye loue not the world, neyther the thinges that
are in the worlde. If any man loue the worlde, the loue of
the father is not in him. For all that is in the world (as the
lust of the flesh, the lust of the eyes, and the pryde of* goods) * Or lyfe.
is not of the father, but of the world. And the world vanish-
eth away, and the lust thereof: but he that fulfilleth the
wyll of God, abydeth euer.

Lytle chyldren, it is the last tyme, and as ye haue hearde
howe that Antichryst shal come, euen nowe are there many
Antichristes come alredy, whereby we know that it is the
last tyme. They went out from vs, but they were not of Actes.xx.k.
vs. For if they had ben of vs, they woulde (no doubt) haue
continued with vs. But (that fortuned) that it myght ap-
peare, that they were not of vs.

And ye haue an oyntment of hym that is holy, and ye D
knowe all thinges. I wrote not vnto you, as though ye
knewe not the trueth, but as though ye knew it, and know
also that no lye commeth of trueth. Who is a lier, but he
that denieth that Iesus is Christe? The same is the Anti-
christe that denieth the father and the sonne. Whosoeuer de-
nyeth the sonne, the same hath not the father. Let therfore
abide in you, that same which ye heard from the beginning.
If that which ye heard from the beginning, shall remayne
in you, ye also shal continue in the sonne, and in the father.

And

And this is the promyse that he hath promysed vs, euen eternall lyfe.

These thynges haue I wrytten vnto you, concernyng them that deceaue you. And the annoyntyng whiche ye re-
Esa.liij.d. ceaued of him, dwelleth in you. And ye neede not that any man teache you: but as the same annoynting teacheth you of all thinges, and is true, and is no lye, and as it taught you, euen so byde therein. And nowe babes abide in hym, that when he shall appeare, we may be bolde, and not be made ashamed of hym at his commyng. If we knowe that he is ryghteous, knowe also, that he whiche foloweth righteousnes, is borne of hym.

¶ The. iii. Chapter.

The singuler loue of God towarde vs, and howe we agayne ought to loue one another.

A Luk.xx.f. Iohn.i.b

BEholde, what loue the father hath shewed on vs, that we should be called the sonnes of God. For this cause the world knoweth you not, because it knoweth not him. Dearly beloued, nowe are we the sonnes of God, and yet it doth not appeare what we shalbe. But we know that when it shall appeare, we shalbe lyke hym. For we shall see hym as he is. And euery man that hath this hope in hym, purgeth hym selfe, euen as he
Esay.liij.d 1.Pet.ij.d. is pure. Whosoeuer committeth sinne, committeth vn-
B righteousnesse also, and sinne is vnrighteousnesse. And ye knowe, that he appeared to take away our sinnes, & in him is no sinne. As many as byde in him, sinne not. Whosoeuer sinneth, hath not seene him, neyther hath knowen him.

Apoc.xx.c. Babes, let no man deceaue you. He that doth righteousnesse, is ryghteous, euen as he is ryghteous. He that committeth sinne, is of the deuill, for the deuill sinneth since the
Ioh.viij.c begynnyng. For this purpose appeared the sonne of God, to lousse the workes of the deuyll. Whosoeuer is borne of God, sinneth not, for his seede remayneth in hym, and he can not sinne, because he is borne of God. In this are the chyldren of God knowen, and the chyldren of the deuyll.

Whoso-

whosoeuer doeth not ryghteousnes, is not of God, neither he that loueth not his brother.

For this is the tydynges that ye hearde from the begynning, that ye should loue one another: not as Caine, which was of the wicked, and slewe his brother. And wherefore slewe he hym? Because his owne workes were euyll, & his brothers good. *Marueile not (my brethren) though the worlde hate you. We knowe that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not his brother, abydeth in death. Whosoeuer hateth his brother, is a manslear: And ye know, that no manslear hath eternall lyfe abydyng in hym.

C Gen.iiij.b.

Ioh.xv.c. The Epi- on the. ii. Sundaye after Tri nitie.

Hereby perceaue we loue, that he gaue his life for vs, and therefore ought we also to geue our lyues for the brethren. But whosoeuer hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in hym? My babes, let vs not loue in worde, neither in tongue: but, with the deede, and in veritie. For thereby we knowe that we are of the veritie, & can before hym quiet our heartes. But yf our heart condempne vs, God is greater then our heart, and knoweth all thynges. Beloued, yf our heart condempne vs not, then haue we trust to Godwarde, and whatsoeuer we aske, we receaue of hym, because we keepe his commaundementes, and do those thynges which are pleasyng in his syght.

D

Ioh.27.d. Ioh.xvi.f.

Mat.vij.a.

And this is his commaundement, that we beleue on the name of his sonne Iesus Christe, and loue one another, as he gaue commaundement. And he that keepeth his commaundementes, dwelleth in hym, and he in hym. And thereby we knowe, that there abydeth in vs of the spirite which he gaue vs.

¶ The. iiii. Chapter.

Difference of spirites, and howe the spirite of God may be knowen from the spirite of errour. Of the loue of God, and of our neyghbours.

A

YE beloued, beleue not euery spirite, but proue the spirites whether they are of God, or not: for many false prophetes are gone out into the worlde. Hereby shall ye know the spirite of God.

Mat.24.e. Mar.xiij.a Luk.xxi.b.

Euery spirite that confesseth that Jesus Christe is come in the flesshe, is of God. And euery spirite which confesseth not that Jesus Christe is come in the flesshe, is not of God. And this is that spirite of Antichriste, of whom ye haue heard, howe that he shoulde come, and euen nowe alredy is he in the worlde.

Litle chyldren, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the world. They are of the worlde, and therefore speake they of the worlde, and the worlde heareth them. We are of God. He that knoweth God, heareth vs. He that is not of God,
B heareth vs not. Hereby knowe we the spirite of veritie, and the spirie of errour.

The Epi- on the. 1. Sundaye after Tri nitie.

Beloued, let vs loue one another: for loue commeth of God. And euery one that loueth, is borne of God, & knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeared the loue of God to vswarde, be-
Joh. xiij. d cause that God sent his onely begotten sonne into the
Johñ. iij. c worlde, that we myght lyue through hym. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to make agreement for our sinnes.

Beloued, yf God so loued vs, we ought also to loue one
C another. No man hath seene God at any tyme. If we loue
Exod. 33. d one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe we, that we dwell in hym, and he in vs: because he hath geuen vs of his spirite. And we haue seene, and do testifie, that the father sent the sonne, euen the sauiour of the worlde. Whosoeuer confesseth that Jesus is the sonne of God, in hym dwelleth God, and he in God. And we haue knowen, and beleued the loue that God hath to vs.

D God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfect in vs, that we shoulde haue trust in the day of iudgement: for as he is, euen so are we in this worlde. There is no feare in loue, but perfect loue casteth out feare, for feare hath paynefulnesse. He that feareth, is not perfect in loue.

We loue hym, for he loued vs fyrst. If a man say, I loue God, and yet hate his brother, he is a lyar. For howe can

he

he that loueth not his brother whom he hath seene, loue God whom he hath not seene? And this commaundement haue we of hym: that he which loueth God, shoulde loue his brother also.

¶ The.v.Chapter.

To loue God, is to kepe his commaundementes. Fayth ouercommeth the worlde. Euerlastyng lyfe is in the sonne of God. Of the sinne vnto death.

WHosoeuer beleueth that Iesus is Christ, is borne of God. And euery one that loueth hym which begat, loueth hym also which was begotten of hym. In this we knowe that we loue the chyldren of God, when we loue God, and kepe his cõmaundementes. For this is the loue of God, that we kepe his commaundementes, and his commaũdementes are not greeuous. * For al that is borne of God, ouercommeth the worlde. And this is the victory that ouercommeth the worlde, euen our fayth. Who is it that ouercommeth the worlde: but he which beleueth that Iesus is the sonne of God? A

The Epistle on the i. sunday aft. Easter

This Iesus Christe, is he that came by water and blood, not by water onely: but by water and blood. And it is the spirite that beareth witnesse, because the spirite is trueth. For there are three which beare record in heauen, the father, the worde, and the holy ghost: and these three are one. And there are three which beare recorde in earth, the spirite, and water, and blood: and these three are one. If we receaue the witnesse of men, the witnesse of God is greater. For this is the witnesse of God, which he testified of his sonne. He that beleueth on the sonne of God, hath the witnesse in him selfe. He that beleueth not God, hath made hym a lyar, because he beleued not the recorde that God gaue of his sonne. And this is that recorde, how that God hath geuen vnto vs eternal life, and this life is in his sonne. He that hath the sonne, hath lyfe, & he that hath not the sonne of God, hath not lyfe. B C

Ioh.iij.d.

These thynges haue I written vnto you that beleue on the name of the sonne of God, that ye may knowe howe that ye haue eternall lyfe, and that ye may beleue on the

name of the sonne of God. And this is the truste that we haue in hym: that, yf we aske any thyng accordyng to his
Mat. vij.a and.xxj.c. wyll, he heareth vs. And yf we knowe that he heare vs whatsoeuer we aske, we knowe that we shal haue the peticions that we desire of hym.

D Yf any man see his brother sinne a sinne that is not vnto death, let hym aske, and he shal geue him lyfe for them that sinne not vnto death. There is a sinne [a*] vnto death, for which say I not that a man should pray. All vnryghteousnes is synne, and there is a sinne not vnto death.

We knowe that whosoeuer is borne of God, sinneth not: but he that is begotten of God, kepeth hym selfe, and that wicked toucheth ham not. We knowe that we are of God, and that the worlde is altogether set on wickednes. We knowe that the sonne of God is come, and hath geuen vs a mynde to knowe hym whiche is true. And we are in hym that is true, through his sonne Jesus Christe. This same is very God, and eternall lyfe. Babes kepe your selues from Images. Amen.

The Notes.

a. What this sinne vnto death is, our sauiour Christe doth sufficiently declare, saying: If ye wyll not beleue, ye shall dye in your owne synnes. So that this sinne vnto death, is nothyng els but a wylful and obstinate infidelitie. This sinne, no man (that is borne of God) doth commit, though of frayelnesse we be subiect vnto synne, as long as we lyue.

The seconde Epistle of Saint John.

He wryteth vnto a certaine Ladye, reioyceth that her chyldren walke in the trueth, exhorteth them vnto loue, warneth them to beware of suche deceyuers as denie that Jesus Christe came in the flesshe, prayeth them to continue in the doctrine of Christe, and to haue nothyng to do with them that bryng not this learnyng.

A THE Elder to the elect Ladie and her children, which I loue in the trueth: and not I only, but also all that know the trueth, for the truethes sake whiche dwelleth in vs, and shalbe in vs for euer.

With you be grace, mercy, and peace, from God the father, and from the Lord Jesus Christe the sonne of the father, in trueth and

and loue.

I reioyced greatly, that I found of thy children walkyng in trueth, as we haue receaued a commaundement of the father. And nowe beseche I thee Lady, not as though I wrote a newe commaundement vnto thee: but that same whiche we had from the begynnyng, that we shoulde loue one another. And this is the loue, that we shoulde walke after his commaundement. B Joh. xiij.e i. Joh. iij.a.

This commaundement is (that as ye haue hearde from the begynnyng) ye shoulde walke in it. For many deceauers are entred into the worlde, which confesse not that Iesus Christe is come in the flesshe. This is a deceauer and an Antichrist. Loke on your selues, that we lose not that we haue wrought: but that we may haue a full rewarde. Whosoeuer transgresseth and bideth not in the doctrine of Christe, hath not God. He that endureth in the doctrine of Christe, hath both the father and the sonne. C

If there come any vnto you, and bryng not this learnyng, hym receaue not to house, neyther byd hym God speede: For he that biddeth hym God speede, is partaker of his euyll deedes. I had many thynges to wryte vnto you, neuertheless, I woulde not wryte with paper and ynche: but I trust to come vnto you, and speake with you mouth to mouth, that our ioy may be full. The sonnes of thy elect sister, greete thee. Amen. D

¶ *The thirde Epistle of S. Ihon.*

He is glad of Gaius, that he walketh in the trueth, exhorteth them to be louyng vnto the poore Christen in theyr persecution, sheweth the vnkynde dealyng of Diotrephes, and the good report of Demetrius.

THe Elder vnto the beloued Gaius, whom I loue in the trueth. Beloued, I wishe in all thynges that thou prospередst and faredst well, euen as thy soule prospereth. For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, howe thou walkest in the trueth. I haue no greater A

ioy, then for to heare how that my sonnes walke in veritie.

Beloued, thou doest faythfully whatsoeuer thou doest to the brethren, and to straungers, which bare witnesse of thy loue before all the congregation. Whiche brethren, when thou bryngest forwardes of theyr iourney (* as it beseemeth God) thou shalt do well, because that for his names sake they went foorth, and toke nothyng of the Gentiles. We therefore ought to receaue such, that we myght be helpers to the trueth.

* Or, after a godly sort

I wrote vnto the congregation, but Diotrephes which loueth to haue the preheminence among them, receaueth vs not. Wherefore yf I come, I wyll declare his deedes which he doth, iestyng on vs with malicious wordes, neyther is therewith content. Not onely he hym selfe receaueth not the brethren: but also he forbyddeth them that woulde, and thrusteth them out of the congregation.

D Beloued, folowe not that which is euyll, but that which is good. He that doeth well, is of God: but he that doeth euyll, seeth not God. Demetrius hath good report of all men, and of the trueth: yea, and we our selues also beare recorde, and ye knowe that our recorde is true. I haue many thynges to write: but I wyll not with yncke and pen write vnto thee.

For I trust I shall shortly see thee, and we shall speake mouth to mouth. Peace be with thee. The louers salute thee. Greete the louers by name.

Saint Iude.

He rebuketh such as beyng blynded with theyr owne lustes, resist the trueth, and that we may knowe them the better, he sayth they be such as sinne beastly agaynst nature and despise rulers. &c. He exhorteth vs to edifie one another, to pray in the holy ghost, to continue in loue, to loke for the commyng of the Lorde, and one to helpe another out of the fyre.

A The Epistle on Simon and Iudes day.

IVdas the seruaunt of Jesus Christe, the brother of James. To them which are called and sanctified in God the father, and preserued in Jesu Christe. Mercie vnto you, and peace, and loue be multiplied.

Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you, to exhort you, that ye shoulde continually labour in the fayth, which was once geuen vnto the Saintes. For there are certayne vngodly men, craftely crept in, of which it was written afore tyme vnto such iudgement: They turne the grace of our God, vnto wantonnes, and deny God the onely Lorde, and our Lorde Jesus Christe.

B

My mynde is therfore to put you in remembraunce, forasmuch as ye once knowe this, howe that the Lorde (after that he had delyuered the people out of Egipt) destroyed them which afterward beleued not. The Angels also which kept not theyr fyrst estate: but left theyr owne habitation, he hath reserued in euerlastyng chaynes vnder darkenesse, vnto the iudgement of the great day: euen as Sodom and Gomor, and the Cities about them (whiche in lyke maner defiled them selues with fornication, and folowed straunge flesshe) are set foorth for an ensample, and suffer the vengeaunce of eternall fyre. Lykewyse, these dreamers defile the flesshe, despyse rulers, and speake euyll of them that are in aucthoritie.

Nu.xiij.b.

Gen.xix.c.

Rom.j.b.

C

Yet Michaell the Archangell, when he stroue agaynste the deuyll, and disputed about the body of Moses, durst not geue raylyng sentence, but sayde: the Lorde rebuke thee.

But these speake euyll of those thynges which they knowe not, and what thynges they knowe naturally, as beastes which are without reason, in those thynges they corrupt them selues. Wo be vnto them, for they haue folowed the way of Cayn, and are vtterly geuen to the errour of Balam for lucres sake, and perysshe in the treason of Chore.

D These are spottes which of your kyndnes feast together, without feare, feedyng them selues. Cloudes they are without water, caried about of wyndes, and trees without fruit at gathering time, twise dead, and plucked vp by the rootes. They are the ragyng waues of the sea, fomyng out their owne shame. They are wandryng starres, to whom is reserued the myst of darkenesse for euer.

Enoch the seuenth from Adam, prophecied before of such, saying: Beholde, the Lorde shall come with thousandes of Saintes, to geue iudgement agaynst all men, and to rebuke all that are vngodlye among them, of all their vngodly deedes, which they haue vngodly committed, and of al their cruell speakynges, which vngodly sinners haue spoken agaynst hym.

Apoc.j.b. Esa.iij.c.

E These are murmurers, complayners, walkyng after their owne lustes, whose mouthes speake proude thynges. They haue men in great reuerence because of a vantage. But ye beloued, remember the wordes which were spoken before of the Apostles of our Lorde Jesus Christe, howe that they tolde you, that there shoulde be begilers in the last tyme, which shoulde walke after their vngodlye lustes. These are makers of sectes, fleshly, hauyng no spirite.

1.Tim. 4.a
ii.Tim. 3.a
ii.Pet.iij.d.

But ye, dearely beloued, edifie your selues in your moste holy fayth, praying in the holy ghost, and kepe your selues in the loue of God, lokyng for the mercie of our Lord Jesus Christe, vnto eternall lyfe. And haue compassion of some, seperatyng them, and other saue with feare, pullyng them out of the fyre, and hate the fylthy vesture of the flesshe. Vnto hym that is able to kepe you, that ye fall not, and to present you fautlesse before the presence of his glory with ioy, that is to say, to God our Sauiour, which only is wyse, be glory, maiestie, dominion, & power, nowe & for euer. Amen.

¶ The Reuelation of Saint John the Diuine.

¶ The first Chapter.

Happen are they that heare the worde of God and kepe it. He writeth to the seuen congregations in Asia, seeth seuen candlestickes, and in the myddes of them, one lyke vnto the sonne of man.

THe reuelation of Jesus Christe, A
whiche God gaue vnto him, for to
shew vnto his seruauntes, things
which must shortly come to passe.
And he sente and shewed by his
Angel vnto his seruaunte John,
whiche bare recorde of the worde
of God, and of the testimonie of
Jesus Christe, and of all thynges
that he sawe. Happye is he that
readeth, and they that heare the
wordes of the prophesy, and kepe those thinges whiche are
wrytten therein. For the tyme is at hande.

John to the seuen congregations in Asia. Grace be with
you, and peace, from him which is, and which was, & which
is to come, and from the seuen spirites which are before his
trone, and from Jesus Christ, which is a faithfull wytnes, I
and fyrste begotten of the dead, and Lorde ouer the kinges
of the earth. Vnto him that loued vs, and washed vs from Hebre.ix.d.
sinnes in his owne bloode, and made vs kings and Priestes i.Pet.ij.b.
vnto God his father, be glorye, and dominion for euermore. i. John.j.b.
Amen. Beholde, he commeth with cloudes, and all eyes shal B
se hym, and they also which pearsed hym. And all kynredes Mat.xxiiij.c
of the earth shall wayle. Euen so. Amen. I am Alpha and Esay.iij.c.
Omega, the begynnyng and the ending, saith the Lorde al-
mightie, which is, and which was, and which is to come.

I John your brother, and companion in tribulation, & C
in the kyngdome and pacience whiche is in Jesu Christe,
was in the yle of Pathmos, for the worde of God, and for the
witnessing of Jesu Christ. I was in the spirit on a sunday,
and hearde behynde me a greate voyce, as it had been of a
trumpe saying: I am Alpha and Omega, the fyrste and the
last.

laste. That thou seest write in a booke, and sende it vnto the (seuen) congregations which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, & vnto Laodicia.

D And I turned backe to see the voyce that spake to me. And when I was turned, I sawe seuen golden candelstickes, & in the myddes of the candelstickes, one lyke vnto the sonne of man, clothed with a lynnen garment downe to the feete, and gyrde about the pappes with a golden girdle, his head and his heeres were whyte as whyte wooll and as snowe, and his eyes were as a flambe of fire, and his feete lyke vnto brasse, as though they brent in a furnasse, and his voyce as the sounde of many waters. And he hadde in his ryght hande seuen starres, and out of his mouth went a sharpe two edged swoorde, and his face shone euen as the sunne in his strength.

And when I sawe hym, I fell at his feete, euen as dead. And he layde his ryght hande vppon me, saying vnto me, feare not: I am the first & the laste, and am alyue and was dead. And beholde, I am alyue for euermore, and haue the keyes of hell, and of death. Write therefore the thynges

which

which thou haſt ſeene, and the thynges which are, and the thynges which ſhalbe fulfylled hereafter, and the miſterie of the ſeuen ſtarres which thou ſaweſt in my ryght hande, and the ſeuen golden candelſtickes.

The ſeuen ſtarres, are the meſſengers of the ſeuen congregations. And the ſeuen candelſtickes which thou ſaweſt, are the ſeuen congregations.

The Meſſengers are the preachers.

The Notes.

The lynnen garment, is innocencie and holynes. The golden gyrdell, is heauenlye myght and power. The heeres as whyte as wooll, godly and heauenly wyſedome. His eyes as a flambe of fyre, is a terrible and grymme countenaunce to the vnfaythfull. His feete of braſſe. &c. is a redyneſſe to ſtampe in peeces and to deſtroy the wicked and vngodly. His voyce, and the ſworde in his mouth, is the holy Goſpell.

¶ The.ii. Chapter.

He exhorteth foure congregations to amende, and ſheweth the reward of hym that ouercommeth.

Nto the meſſenger of the congregation of Epheſus write. Theſe thynges ſayth he that holdeth the ſeuen ſtarres in his ryght hande, and walketh in the myds of the ſeuen golden candelſtickes. A I know thy workes, and thy labour, and thy pacience, and howe thou canſt not forbeare them which are euyll, and examinedſt them which ſay they are Apoſtles and are not, and haſt found them lyers, and haſt ſuffered, and haſt pacience, and for my names ſake haſt laboured, and haſt not faynted. Neuertheleſſe, I haue ſomwhat agaynſt thee, becauſe thou haſt left thy firſt loue. Remember therefore from whence B thou art fallen, and repent, and do the firſte workes, or els I wyll come vnto thee ſhortlye, and wyll remoue thy candelſticke out of his place, excepte thou repent. But this thou haſt, becauſe thou hateſt the deedes of the Nicolaitans, whiche deedes I alſo hate. Lette hym that hath eares, heare what the ſpirite ſaith vnto the congregations. To hym that ouercommeth, wyll I geue to eate of the tree

The Nicolaitans were heretickes, which helde opinion that wyues ought to be common, of whō, Euſeb. li. 3. ca. 29.

of

of lyfe, which is in the middes of the paradice of God.

And vnto the Angell of the congregation of Smyrna wryte. These thynges saith he that is firste, and the laste, whiche was dead, and is alyue. I knowe thy worckes, and
C tribulation, and pouertie, but thou art rych. And I know the blasphemie of them which call thē selues Iewes, & are not, but are the congregation of Sathan. Feare none of those thynges which thou shalt suffer. Beholde, the deuyll shall cast some of you into pryson, to tempte you, & ye shall haue tribulation ten dayes. Be faythfull vnto the death, & I wyl geue thee a crowne of lyfe. Let him that hath eares, heare what the spirite saith to the congregations. He that ouercommeth, shall not be hurt of the seconde death.

And to the messenger of the congregation in Pergamos
D wryte. This saith he whiche hath the sharpe swoorde with two edges. I knowe thy worckes, and where thou dwellest, euen where Sathans seate is, & thou kepest my name, and hast not denied my fayth. And in my dayes Antipas was a faithfull wytnesse of myne, whiche was slaine among you, where Sathan dwelleth. But I haue a few thyngs against thee: that thou hast there, them that mayntayne the doctrine of Balam, whiche taught in Balake, to put occasion
Num.xxiiij.a. of sinne before the chyldren of Israel, that they shoulde eate of meate dedicate vnto ydols, and commit fornicatiō. Euen so, haste thou them that mayntaine the doctrine of the Ni-
E colaitans, whiche thing I hate. But be conuerted, or els I wyll come vnto thee shortlye, and wyll fyght againste thee with the swoorde of my mouth. Let him that hath eares, heare what the spirite saith vnto the congregations. To him that ouercommeth, wyll I geue to eate Manna that is hyd, and wyll geue him a white stone, and in the stone, a new name wrytten, which no man knoweth, sauing he that receaueth it.

And vnto the messenger of the congregation of Thyatira wryte. This sayth the sonne of God, whiche hath his eyes lyke vnto a flambe of fyre, and his feete are lyke brasse.
F I knowe thy woorkes, and thy loue, seruice, and fayth,

and

and thy pacience, and thy deedes, which are mo at the laste then at the first. Notwithstandyng, I haue a fewe thinges against thee, that thou suffrest that woman Iesabel, which called her selfe a prophetisse, to teach and to deceaue my seruauntes, to make them commit fornication, and to eate meates offered vp vnto idolles: And I gaue her space to repent of her fornication, and she repented not. Beholde, I wyll cast her into a bedde, and them that commit fornication with her, into great aduersitie, excepte they tourne from their deedes. And I wyl kyl her chyldren with death. And all the congregations, shal know that I am he which searcheth the reynes and heartes. And I wyll geue vnto euery one of you, accordyng vnto your workes. 3.Reg.xvj.g. 4.Reg.x.d. Iere.xvij.k.

Vnto you I say, and vnto other of them of Thyatira, as manye as haue not this learnyng, and whiche haue not knowen the deepnesse of Sathan (as they say) I wyll put vpon you none other burder: but that which ye haue alredie, holde fast tyll I come, and whosoeuer ouercommeth, and kepeth my workes vnto the ende, to hym wyll I geue power ouer nations, and he shall rule them with a rodde of iron, and as the vesselles of a potter, shall he breake them to shyuers. Euen as I receaued of my father, so wyll I geue hym, the morning starre. Let hym that hath eares, heare what the spirite saith vnto the congregations. G

The Notes.

By Manna, vnderstande the worde of God, and true heartie loue. By the whyte stone, is signified the election before God, and also euerlastyng peace, and confidence in the grace and fauour of God, vnto euerlastyng lyfe.

¶ The. iii. Chapter.

He instructeth and enfourmeth the Angels of the congregations, declaryng also the reward of hym that ouercommeth.

AND write vnto the messenger of the congregation of Sardis, this sayth he that hath the spirites of God, and the. vii. starres. I knowe thy workes, thou hast a name that thou lyuest, and thou art dead. Be awake, and strengthy the thinges which remayne, that are redy to dye. For I haue not found thy workes perfect before God. Remember therfore howe thou hast receaued and hearde, and holde fast, and repent. If thou shalt not watche, I wyll come on thee as a theefe, A i.Thess.v.a. ij.Pet.iij.c.

theefe, and thou shalte not knowe what houre I wyl come vpon thee. Thou hast a fewe names in Sardis, whiche haue not defiled theyr garmentes, and they shall walke with me in white, for they are worthy. He that ouercommeth, shall be clothed in whyte araye, and I wil not put out his name out of the booke of life, and I wyll confesse his name before my father, and before his Angels. Let him that hath eares, heare what the spirite saith vnto the congregations.

B Angell, is here takē for preacher.

And write vnto the Angel of the congregation of Philadelphia. This saith he that is holy and true, which hath the keye of Dauid, which openeth, and no man shutteth, and shutteth, and no man openeth. I knowe thy woorkes. Behold, I haue set before thee an open doore, and no man can shutte it, for thou hast a little strength and hast kepte my sayinges, & hast not denied my name. Behold, I make them of the congregation of Sathan, whiche call themselues Iewes, and are not, but do lye. Behold, I wyll make them, that they shall come and worship before thy feete, and shall knowe that I loued thee.

Esay.xxij.f Iob.xxij.c

C Because thou hast kept the wordes of my pacience, therfore I wyll kepe thee from the houre of temptation, which wyll come vpon all the worlde, to tempte them that dwell vpon the earth. Behold, I come shortlye. Holde that which thou hast, that no man take away thy crowne. Hym that ouercommeth, wyll I make a pyller in the temple of my God, and he shall go no more out. And I wyll write vpon hym, the name of my God, and the name of the citie of my God, newe Ierusalem, which commeth downe out of Heauen from my God, and I wyll write vppon him my newe name. Let hym that hath eares, heare what the spirite saith vnto the congregations.

And vnto the messenger of the congregation which is in Laodicia, write: This saith (Amen) the faithful & true witnesse, the begynning of the creatures of God. I knowe thy woorkes, that thou art neither colde nor hot. I woulde thou

D were colde or hotte. So then, because thou art betweene both, & neither colde nor hot, I wyll spewe thee out of my mouth, because thou sayest, I am ryche and increased with

goodes,

goodes, and hast neede of nothing: and knowest not, howe thou art wretched and miserable, poore, blynde, and naked. I councell thee to bye of mee, golde tryed in the fyre, that thou mayst be ryche, and whyte raymente, that thou mayst be clothed, that thy filthy nakednes do not appeare, and annoynt thyne eyes with eye salue, that thou mayst see.

As many as I loue, I rebuke and chasten. Be feruent therfore, and repent. Behold, I stande at the doore, and knocke. If any man heare my voice, and open the doore, I wil come in vnto him, and wyll suppe with him, and he with me. To him that ouercommeth, wyll I graunt to sit with mee in my seate, euen as I ouercame, and haue sitten with my father, in his seate. Let him that hath eares, heare what the spirite saith vnto the congregations. Pyoner. iii. & Heb. xij. b.

The Notes.

The white araye, doth signifie an innocent life, without al maner of blemmishe: the open doore, is the worde of God, and the holy Gospell.

¶ The. iiii. Chapter.

He seeth the Heauen open, and the seate, and one sytting vpon it, and xxiiij. seates about it, with .xxiiij. elders sytting vpon them, and foure beastes praysing God daye and night.

After this, I looked, and beholde a doore was open in heauen, and the fyrst voyce which I heard, was as it were of a trumpet talkyng with me, whiche sayde: come vp hyther, and I wyll shewe thee thinges whiche must be fulfilled hereafter. And immediatly I was in the spirite: and beholde, a seate was put in heauen, and one sate on the seate. And he that sate, was to loke vpon, like vnto a Jasper stone, and a Sardyne stone. And there was a Rainebowe about the seate, in sight like to an Emeralde. And about the seate, were .xxiiii. seates. And vpon the seates .xxiiii. elders sitting, clothed in white rayment, and had on their heades crownes of golde. A The Epistle on Trinitie Sunday. B

And out of the seate proceeded lyghtninges, and thundringes, and voyces, and there were seuen lampes of fyre, burning

burnyng before the seate, whiche are the seuen spirites of
C God. And before the seate, there was a sea of glasse, lyke vnto a Cristall. And in the myddes of the seate, and round about the seate, were foure beastes, full of eyes before and behynde. And the first beaste was lyke a Lyon, the seconde beaste lyke a Calfe, and the thirde beaste hadde a face as a Man, and the fourth beaste was lyke a fleeyng Egle.

Esay. vj. b. And the foure beastes, had eche one of them six wynges about him, and they were full of eyes within. And they had no rest day neither nyght, saying: Holy, holy, holy, Lorde God almyghtie, which was, and is, and is to come.

D And when those beastes gaue glorie, and honour, and thankes, to hym that sate on the seate, whiche lyueth for euer and euer, the .xxiiii. elders fell downe before him that sate on the throne, & worshipped hym that lyueth for euer, and cast their crownes before the throne, saying: Thou art worthy, O Lorde, to receaue glory, and honour, & power, for thou hast created all thynges, and for thy wylles sake they are and were created.

The Notes.

Gods seate, is the euerlastyng state of his power. The raynbow, signifieth his mercie and pacient sufferyng. The .xxiij. seates, and the .xxiiij. elders, doth signifie the mast

most hyghest iustice of God, and that the most speciall frendes of God, both of the olde and new Testament, are incorporate into the kyngdome of God. The sea of glasse, may signifie vnto vs the aduersities of this lyfe, whiche serueth to the glory of God, and the profite of the faythfull.

¶ The. v. Chapter.

He seeth the lambe openyng the booke, and therfore the foure beastes, the xxiiij. elders, and the angels prayse the lambe, and do hym worshyp.

AND I sawe in the right hande of hym that satte in the trone, a booke wrytten within, and on the backsyde, sealed with. vii. seales. A
Ezech. ij. d.

And I sawe a strong angell, whiche *cried with a loude voyce: Who is worthie to open the booke, and to lose the seales therof? And no man in heauen, nor in earth, neyther vnder the earth, was able to open the booke, neyther to loke theron. And I wept muche, because no man was founde worthye to open and to reade the booke, neyther to loke theron. *Or, preached

And one of the elders sayd vnto me: Wepe not. Beholde, a lion beyng of the tribe of Juda, the roote of Dauid, hath obtayned to open the booke, and to lose the. vii. seales therof. And I beheld, and lo in the middes of the seat, and of the iiii. beastes, and in the middes of the elders, stode a lambe, as though he had ben kylled, whiche had. vii. hornes, and. vii. eyes, which are the spirites of God, sent into all the world. And he came, and toke the booke out of the right hande of hym that sate vpon the seate. B

And when he had taken the booke, the. iiii. beastes and xxiiii. elders fell downe before the lambe, hauing (euery one) harpes and golden vialles full of odours, whiche are the prayers of sainctes, and they song a new song, saying: Thou art worthy to take the booke, and to open the seales therof: because thou wast kylled, and hast redeemed vs by thy blood out of all kynredes, and tounges, and people, and nations, and hast made vs vnto our God, kynges and priestes, and we shall raigne on the earth. C

And I behelde, and I hearde the voyce of many Angels about the trone, and about the beastes and the elders, and I hearde thousand thousandes, saying with a loude voyce: Worthy is the lambe that was killed, to receaue power, and riches, and wisedome, and strength, and honour, and glory, Apoc. j. a. i. Pet. ii. b. Dan. vij. c

and blessyng. And all the creatures whiche are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying: Blessyng, honour, glorye, and power be vnto hym, that sitteth vppon the seate, and vnto the lambe for euermore. And the foure beastes sayde, Amen. And the .xxiiii. elders fell vpon theyr faces, and worshypped hym that lyueth for euermore.

¶ The. vi. Chapter.

The lambe openeth the .vj. seales, and many thynges folowe the opening therof.

AND I saw when the lambe opened one of the seales, and I hearde one of the iiii. beastes saye, as it were the noise of thonder, come and see: and I saw. And beholde, there was a whyte horse, and he that sat on hym had a bowe, and a crowne was geuen vnto hym, and he went forth conquering, & for to ouercome. And when he opened the second seale, I hearde the second beast saye: Come and see. And there went out another horse that was red, and power was geuen to hym that sat theron, to take peace from the earth, and that they shoulde kyll

kyll one another. And there was geuen vnto hym a greate swoꝛde. And when he opened the thyꝛde seale, I heaꝛde the thyꝛde beast saye: Come and see. And I beheelde, and lo a blacke hoꝛse, and he that sat on hym, had a paire of balances in his hande. And I heaꝛde a voyce in the myddes of the foure beastes saye: A measure of wheate foꝛ a peny, and. iii. measures of baꝛley foꝛ a peny, and oyle and wyne see thou hurte not. And when he opened the fourth seale, I heaꝛde the voyce of the fourth beast saye: Come and see. And I loked, and beholde, a *grene hoꝛse, and his name that sate on hym was death, and hell folowed after hym, and power was geuen vnto them ouer the fourth part of the earth, to kyll with swoꝛde, and with honger, and with death that commeth of vermyn of the earth. B *Or, pale.

And when he opened the fyfte seale, I sawe vnder the aulter, the soules of them that were kylled foꝛ the woꝛde of GOD, and foꝛ the testimonie whiche they hadde, and they cryed with a lowde voyce, saying: Howe longe taryest thou Loꝛde, holye and true, to iudge and to auenge our blood, on them that dwell on the earth? And long whyte garmentes were geuen vnto euery one of C

Esay.ij.b. Ozee.v.b. Luk.23.d. them. And it was sayde vnto them, that they should rest for a litle season, vntyll the number of theyr felowes, and brethren, and of them that shoulde be killed, as they were, were fulfilled.

D And I beheld when he opened the first seale, and lo, there was a greate earthquake, and the sunne was as blacke as sackecloth made of heere. And the moone wered euen as blood, and the starres of heauen fell vnto the earth, euen as a figge tree casteth from her her figges, when she is shaken of a mightie wynde. And heauen vanyshed away, as a scrole when it is rolled together. And all mountaynes and yles were moued out of theyr places. And the kinges of the earth, and the great men, and the ryche men, and the chief captaynes, and the mightie men, and euery bondman, and euery free man, hyd them selues in dennes, and in rockes of the hylles, and sayd to the hilles and rockes: fall on vs, and hide vs from the presence of hym that sitteth on the seate, and from the wrath of the lambe: for the great day of his wrath is come, and who can endure?

Ozee.x.b. Luk.23.d.

The Notes.

By the whyte horse, may be vnderstanded the firste state of the Christian Churche, without blemyshe. By the second seale, and red horse, vnderstande the state of the kingdome

dome of Chriſte, in the tyme of the Martyrs. By the thyrd ſeale, and the beaſt, the blacke horſe, balances, and meaſure, vnderſtande dearth and want of vitayles, with the portion that was alowed for one man for his dayes ſpendyng, whiche happened vnto all the worlde, eyther when Claudius or Traianus raigned Emperours. By the fourth ſeale, the beaſte, the boyce, and the pale horſe, vnderſtande the heretikes, which diuers wayes vexe the holy Churche with falſe doctrine. The fifte ſeale, may ſignifie the ryght godly and Chriſtian men. The ſixte ſeale, the great miſerie and affliction whiche ſhall aryſe, and be procured through Antichriſte.

¶ The. vii. Chapter.

He ſeeth the ſeruauntes of God ſealed in their foreheads out of all nations and people, whiche though they ſuffer trouble, yet the lambe feedeth them, leadeth them to the fountaynes of lyuyng water, and God ſhall wype away all teares from their eyes.

AND after that, I ſawe. iiii. Angels ſtand on the. iiii. corners of the earth, holdyng the iiii. wyndes of the earth, that the wyndes ſhoulde not blowe on the earth, neyther on the ſea, neyther on any tree. And I ſawe another Angell aſcende from the riſyng of the ſunne, whiche had the ſeale of the lyuyng God, and he cried with a loude voyce to the. iiii. Angels (to whom power was geuen to hurt the earth and the ſea) ſaying: Hurte not the earth, neyther the ſea, neyther the trees, till we haue ſealed the ſeruauntes of our God in their foreheades. A

The Epiſtle on all Sainctes day.

And I hearde the number of them whiche were ſealed, B

and there were sealed an. C. and. xliiii. M. of all the tribes of the chyldren of Israel. Of the tribe of Juda were sealed xii. M. Of the tribe of Ruben were sealed. xii. M. Of the tribe of Gad were sealed. xii. M. Of the tribe of Aser were sealed. xii. M. Of the tribe of Neptalim were sealed. xii. M. Of the tribe of Manasses were sealed. xii. M. Of the tribe of Simeon were sealed. xii. M. Of the tribe of Leui were sealed. xii. M. Of the tribe of Isachar were sealed. xii. M. Of the tribe of Zabulon were sealed. xii. M. Of the tribe of Joseph were sealed. xii. M. Of the tribe of Beniamin were sealed. xii. M.

C After this I beheld, and lo a great multitude, which no man could number of all nations, and people, and tongues, stode before the seate, and before the lambe, clothed with longe whyte garmentes, and palmes in theyr handes, and cryed with a loude voyce, saying: Saluation be ascribed to hym that sitteth vppon the seate of our God, and vnto the lambe. And all the Angels stode in the compasse of the seat, and of the elders, and of the. iiii. beastes, and fell before the seate on theyr faces, and worshypped God, saying, Amen. Blessing, and glory, wysedome, and thankes, and honour, and power, & might, be vnto our God for euermore. Amen.

D And one of the elders answered, saying vnto me: what are these, whiche are arayed in long whyte garmentes, and whence came they? And I sayd vnto hym: Lorde, thou wottest. And he sayde to me: These are they, whiche came out of great tribulation, and made theyr garmentes large, and made them white in the blood of the lambe: therfore are they in the presence of the seate of God, and serue hym day and night in his temple, and he that sitteth in the seat, wil dwel among them. They shall hunger no more, neyther thyrst, neyther shall the sunne lyght on them, neyther any heate. For the lambe which is in the middes of the seate, shall fede them, and shall leade them vnto fountaynes of lyuyng water, and God shall wype away all teares from theyr eyes.

Esa. xlv. e. Apoc. xxi. a.

The Notes.

By these foure angels are vnderstande noysome ministers, which go about to hynder both the lyfe and doctrine of the Gospell, and the true fayth: the Angell whiche ascendeth from the rysyng of the sunne, &c. is our sauiour Christe, which alwayes procureth some to further the Gospell agaynst tyrantes and Antichristes.

¶ The

¶ The. viii. Chapter.

The seuenth seale is opened, there is silence in heauen, the foure angels blowe theyr trompettes, and great plages folowe vpon the earth.

AND when he had opened the seuenth seale, A
there was silence in heauen, about the space of half an houre. And I sawe Angels standyng before God, and to them were geuen vii. trumpettes. And another Angell came and stode before the aulter, hauing a golden

senser, and muche of odours was geuen vnto hym, that he shoulde offer of the prayers of all sainctes vppon the golden aulter, whiche was before the seate. And the smoke of the odours, whiche came of the prayers of all sainctes, ascended vp before God, out of the Angels hande. And the Angell toke the senser, and fylled it with fyre of the aulter, and cast B
it into the earth, and voyces were made, and thundrynges, and lightnynges, and earthquake.

And the. vii. Angels, which hadde the. vii. trumpets, prepared them selues to blowe. The fyrste Angell blewe, and there was made hayle and fyre, whiche were mingled with

blood, and they were cast into the earth: and the thyrde part of trees was burnt, and all grene grasse was brent.

C And the seconde angell blewe: and as it were a greate mountayne, burnyng with fyre, was cast into the sea, and the thyrde part of the sea turned to blood, and the thyrde part of the creatures whiche had lyfe, dyed, and the thyrde part of shyppes were destroyed.

And the thyrde angell blew, and there fell a great starre from heauen, burning as it were a lampe, and it fel into the

D thyrde part of the ryuers, and into fountaynes of waters, and the name of the starre is called wormewood. And the thyrd part was turned to wormwood. And many men died of the waters, because they were made bitter. And the fourth angell blewe, and the thyrde part of the sunne was smitten, and the thyrd part of the moone, and the thyrd part of starres, so that the thyrde part of them was darkened. And the day was smitten, that the thyrde part of it shoulde not shyne, and likewyse the nyght. And I beheld, and heard an angell fleeing through the myddes of heauen, saying with a loude voyce: Wo, wo, wo, to the inhabiters of the earth, because of the voyces to come of the trumpe of the iii. angels, whiche were yet to blowe.

This starre called wormwood, is the bytter doctrine that our spirituall state of Bysshops, Monkes, Friers and Nonnes taught in the poppishe tyme, with al papisticall doctrine.

The Notes.

These. vij. angels be many Antichristes, and those myghtie, that do harme to the faythfull, and hynder the Gospell. But Iesus Christe standeth at the auiter, with the oblation of his body for the faythfull.

¶ The. ix. Chapter.

The fyfte and fyxte Angell blowe theyr trompets, the starre falleth from heauen, the Locustes come out of the smoke. The first two is past: The foure angels that were bounde are loosed, and the thyrde part of men is kylled.

A AND the fyfte angell blewe, and I sawe a starre fall from heauen vnto the earth: And to hym was geuen the kay of the bottomlesse pyt. And he opened the bottomlesse pyt, and * there arose the smoke of a great fornace. And the sunne, and the ayre were darkened by the reason of the smoke of the pytte. And there came out of the smoke, locustes vppon the earth: and vnto them was geuen power, as the scorpions of the earth haue power. And it was commaunded them,

This starre is the deuil, seeking by all meanes Christes dishonour. Some read, & the smoke of the pytte arose as the smoke.

them, that they should not hurt the grasse of the earth, neyther any greene thyng, neyther any tree: but onlye those men whiche haue not the seale in theyr foreheades. And to them was commaunded, that they should not kyll them, but that they shoulde be vexed fiue monethes, and theyr payne, was as the payne that commeth of a scorpion, when he hath stong a man. And in those dayes shall men seeke death, and shall not fynde it, and shall desyre to dye, and death shall flee from them.

Locustes, are false teachers, heretikes, and worldlye subtyle Prelates.

Esay. ii. d. Ozee. x. c. Luk. 23. d.

And the similitude of the locustes, was like vnto horses, prepared vnto battayle, and on theyr heades, were as it were crownes, lyke vnto golde, and their faces were, as it had ben the faces of men. And they had heere, as the heere of women. And their teeth, were as the teeth of Lyons. And they had habbergions, as it were habbergions of yron. And the sounde of their wynges, was as the sounde of charetes, when many horses runne together to battayle. And they had tayles lyke vnto Scorpions, & there were stynges in their tayles. And their power was to hurt men fiue monethes. And they had a kyng ouer them, whiche is the angell of the bottomlesse pytte, whose name in the Hebrue

Abadon is as much to say, as a destroyer.

true tounge, is Abadon, but in the Greke tounge, Apollion. One wo is past, and beholde, two woes come after this.

C And the sixt Angell blewe, and I hearde a voyce from the foure corners of the golden aulter, whiche is before God, saying to the sixt Angell, whiche had the trumpe: Lose the foure Angels, whiche are bounde in the great Ryuer Euphrates. And the foure Angels were losed, whiche were prepared for an houre, for a day, for a moneth, and for a yere, for to slay the thirde part of men. And the number of horsemen of warre, were twentie tymes ten thousande. And I hearde the number of them, and thus I sawe the horses in a vision, and them that sat on them, hauyng firie habergions of a Iacinct colour, and brymstone, and the heades of the horses, were as the heades of Lyons. And out of theyr D mouthes, went foorth fyre, and smoke, and brymstone. And of these three, was the thirde part of men kylled, that is to say, of fyre, smoke, and brymstone, whiche proceeded out of the mouthes of them. For theyr power was in theyr mouthes, and in their tayles: for their tayles were like vnto serpentes, and had heades, and with them they dyd hurt. And the remnaunt of the men whiche were not kylled by these plagues, repented not of the deedes of their handes, that they shoulde not worship deuyls, and the ymages of golde and siluer, and brasse, and stone, and of wood, which neither can see, neyther heare, neyther go. Also they repented not of their murther, and of their sorcerie, neither of their fornication, neyther of theyr theft.

¶ The. x. Chapter.

The Angell hath the booke open, he sweareth there shalbe no more tyme, he geueth the booke vnto Iohn, whiche eateth it vp.

A This Angell is Iesus Christ.

AND I sawe another myghtie Angell come downe from heauen, clothed with a cloude, and the raynebowe vppon his head. And his face, as it were the sunne, and his feete, as it were pyllers of fyre, and he had in his hande a lytle booke open: and he put his right foote vpon

vpon the sea, and his left foote on the earth, and cryed with a loude voyce, as when a Lyon roareth. And when he had cryed, seuen thunders spake theyr voyces. And when the seuen thunders had spoken theyr voyces, I was about to wryte. And I hearde a voyce from heauen, saying vnto me: seale vp those thynges whiche the seuen thunders spake, and wryte them not.

The booke is opē, that euery man may read & vnderstand

And the Angell whiche I sawe stande vpon the sea, and vpon the earth, lyft vp his hande to heauen, and sware by hym that lyueth for euermore, whiche created heauen, and the thynges that therein are, and the sea, and the thynges which therin are: that there shoulde be no lenger time, but in the dayes of the voyce of the seuenth Angell, when he shall begynne to blowe, euen the misterie of GOD shalbe finished, as he preached by his seruauntes the Prophetes.

Dan. xiij. c. B

And the voyce whiche I heard from heauen, spake vnto me agayne, and sayde: go and take the lytle booke which is open in the hande of the Angell, whiche standeth vpon the sea, and vpon the earth. And I went vnto the Angell, & said to him: geue me the litle booke, and he said vnto me, take it,

C Ezech. ij. c.

and

and eate it vp, and it shall make thy belly better, but it shal-
Ezech.iii.c be in thy mouth, as sweete as hony. And I toke the lytle
D booke out of his hande, and eat it vp, and it was in my mouth, as sweete as hony, and assoone as I had eaten it, my belly was bytter. And he sayde vnto me, thou must prophesie againe among the people, and nations, and tounges, and to many kynges.

¶ The.xi. Chapter.

¶ The Temple is measured. The seconde wo is paste.

A AND then was geuen me a reede, lyke vnto a rodde, and it was sayde vnto me: Ryse and mete the Temple of God, and the aulter, and them that worshyp therein, and the Quier which is within the Temple, cast out and mete it not, for it is geuen vnto the Gentyles, and the holy Citie shall they treade vnder foote. xlii. monethes. And I wyll geue power vnto my two wytnesses, and they shall prophesie a thousande, two hundred, and threscore dayes, clothed in sackclothe. These are two Olyue trees, and two candelsticks, standyng before the God of the earth.

The quyer is vngodly teachers & rulers.

B And yf any man wyll hurt them, fyre shall proceede out of

of theyr mouthes, and consume theyr enemyes. And yf any man will hurt them, this wyse must he be kylled. These haue power to shut heauen, that it rayne not in the dayes of their prophesiyng, and haue power ouer waters, to turne them to blood, and to smyte the earth with all maner plages, as often as they wyll. B

And when they haue finished theyr testimonie, the beast that came out of the bottomlesse pyt, shall make warre agaynst them, and shall ouercome them, and kill them. And their bodyes shall lye in the stretes of the great citie, which spiritually is called Sodom and Egypt, where our Lorde was crucified. And they of the people, and kinredes, and tounges, and they of the nations, shal see theyr bodies three dayes and an halfe, and shall not suffer theyr bodyes to be put in graues. And they that dwell vpon the earth, shal reioyce ouer them, and be glad, and shall sende gyftes one to another: for these two Prophetes vexed them that dwelt on the earth.

And after three dayes and an halfe, the spirite of life from God, entred into them. And they stode vp vpon their feete, and great feare came vpon them whiche sawe them. And they hearde a great voyce from heauen, saying vnto them: Come vp hyther. And they ascended vp into heauen in a cloude, and their enemies sawe them. And the same houre was there a great earthquake, and the tenth part of the citie fell, and in the earthquake were slayne, names of men, seuen thousand, and the remnaunt were feared, and gaue glory to God of heauen. The second wo is past, and behold, the thyrde wo wyll come anone. C

And the seuenth Angell blewe, and there were made great voyces in heauen, saying: the kyngdomes of this worlde, are our Lordes, and his Christes, and he shal raigne for euermore. And the .xxiiii. Elders, which sit before God on their seates, fell vpon their faces, and worshypped God, saying: we geue thee thankes, Lorde God almightie, which art, and waste, and art to come, for thou hast receaued thy great might, and hast raigned. And the nations were angry, and thy wrath is come, and the tyme of the dead, that D

they

they should be iudged, and that thou shouldest geue reward vnto thy seruauntes the Prophetes and Sainctes, and to them that feare thy name, smal and great, and shouldest destroy them, which destroy the earth. And the temple of God was opened in heauen, and there was seene in his temple, the arcke of his testament, and there folowed lightninges, and voyces, & thundringes, and earthquake, & much hayle.

¶ The. xii. Chapter.

¶ The seuenth Angell bloweth his trumpet. There appeareth in heauen, a woman clothed with the sunne: Michaell fighteth with the dragon, whiche persecuteth the woman.

A AND there appeared a great wonder in heauen: A woman clothed with the Sunne, and the Moone vnder her feete, and vppon her head, a crowne of. xii. starres. And she was with child, and cryed trauayling in byrth, and payned, redye to be deliuered. And there appeared another wonder in heauen: for beholde, a great red dragon, hauing. vii. heades, and ten hornes, and crownes vpon his heades, and his tayle drue the thirde part of the starres, & cast them to the earth.

B And the dragon stode before the woman, whiche was redye to be deliuered, for to deuour her chylde, assoone as it were borne. And she brought foorth a man chylde, which should rule all nations with a rod of yron. And her sonne was taken vp vnto God, and to his seate. And the woman fled into wyldernesse, where she had a place prepared of God, that they shoulde feede her there, a thousand, two hundred, and threscore dayes.

C The Epistle on S. Michaels day. And there was a great battayle in heauen, Michaell and his angels fought with the dragon, and the dragon fought, and his angels, and preuayled not, neyther was their place founde any more in heauen. And the great dragon, that olde serpent, called the deuill and Sathanas, was cast out, whiche deceaueth all the worlde. And he was caste into the earth, and his angels were cast out also.

And I hearde a loude voyce, saying: in heauen is nowe made saluation, and strength, and the kingdom of our God, and the power of his Christe. For the accuser of our brethren is cast downe, which accused them before our God day and

and nyght. And they ouercame hym, by the blood of the lambe, and by the worde of their testimonie, and they loued not theyr lyues vnto the death. Therfore reioyce heauens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the sea, for the deuyll is come downe vnto you, whiche hath great wrath, because he knoweth that he hath but a short tyme.

And when the dragon sawe, that he was caste vnto the earth, he persecuted the woman, which brought foorth the man chylde. And to the woman, were geuen two wynges of a great Egle, that she might flee into the wyldernesse, into her place, where she is nourished for a tyme, tymes, and halfe a tyme, from the presence of the serpent. And the dragon cast out of his mouth water after the woman, as it had ben a riuer, because she should haue ben caught of the flud. And the earth holpe the woman, and the earth opened her mouth, & swalowed vp the riuer, which the dragon cast out of his mouth. And the dragon was wroth with the womã, and went and made warre with the remnaunt of her seede, whiche kepe the commaundementes of God, and haue the testimonie of Jesus Christe. And I stode on the sea sande. D

¶ The. xiii. Chapter.

A beast ryseth out of the sea with seuen heades and ten hornes. Another beast commeth out of the water with two hornes.

AND I sawe a beast ryse out of the sea, hauyng seuen heades and ten hornes, and vppon his hornes, ten crownes, and vppon his head, the name of blasphemie. And the beast whiche I sawe, was like a Cat of the mountayne, and his feete were as the feete of a Beare, and his mouth, as the mouth of a Lion. And the dragon gaue him his power and his seate, & great aucthoritie: and I sawe one of his heades, as it were wounded to death, and his deadly wounde was healed. And all the worlde wondred at the beast, and they worshipped the dragon whiche gaue power vnto the beast, and they worshipped the beast, saying: who is like vnto the beast? who is able to warre with him? A

And

B And there was geuen vnto hym a mouth, that spake great thinges, and blasphemies, and power was geuen vnto hym, to do. xlii. monethes. And he opened his mouth vnto blasphemie against God, to blaspheme his name, and his tabernacle, and them that dwell in heauen. And it was geuen vnto hym to make warre with the sainctes, and to ouercome them. And power was geuen him ouer all kynrede, tounge, and nation, and all that dwell vpon the earth, worshipped him, whose names are not written in the booke of life of the lambe, whiche was killed from the beginning
Phil.iiij.b. of the world. If any man haue an eare, let him heare. He that leadeth into captiuitie, shall go into captiuitie: he that
Mat.xxvj.c Gene.ix.a. killeth with a sworde, must be killed with a sworde. Here is the pacience, and the fayth of the sainctes.

C And I beheld another beast commyng vp out of the earth, and he had two hornes lyke a lambe, and he spake as dyd the dragon. And he did all that the fyrst beast coulde do in his presence, and he caused the earth, and them whiche dwell therein, to worship the fyrst beast, whose deadlye wounde was healed. And he dyd great wonders, so that he made fyre come downe from heauen on the earth, in the sight of men. And deceaued them that dwelt on the earth, by the meanes of those signes, which he had power to do in the sight of the beast, saying to thē that dwelt on the earth, that they should make an ymage vnto the beast, which had the wounde of a sworde, and did liue.

D And he had power to geue a spirite vnto the ymage of the beast, and that the ymage of the beast should speake, and should cause, that as many as would not worship the image of the beast, should be killed. And he made al, both small and great, ryche and poore, free and bonde, to receaue a marke in their ryght handes, or in their foreheades. And that no man myght bye or sell, saue he that had the marke, or the name of the beast, other the number of his name. Here is wysdome. Let him that hath wyt, count the number of the beast. For it is the number of a man, and his number is sixe hundred, threscore and sixe.

¶ The

The Notes.

This beast is the kyngdome of Rome, the cat of the mountayne, is the errours and blasphemous vices of the whole worlde gotten in battayle, the bears fete tyrannye, the mouth of a lion is spoylfull and greedy to deuour, wounded by insurrections and ciuill warre, vntyll dominion and gouernaunce came in one mans hand. This other beast that commeth out of the earth, is the pompe of the Romysh Byshops. He pretendeth to be a lambe. This is the second kyngdome of Rome.

¶The. xiiij. Chapter.

The lambe standeth vpon the mount Sion, and the vndefyled congregation with hym. The Angell exhorteth to the feare of God, and telleth of the fall of Babylon.

AND I loked, and lo, a lambe stode on the mount Sion, & with hym an. C. and. xliiii. thousande, hauyng his fathers name written in theyr foreheads. And I heard a voyce from heauen, as the sound of many waters, and as the voyce of a great thunder. And I heard the voice of harpers, harping with theyr harpes. And they songe as it were a newe song before the seate, and before the foure beastes, and the elders, and no man coulde learne that song, but the hundred and. xliiii. thousand, whiche were redeemed from the earth. These are they, whiche were not defiled with women, for they are virgins. These folowe the Lambe whyther soeuer he goeth. These were redeemed

A The lambe is Christe, the mounte his holye Churche.

B Defiled with wo-mẽ, is with worldlye pleasure & fleshlye lustes.

redeemed from men, beyng the firſt fruites vnto God, and to the Lambe, and in theyr mouthes was founde no gyle, for they are without ſpot before the trone of God.

And I ſawe an Angell flee in the myddes of heauen, hauyng an euerlaſtyng Goſpell, to preache vnto them that ſit and dwell on the earth, and to all nations, kinredes, and tongues, and people, ſaying with a loude voyce: Feare God, and geue honour to him, for the houre of his iudgement is come: and worſhip him, that made heauen and earth, and the ſea, and fountaynes of water. And there folowed another Angel, ſaying: Babylon is falle is fallen, that great citie, for ſhe made all nations drynke of the wine of her fornication.

Pſal.xlv.a
Act.xiiij.c.
C
Eſay.xxi.c.
Iere.li.a.

And the third Angell folowed them, ſaying with a loude voyce: If any man worſhyppe the beaſt and his ymage, and receaue his marke in his forhead, or on his hande, the ſame ſhall drynke the wine of the wrath of God, which is poured in the cup of his wrath. And he ſhalbe punished in fyre and brymſtone, before the holy Angels, and before the Lambe.

And the ſmoke of theyr tyrment aſcendeth vp euermore. And they haue no reſt day nor nyght, whiche worſhyp the beaſt and his ymage, and whoſoeuer receaueth the print of his name. Here is the patience of ſainctes. Here are they that kepe the commaundementes and the faith of Jeſu.

And I heard a voyce from heauen, ſaying vnto me: Write. Bleſſed are the dead whiche hereafter dye in the Lord, euen ſo ſayeth the ſpirite, that they may reſt from theyr labours, but theyr workes folowe them.

The Epiſtle on Childermas day.

And I loked, and beholde a whyte cloude, and vpon the cloude one ſitting, lyke vnto the ſonne of man, hauyng on his heade a golden crowne, and in his hande a ſharpe ſickle. And another Angell came out of the temple, crying with a loude voyce to hym that ſatte on the cloude. Thruſt in thy ſickle and reape, for the time is come to reape, for the corne of the earth is rype. And he that ſat on the cloude, thruſt in his ſickle on the earth, and the earth was reaped.

Joel.iij.c.
D

And another Angell came out of the temple, which is in heauen, hauyng alſo a ſharpe ſickle. And another Angell came out from the aulter, whiche had power ouer fyre, and cryed

cryed with a loude cry to him that had the sharpe sickle, and sayde: Thrust in thy sharpe sickle, and gather the clusters of the earth, for her grapes are rype. And the Angell thrust in his sickle on the earth, & cut downe the grapes of the vineyarde of the earth, and cast them into the great wynefat of the wrath of god, and the wynefat was troden without the citie, and blood came out of the fat, euen vnto the horse brydels by the space of a thousand and. vi. C. furlonges.

The Notes.

Here is the reward they shall haue, which folowe not this horned beast, nor them that worshyp it. And the iudgement and sentence of God, agaynst all them whiche worshyp this beast of Antichrist resistyng the Gospell.

¶ The. xv. Chapter.

He seeth seuen Angels, hauyng seuen vyalles full of wrath.

AND I saw another signe in heauen great and marualous. vii. Angels, hauing the seuen last plagues, for in them is fulfilled the wrath of God. And I sawe as it were a glassie sea, mingled with fyre, & them that had gotten victory of the beast, and of his image, & of his marke, and of the number of his name, stande on the glassie sea, hauyng the harpes of God, and they song the song of

A Seuen plagues agaynst all suche as hynder the Gospell.

B Moſes the ſeruaunt of God, and the ſonge of the Lambe,
Eſay.xlij.c. Iere.x.b. ſaying: Great and marueylous are thy worꝛkes, Lorde God almyghtie, iuſte and true are thy wayes kyng of ſainctes. Who ſhall not feare O Lorde, and glorifie thy name? For thou only art holy, and all Gentils ſhall come, and worſhyp before thee, for thy iudgementes are made manifeſt.

C And after that I loked, and behold, the temple of the tabernacle of teſtimonie was open in heauen, and the ſeuen Angels came out of the temple, whiche had the ſeuen plagues, clothed in pure and bryght lynnen, and hauyng theyr breſtes gyrded with golden gyrdles. And one of the foure
D beaſtes gaue vnto the ſeuen Angels, ſeuen golden vyalles ful of the wrath of God, which liueth for euermore. And the temple was full of the ſmoke of the glory of God, and of his power, and no man was able to enter into the temple, tyll the ſeuen plages of the ſeuen Angels were fulfilled.

The Notes.

The ſea of glaſſe mixed with fyre, ſignifieth the wickednes of this worlde, and all wycked enemies and aduerſaries of the trueth, and doctrine of the Goſpell.

¶ The. xvi. Chapter.

The Angels poure out theyr vyals full of wrath.

A AND I hearde a great voyce out of the temple, ſaying to the ſeuen angels: Go your wayes, poure out your vyals of wrath vppon the earth. And the firſte went, and poured out his viall vppon the earth, and there fell a noiſome and a ſore botche vpon the men, which had the marke of the beaſt, and vpon them which worſhipped his ymage. And the ſecond Angell ſhedde out his viall vpon the ſea, and it turned as it were into the blood of a dead man, and euery liuyng thyng dyed in the ſea. And the thyrd Angel ſhed out his vyall vpon the ryuers and fountaines of waters, and they turned to blood. And I heard an Angell ſaye: Lorde whiche art, and waſt, thou art
R ryghteous and holye, becauſe thou haſt geuen ſuche iudgementes, for they ſhed out the blood of ſainctes, and Prophetes, and therfore haſt thou geuen them blood to drynke: for they are worthy. And I heard another out of the aulter ſay:

Euen

Euen so Lord almyghtie, true and righteous are thy iudgementes.

And the fourth Angel powred out his vyall on the Sunne, and power was geuen vnto him to vexe men with heate of fire. And the men raged in great heate, and spake euyll of the name of God, which had power ouer those plagues, and they repented not, to geue hym glorie.

And the fyft Angell powred out his vyall vpon the seate of the beast, and his kyngdome waxed darke. And they gnewe their tongues for sorowe, and blasphemed the God of heauen for sorowe and payne of their sores, and repented not of their deedes.

And the syxt Angel powred out his viall vpon the great ryuer Euphrates, and the water dryed vp, that the way of the kynges of the East shoulde be prepared. And I sawe three vncleane spirites lyke frogges come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophete. For they are the spirites of deuyls, worlyng miracles, to go vnto the kynges of the earth, and of the whole worlde, to gather them to the battayle of that great day of God almyghtie. Beholde, I come

C These three vnclene spirites lyke frogges, is vngodlye, vayne, and vnpure doctrines.
Mat. 24.d
2. Pet. iii. c
i. Thes. v.a

as a thiefe. Happy is he that watcheth and kepeth his garmentes, lest he walke naked, and men see his fylthynesse. And he gathered them together, into a place called in the Hebrue tongue Armagedon.

D And the seuenth Angel powred out his viall into the ayre. And there came a voyce out of heauen from the seate, saying, it is done. And there folowed voyces, thundringes, and lyghtnynges, and there was a great earthquake, such as was not since men were vpon the earth, so myghtie an earthquake and so great. And the great citie was deuided into three partes, & the cities of all nations fell. And great Babylon came in remembraunce before God, to geue vnto her the cup of the wyne of the fiercenes of his wrath. Euery yle fled away, and the mountaynes were not founde. And there fell a great hayle, as it had ben talentes, out of heauen vpon the men, and the men blasphemed God, because of the plague of the hayle, for it was great, & the plague of it sore.

¶ The.xvii. Chapter.

He describeth the woman syttyng vpon the beast with tenne hornes.

A Here is declared at large the iurisdiction of the beast with two hornes, whiche is the seconde kyngdome of Rome.

AND there came one of the seuen Angels, which had the seuen vials, and talked with me, saying vnto me: come, I wyll shew thee the iudgement of the great whore that sytteth vpon many waters, with whom haue committed fornication the kynges of the earth, and the inhabiters of the earth are dronken with the wyne of her fornication. And he caryed me away into the wyldernesse in the spirite. And I sawe a woman sit vpon a rose coloured beast, full of names of blasphemie, which had vii. heades, and x. hornes. And the woman was arayed in purple & rose colour, and decked with golde, precious stone, and pearles, and had a cup of golde in her hande, full of abhominations and fylthynesse of her fornication. And in her forehead was a name wrytten, a misterie, great Babylon the mother of whoredome, and abhominations of the earth. And I sawe the woman dronken with the blood of saintes, and with the blood of the wytnesses of Iesu. And when I
B sawe her, I wondred with great maruayle.

And

And the Angell sayde vnto me, wherefore marueylest thou? I wyll shewe thee the misterie of the woman, and of the beast that beareth her, which hath seuen heades and ten hornes. The beast that thou seest, was, and is not, and shall ascende out of the bottomlesse pyt, and shall go into perdicion, and they that dwell on the earth, shall wonder (whose names are not wrytten in the booke of lyfe from the beginning of the worlde) when they beholde the beast that was, and is not. And here is a mynde that hath wysdome.

The seuen heades are seuen mountaynes, on whiche the woman sitteth: they are also seuen kinges. Fiue are fallen, and one is, and another is not yet come. And when he commeth, he must continue a short space. And the beast that was and is not, is euen the eyght, and is one of the seuen, and shall go into destruction. And the ten hornes whiche thou sawest, are ten kinges, whiche haue receaued no kingdome, but shall receaue power, as kynges at one houre, with the beast. These haue one mynde, and shall geue theyr power and strength vnto the beast. These shall fyght with the lambe, and the lambe shall ouercome them: For he is Lorde of Lordes, and Kyng of Kynges, and they that are on his syde, are called, and chosen, and faythfull. C i.Tim.vj.c

And he sayde vnto me, the waters whiche thou sawest, where the whore sitteth, are people, and folke, and nations, and tongues. And the ten hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eate her flesshe, and burne her with fire. For God hath put in theyr hartes to fulfyl his wyll, and to do with one consent, for to geue her kyngdome vnto the beast, vntyll the wordes of God be fulfylled. And the woman which thou sawest, is that great citie, which raigneth ouer the Kynges of the earth. D

The Notes.

The womans variable garmentes, betokeneth diuers liueries of religious orders, or the rose colour, may signifie a readynesse to shedde Christian blood. The cup full of abhominations. &c. the Popes decrees, decretalles, bulles, dispensations, suspensions, and cursynges. The beast she sytteth on, is the papall seate.

¶ The.xviii. Chapter.

The louers of the worlde are sory for the fall of Babylon, but they that be of God, haue cause to reioyce for her destruction.

A AND after that, I sawe another Angell come from heauen, hauyng great power, & the earth was lyghtened with his bryghtnesse. And he cryed myghtylye with a strong voyce, saying: Great Babylon is fallen, is fallen, and is become the habitation of deuyls, and the holde of all foule spirites, and a cage of all vncleane and hatefull bydes. For all nations haue dronken of the wine of the wrath of her fornication, and the kynges of the earth haue committed fornication with her, and her marchauntes are wared rich of the aboundaunce of her pleasures.

Esay.xxi.c. Jerem.l.a.

B And I hearde another voyce from heauen, say: Come away from her my people, that ye be not partakers in her synnes, that ye receaue not of her plagues. For her synnes are gone vp to heauen, and God hath remembred her wickednesse. Reward her euen as she rewarded you, and geue her double accordyng to her workes, and powre in double to her, in the same cuppe which she fylled vnto you.

And

And as much as she glorified her selfe, and lyued wantonly, so much powre ye in for her, of punishement and sorowe, for she sayd in her selfe, I syt beyng a Queene, and am no wyddowe, & shall see no sorow. Therfore shall her plagues come at one day, death, & sorowe, and hunger, and she shalbe brent with fyre, for strong is the Lorde God which iudgeth her. Esay. xlvii. b. C

And the kynges of the earth shall beweepe her, and waile ouer her, which haue committed fornication with her, and haue liued wantonly with her, when they shal see the smoke of her burnyng, and shall stande a farre of, for feare of her punishment, saying: Alas, Alas, that great citie Babylon, that mightie citie, for at one houre is her iudgement come. Ierem. li. a. D

And the marchauntes of the earth shall weepe and waile in them selues, for no man wyll bye theyr ware any more, the ware of golde and siluer, and precious stones, neither of pearle and raynes, and purple and skarlet, and all thynne wood, and all maner vessels of Iuorie, and all maner vessels of most precious wood, and of brasse and yron, and sinamon, and odours, and oyntmentes, and frankensence, and wyne, and oyle, and fine floure, and wheat, beastes, and sheepe, and horses, and charets, and bodyes and soules of men.

And the apples that thy soule lusted after, are departed from thee. And all thinges which were deintie, and had in price, are departed from thee, and thou shalt fynde them no more. The marchauntes of these thyngs which were wared ryche, shall stande a farre of from her, for feare of the punishment of her, weepyng and waylyng, and saying: Alas, Alas, that great citie, that was clothed in raynes and purple and scarlet, and decked with gold, & precious stones, and pearles, for at one houre, so great ryches is come to naught. Ierem. li. b. E

And euery shyppe gouernour, and all they that occupied shyppes, and shypmen which worke in the sea, stoode a farre of, and cryed when they sawe the smoke of her burnyng, saying: what citie is lyke vnto this great citie? And they cast dust on their heades, and cryed weepyng and waylyng, and sayde: Alas, Alas, that great cite, wherein were made ryche all that had shyppes in the sea, by the reason of her costlynesse, for at one houre is she made desolate.

Reioyce

Reioyce ouer her thou heauen, and ye holy Apostles and Prophetes, for God hath geuen your iudgement on her.
F And a myghtie Angel toke vp a stone lyke a great mylstone, and cast it into the sea, saying: with such violence shall that great citie Babylon be cast, and shalbe founde no more. And the voyce of harpers, and musitions, and of pipers, and trumpetters shalbe hearde no more in thee, and no craftes man, of whatsoeuer craft he be, shalbe founde any more in thee. And the sounde of a myll shalbe heard no more in thee, and the voyce of the brydegrome and of the bryde, shalbe
G hearde no more in thee, for thy marchauntes were the great men of the earth. And with thyne inchauntment were deceaued all nations: and in her was founde the blood of the Prophetes, and of the Saintes, and of all that were slayne vpon the earth.

The Notes.

This Chapiter intreateth most principally agaynst the seconde regiment of Rome, that is, the papisticall kyngdome, which vnder the pretence of the name of Christe, hath dealt so cruelly agaynst all faythfull christians, and the Euangelicall kyngdome of God.

¶ The.xix. Chapter.

Prayse or thankes are geuen vnto God for iudgeyng the whore, and for auengeyng the blood of his seruauntes. The Angell wyll not be worshypped. The fowles and byrdes are called to the slaughter.

A *Alleluya, is praise ye God.*

AND after that, I hearde the voyce of much people in heauē, saying: Alleluya. Saluation, and glory, and honour, and power, be ascribed to the Lorde our God, for true and ryghteous are his iudgementes, for he hath iudged the great whore, whiche dyd corrupt the earth with her fornication, and hath auenged the blood of his seruauntes of her hande. And agayne they sayd, Alleluya. And smoke rose vp for euermore. And the.xxiiii. elders, and the foure beastes fell downe, and worshypped God that sate on the seate, saying, Amen, Alleluya. And a voyce came out of the seate, saying: prayse our Lorde God all ye that are his seruauntes, and ye that feare hym, both small and great.

Smoke is the oblacion of thankesgeyng of the faythfull.

And I hearde the voyce of much people, euen as the voyce of many waters, and as the voyce of strong thunderynges, saying:

saying: Alleluya, for God omnipotent raigneth. Let vs be glad and reioyce, and geue honour to hym: for the mariage of the lambe is come, and his wyfe made her selfe redy. And to her was graunted, that she shoulde be arayed with pure and goodly raynes. For the raynes is the ryghteousnesse of Saintes. And he sayde vnto me, happy are they which are called vnto the lambes supper. And he sayde vnto me: these are the true sayinges of God. And I fell at his feete, to worshyppe hym. And he sayde vnto me, see thou do it not, for I am thy felow seruaunt, and one of thy brethren, and of them that haue the testimonie of Jesus. Worshyp God. For the testimonie of Jesus, is the spirite of prophecie.

This wyfe is the Church e congregation of the faithfull

Math. xxii. a. Luke. xiiii. a.

And I sawe heauen open, and beholde a whyte horse, and C
he that sat vpon hym was faythfull and true, and in ryghteousnesse dyd iudge and make battayle. His eyes were as a flambe of fyre, and on his head were many crownes, and he had a name written, that no man knewe but he hym selfe. Esay. lxiij.
And he was clothed with a vesture dipt in blood, and his name is called the worde of God. And the warriers which were in heauen, folowed hym vpon whyte horses, clothed with whyte and pure raynes, and out of his mouth went D
out a sharpe sworde, that with it he shoulde smite the Heathen. Hebr. iiij. c. Esay. xlix. a.
And he shal rule them with a rod of yron, and he trode the winefat of fiercenes and wrath of almightie God, and hath on his vesture, and on his thigh a name written: Kyng of Kynges, and Lorde of Lordes.

And I saw an Angel stand in the sunne, and he cryed with aloude voyce, saying to all the foules that flee by the middes of heauen, come and gather your selues together vnto the supper of the great God, that ye may eate the flesshe of kinges, and of hye captaynes, and the flesshe of mightie men, and the flesshe of horses, and of them that sit on them, and the flesshe of all free men and bond men, and of small and great. And I saw the beast, and the Kynges of the earth, and their warriers gathered together to make battayle agaynst hym that sat on the horse, and agaynst his souldiers.

And the beast was taken, and with hym that false prophete that wrought miracles before hym, with whiche he

deceaued

deceaued them that receaued the beastes marke, and them that worshypped his image. These both were caste into a ponde of fyre, burnyng with brymstone, and the remnaunt were slayne with the swoorde of hym that sat vpon the horse, which swoorde proceaded out of his mouth, and all the foules were fylled full with their flesshe.

The Notes.

The whyte horse, and he that sate vpon hym, betokeneth Christe, whiche is here described after the maiestie of Emperours and hygh powers, with his honour, laude, & name. The other that stode in the sunne, calleth the deuyls, with al that beare the marks of the dragon, and of the beaste, which is infidelitie and misbeliefe in Christe, vnto an euerlastyng supper of all bytternesse and vnblessednesse.

¶ The. xx. Chapter.

The dragon is bounde for a thousande yeres. The dead aryse, and receaue iudgement.

AND I sawe an Angell come downe from heauen, hauyng the key of the bottomlesse pyt, and a great chayne in his hande. And he toke the dragon, that olde serpent, which is the deuyll and Satanas, and he bounde hym a thousande yeres, and cast hym into the bottomlesse pyt, and he bounde hym and set a seale on hym, that he shoulde deceaue the people no more, tyll the thousand yeres were fulfylled: & after that, he must be loosed for a litle season. And I sawe seates, and

A This Angel, is Christ that shoulde treade the olde serpēt vpon the head Genesis. iii.c.

and they sat vpon them, and iudgement was geuen vnto B
them: and I sawe the soules of them that were beheaded
for the wytnesse of Iesu, and for the worde of God, whiche
had not worshipped the beast, neyther his ymage, neyther
had taken his marke vppon theyr foreheades, or on their
handes, and they lyued, and raigned with Christe a thou-
sande yere: but the other of the dead men lived not againe, Ezech. 38.
vntyll the thousande yere were finished. This is that fyrst and xxxix.b
resurrection. Blessed and holy is he, that hath part in that
first resurrection. For on such shall the seconde death haue
no power, for they shalbe the prestes of God, and of Christe, C
and shall raigne with hym a thousande yere. And when
the thousande yeres are expired, Satan shall be loosed out
of his prysone, and shall go out to deceaue the people whiche
are in the foure quarters of the earth, Gog and Magog, to
gather them together to battayle, whose number is as the
sand of the sea: and they went vp in the playne of the earth,
and compassed the tentes of the saintes about, and the be-
loued cite. And fyre came downe from God out of heauen,
and deuoured them, and the deuill that deceaued them, was
cast into a lake of fyre and brimstone, where the beast and A
the false prophete were, and shalbe tormented day and night
for euermore.

And I sawe a great whyte seate, and hym that sate on it, D
from whose face fled away both the earth and heauen,
and their place was no more founde. And I sawe the dead,
both great and small, stande before God. And the bookes
were opened, and another booke was opened, which is the
booke of life, & the dead were iudged of those thynges which
were written in the bookes, according to theyr deedes: and
the sea gaue vp her dead whiche were in her, and death and
hell deliuered vp the dead whiche were in them, and they
were iudged euery man according to his deedes. And death
and hell were cast into the lake of fyre. This is the seconde
death. And whosoeuer was not found written in the booke
of life, was cast into the lake of fyre.

The Notes.

This Chapter may be taken, as it were, for a rehearsall of the visions and reuelations that were before mentioned. And by the way, it describeth againe the honour and maie-

stie

lie of Christe, of Gods word, and the power of the Gospel, and the benefites of Christ,
and rede in them greatly for his iudgement shall be set vp [illegible]

The .xxi. Chapter.

In this Chapter is described the newe and euerlastinge Hierusalem.

A Elay.lxv.c and.lxvi. ij.Pet.iij.a

AND I sawe a newe heauen and a newe earth. For the first heauen, and the first earth were vanished away, and there was no more sea. And I Iohn sawe that holy citie newe Hierusalem, come downe from God out of heauen, prepared as a bryde garnished for her husband. And I heard a great voyce out of heauen, saying: beholde the tabernacle of God is with men, and he wyll dwell with them. And they shalbe his people, and God hym selfe shalbe with them, and be their God. And God shall wype away all teares from their eyes. And there shalbe no more death, neyther sorowe, neyther crying, neyther shall there be any more payne, for the olde thynges are gone. And he that sat vpon the seate, sayde: Beholde, I make all thinges newe. And he sayd vnto me: wryte, for these wordes are faythfull and true.

B Elai.xxv.b

Elai.xliij.d 2.Cor.v.d.

And he said vnto me, it is done. I am Alpha and Omega, the beginning and the ende. I wyll geue to hym that is a thirst, of the well of the water of life, free. He that ouercom-

meth,

G

meth, shall inherite all things, and I will be his God, and
he shalbe my sonne. But the fearefull and vnbeleuing, and
the abhominable, and murderers, and whoremongers, and
sorcerers, and idolaters, and all liers, shall haue their part
in the lake which burneth with fyre and brimstone, which
is the seconde death.

And there came vnto me one of the seuen Angels, which
had the seuen viales full of the seuen last plagues, and talked
with me, saying: come hyther, I will shewe vnto thee the bryde,
the lambes wife. And he caried me away in the spirite to a
great and an hye mountayne, and he shewed me the great
citie, holy Hierusalem, descending out of heauen from God,
hauing the brightnesse of God. And her shyning was like D
vnto a stone most precious, euen a Iasper, cleare as christall,
and had walles great and hye, and had twelue gates, and at
the gates, twelue Angels, & names written, which are the A
twelue tribes of Israel. On the East part three gates, & on
the Northside, three gates, and toward the South, three
gates, and from the West, three gates. And the wall of the
citie had twelue foundations, and in them the names of the
lambes twelue Apostles. And he that talked with me had
a golden reede to measure the citie withall, and the gates E
therof, and the wall therof. And the citie was built foure
square, and the length was as large as the breadth of it, and
he measured the citie with the reede, xii. M. furlonges, and
the length & the breadth, and the heyght of it, were equall. D
And he measured the wall therof, an. C. xliiii. cubites. The
measure that the Angell had, was after the measure that
mã vseth. And the buildyng of the wall of it was of Iasper,
And the citie was pure golde, like vnto cleare glasse, and the
foundations of the wall of the citie were garnished with al
maner of pretious stones. The first foundation was Iasper, F
the seconde, a Saphyre, the thirde, a Calcedonie, the fourth,
an Emerald, the fifth, Sardonix, the sixt, Sardeos, the seuenth, C
Crysolite, the eyght, Berall, the ninth, a Topas, the tenth, a
Crysoprasos, the eleuenth, a Iacinct, the twelft, an Amatist.
The twelue gates, were twelue pearles, euery gate was of
one pearle, & the strete of the citie was pure golde, as though
it were

& Esay. lx. d. ...shyninge in the Citie, for there was no temple therein. For the Lorde God almightie and the Lambe are the temple of it. And the citie hadde no nede of the Sonne, neither of the Moone to lyghten it. For the brightnesse of God dyd lyght it, and the Lambe was the lyght of it. And the people which are saued, shall walke in the lyght of it, and the kynges of Esay. lx. e. the earth shall bring their glorie into it. And the gates of it shall not be shut by day. For there shall be no nyght there. And there shall enter into it none vncleane thing, neither whatsoeuer worketh abhominacion, or maketh lyes: but they only which are written in the Lambes booke of lyfe.

¶ The. xxii. Chapter.

The water of lyfe. The fruitefulnesse and lyght of the citie of God. Iesus sendeth his Angell to testifie vnto his seruauntes warninge of thynges for to come. The Angell will not be worshipped. To the worde of God maye nothyng be added, nor taken from it.

A ...nd he shewed me a pure ryuer of water of life, ...clere as Christall, proceedyng out of the seate of ...God, and of the Lambe. In the myddes of the ...strete of it, and on either side of the ryuer, was ...there wood of lyfe, whyche bare twelue maner of fruites, and gaue fruite euery moneth, and the leaues of the wood serued to heale the people withal. And there shalbe no more curse, but the seate of God, and the Lambe shalbe in it, and his seruauntes shall serue hym. And they shall Esay. lx. d. see his face, and his name shalbe in their foreheades. And B there shalbe no nyght there, and they neede no candle, neyther light of the Sonne, for the Lorde geueth them lyght, and they shall raigne for euermore.

And he sayd vnto me, these sayinges are faythfull and true. And the Lorde God of Sainctes and Prophetes, sent his Angell to shewe vnto his seruauntes, the thynges which Apoc. i. a. must shortly be fulfylled. Beholde, I come shortly. Happy is he that kepeth the sayeng of the prophesie of this booke. I C am Iohn, whyche sawe these thynges, and hearde them. And when I had hearde and seene, I fell downe to worship Apo. xix. b. before the feete of the Angel which shewed me these thynges. And he sayd vnto me, see thou do it not, for I am thy felowe seruaunt, and the felowe seruaunt of thy brethren the Prophetes,

phetes, and of them which kepe the sayinges of this booke: But worshyp God.

And he sayde vnto me: seale not the sayinges of the prophesie of this booke. For the tyme is at hand. He that doeth euyll, let hym do euyll styll, and he which is filthy, let hym be filthy styll, and he that is ryghteous, let hym be ryghteous styll, and he that is holy, let hym be holy styll. And beholde I come shortly, and my rewarde with me, to geue euerye man accordyng as his deedes shalbe. I am Alpha and Omega, the begynnyng and the ende, the first and the last. Blessed are they that do his commaundementes, that their power may be in the tree of lyfe, and may enter in through the gates into the citie: For without, shalbe dogges, and inchaunters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh lealynges, Esai. 44. b Apoca. i. b.

I Iesus sent myne Angel, to testifie vnto you these thynges in the congregations. I am the roote and the generation of Dauid, and the bryght morryng starre. And the spirite and the bride saith, come: And let him that heareth, say also come. And let him that is a thirst, come. And let whosoeuer wyll, take of the water of lyfe, free. D Esay. 11. a. Ioh. vij. f.

I testifie vnto euery man that heareth the wordes of the prophesie of this booke: If any man shall adde vnto these thynges, God shall adde vnto hym the plagues that are written in this booke. And yf any man shall minishe of the wordes of the booke of this prophesie, God shall take away his part out of the booke of lyfe, & out of the holy citie, and from those thynges which are written in this booke. He which testifieth these thinges saith, be it, I come quickly, Amen. Euen so come Lord Iesu. The grace of our Lorde Iesu Christ be with you all. Amen. Deut. iiij. a and. xij. d. Pro. xxx. a.

¶ The Epistle on Asshwednesday.

Ioel.ii.c. TUrne you vnto me with all your heart, with fastyng, weepyng, and mourning, rent your heartes, and not your clothes. Turne you vnto the Lorde your God, for he is gracious & mercyfull, long sufferyng, and of great compassion, & redy to pardon wickednesse. Then (no doubt) he also shall turne and forgeue, and after his chastening, he shall let your encrease remayne, for meate and drynke offerynges vnto the Lord your God. Blow out with the trumpet in Sion, proclayme a fasting, call the congregation, and gather the people together, warne the congregation, and gather the elders, bryng the chyldren and sucklynges together. Let the bridegrome go foorth of his chamber, and the bride out of her closet. Let the priestes serue the Lorde betwene the porche and the aulter, weepyng and saying: Be fauourable, O Lorde, be fauourable vnto thy people, let not thyne heritage be brought to such confusion, leste the Heathen be lordes therof. Wherfore should they say among the Heathen, where is nowe their God?

¶ The Epistle on the Munday before Easter.

Esa.lxiii.a WHat is he this that commeth from Edom, with stayned redde clothes of Bosra, which is so costly cloth, and commeth in so nimblie with all his strength? I am he that teacheth ryghteousnes, and am of power to helpe. Wherefore then is thy clothyng redde, and thy rayment lyke his that treadeth in the wyne presse? I haue troden downe myne enemies in my wrath, and set my feete vpon them in mine indignation: And their blood sprang vpon my clothes, and so haue I stayned all my rayment. For the daye of vengeaunce that I haue taken in hande, and the yere of my delyueraunce is come. I loked about me, and there was no man to shewe me any helpe. I fell downe, and no man held me vp: Then I helde me by myne owne arme, and my feruentnesse susteyned me. And thus haue I troden downe the people in my wrath, and bathed them in my displeasure: Insomuch, that I haue shed their blood vpon the earth.

I wyll

I wyll declare the goodnesse of the Lorde, yea and the prayse of the Lorde for all that he hath geuen vs, for the great good that he hath done for Israel, which he had geuen them of his owne fauour, and accordyng to the multitude of his louyng kyndnesse. For he saide: These no doubt wyll be my people, and no shrynkyng chyldren. And so he was their sauiour. In their troubles he forsoke them not, but the Angel that went forth from his presence deliuered thē. Of very loue & kyndnesse that he had vnto them, redeemed he them. He hath borne them, & caryed them vp, euer sence the worlde began. But after they prouoked hym to wrath, and vexed his holy mynde, he was their enemie, & fought agaynst them him selfe. Yet remembred he the olde tyme of Moises and his people, howe he brought them from the water of the sea, as a sheepheard doth with his sheepe, how he had geuen his holy spirite among them, howe he hadde ledde Moises by the ryght hande with his glorious arme, howe he had deuided the water before them (whereby he gate hym selfe an euerlastyng name) howe he ledde them in the deepe, as an horse is led in the playne, that they shoulde not stumble. The spirite of the Lorde ledde them as a tame beast goeth in the fielde.

Thus (O God) hast thou led my people, to make thy selfe a glorious name withall. Loke downe then from heauen, and beholde the dwellyng place of thy sanctuarie, and thy glorie. Howe is it, that thy gelousie, thy strength, the multitude of thy mercies, and thy louyng kyndnesse, wyll not be intreated of vs: yet art thou our father. For Abraham knoweth vs not, neither is Israel acquaynted with vs. But thou Lorde art our father and redeemer, & thy name is euerlastyng. O Lord, wherfore hast thou ledde vs out of the way? wherefore hast thou hardened our heartes, that we feare thee not? Be at one with vs agayne, for thy seruauntes sake that are of the generation of thyne heritage. Thy people hath had but little of thy sanctuarie in possession, for our enemies haue taken it in: And we are become euen as we were from the begynnyng. But thou art not their Lorde, for they haue not called vpon thy name.

¶ The Epistle on the Tuesday before Easter.

Esay.l. b. THE Lorde God hath opened myne eare, therefore can I not say nay, nor withdrawe my selfe. But I offer my backe vnto the smyters, and my cheekes to the nyppers. I turne not my face from shame and spyttyng: for the Lorde God helpeth me, therfore shal I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shal not come to confusiō. Mine aduocate speaketh for me, who wyll then go with me to lawe? Let vs stande one agaynst another. If there be any that wyl reason with me, let him come here foorth to me. Beholde, the Lorde God standeth by me, what is he that can condemne me? Loe, they shalbe all lyke as an olde cloth, which the mothes shall eate vp. Therefore who so feareth the Lorde among you, let hym heare the voyce of his seruaunt. Who so walketh in darkenesse, and no lyght shyneth vpon hym: let hym hope in the Lorde, and holde hym by his God. But take heede, ye haue all kyndeled a fire, and girded your selues with the flambe. Ye walke in the glysteryng of your owne fyre, and in the flambe that ye haue kindeled. This commeth vnto you fro my hande, namely that ye shall slepe in sorowe.

¶ The Epistle on the. xxv. Sunday after Trinitie.

Jere.33.b. BEholde, the tyme commeth, saith the Lorde, that I wyll rayse vp the ryghteous braunche of Dauid, which shall beare rule and discerne matters with wisedome, and shall set vp equitie & righteousnes agayne in earth. In his tyme shall Juda be saued, and Israel shall dwell without feare. And this is the name that they shal cal him: euen, the Lord our ryghteous maker. And therfore beholde the tyme commeth, saith the Lord, that it shal no more be saide, the Lord liueth which brought the children of Israel out of the lande of Egipt: but, the Lorde liueth which brought foorth and ledde the seede of the house of Israel out of the North land, and from all countreys where I had scattered them, and they shall dwell in their owne lande agayne.

¶ The Epistle on the Annunciation of Marie.

Esay.vij.b MOreouer, God spake vnto Achaz, saying: Require a token of the Lorde thy God, whether it be towarde the deapth

deapth beneath, or towarde the heygth aboue. Then sayde Achaz, I wyl require none, neither wyl I tempt the Lord, The Lord aunswered: Then heare to, ye of the house of Dauid. Is it not enough for you that ye be greeuous vnto men, but ye must greeue my God also? And therefore the Lorde shall geue you a token of hym selfe. Beholde, a virgin shall conceiue, and beare a sonne, and shall cal his name Emmanuel. Butter and hony shall he eate, that he maye knowe the euyll, and choose the good.

¶ The Epistle on Saint Iohn Baptistes day.

BE of good cheare my people; be of good cheare (saith your God) comfort Hierusalem, and tell her that her trauaile is at an ende, that her offence is pardoned, that she hath receaued of the Lordes hande sufficient correction for all her sinnes. A voyce cryeth: Prepare the waye of the Lorde in the wyldernesse, make strayght the path for our God in the desert. Let al valleys be exalted, and euery mountayne and hyll be layde low. What so is croked, let it be made straight, and let the rough places, be made playne fieldes. For the glorie of the Lord shall appeare, and all flesche shall se it. For why? the mouth of the Lord hath spoken it. Esay.xl.a.

The same voyce spake: Nowe crye. And I sayde: what shal I crye? Then spake it: That al flesche is grasse, & that al the beautie therof, is as the flowre of the fielde. The grasse is wythered, the flowre falleth away. Euen so, is the people as grasse, when the breath of the Lord bloweth vpon them. Neuertheless, whether the grasse wyther, or the flowre fade away, yet the worde of our God endureth for euer. Moreouer, the voyce cryed thus: Go vp vnto the hyll (O Sion) thou that bryngest good tydynges, lyft vp thy voyce with power, O thou preacher Hierusalem, lyfte it vp without feare, and say vnto the Cities of Juda, beholde your God, beholde the Lord, euen the almightie shall come with power, and beare rule with his arme. Beholde, he bryngeth his treasure with hym, and his workes go before him. He shall feede his flocke like an heardman, he shal gather the lambes together with his arme, & carry them in his bosome, and shall kyndly intreate those that beare younge.

A Table to fynde the Epiſtles and Goſpels

read in the Church of Englande. VVherof, the firſt line is the Epiſtle, and the other the Goſpell.

The firſt Sunday in Aduent.

Owe nothyng. Rom. xiij.c.
When they. Math.xxi.a.

The ſecond Sunday.

Whatſoeuer. Rom.xv.a.
And there ſhall. Luk.xxj.c.

The thirde Sunday.

Let a man. i.Cor.iiij.a.
When Iohn beyng. Math. xi.a.

The fourth Sunday.

Reioyce in the, Phil.iiij.a.
And this is. John.j.c.

On Chriſtmas day.

God in tymes, Hebr.i.a.
In the begynnyng, Joh.i.a.

On ſaint Steuens day.

But he beyng full, Act.vij.g.
Wherfore be, Math.xxiij.d.

On ſaint Iohns day.

That which, j.John. i.
And when he had. John. xxj.k.

On Childermas day.

And I iſked. Apoc.xiiij.c.
Behold the Angel. Math.ii.c.

Sunday after Chriſtmas.

And I ſay. Gala.iiij.a.
The booke of. Math.j.a.

On Newyeres day.

Bleſſed is that man. Rom.iiij.a.
And it fortuned. Luk.ij.c.

On Twelfe day.

For this cauſe. Ephe.iij.a.
Jeſus beyng. Math.ij.a.

Firſt Sunday after Twelf day.

I beſech you, Rom.xij. a.
And his father and Luk. ij.k.

The ſeconde ſunday.

Seyng that we. Rom.xij.b.
And the thirde day. John.ij.a.

The thirde ſunday.

Be not wyſe in, Rom.xij.d.
When he was, Math.viij.a.

The fourth ſunday.

Let euery ſoule. Rom. xiij.a.
And when he was. Math. viij.c.

The fifth ſunday.

Nowe therfore. Col. iij.c.
The kyngdome. Math.xiij.d.

The ſixth Sunday.

(If there be ſo many) ſhall haue the ſame Epiſtle and Goſpell that was appoynted for the fifth Sunday.

Septuageſima ſunday.

Perceaue ye, i.Cor.ix.d.
For the kyng. Math. xx.a.

Sexageſima ſunday.

For ye ſuffer. ij.Cor.xi.a.
When muche. Luk.viij.a.

Quinquageſima Sunday.

Though I. i.Cor.xiij.
He toke vnto. Luk.xviij.k.

The firſt day of Lent.

Turne you vnto. Joel.ij.c.
Moreouer. Math.vj.c.

The firſt Sunday in Lent.

We as helpers. ii.Cor.vj.a.
Then was. Mat.iiij.a.

The ſeconde Sunday

Furthermore. i.Theſſ.iiij.a.
And Jeſus. Math.xv.c.

The thirde Sunday.

Be ye therefore. Ephe.v.a.
And he was. Luk.xj.b.

The fourth Sunday.

Tell me ye that. Gal.iiij.c.
After theſe. John.vj.a.

Fifth ſunday.

But Chriſte be. Hebre.ix.c.
Whiche of you. John.viij.k.

The ſunday before Eaſter.

Let the ſame minde. Phil.ij.a.
And it came. Mat.xxvi.a.

Munday before Eaſter.

what is he. Eſay.xliii.a.
After two. Mar.xiij.a.

Teweſday before Eaſter.

The Lorde hath. Eſay.l.b.
And anone. Mark.xv.a.

VVedneſday before Eaſter.

whereſoeuer. Hebre.ix.d.
The feaſt of. Luk.xxij.a.

Thurſday before Eaſter.

This I warne. i.Cor.xi.d.
And the whole. Luk.xxiij.

A Table of the Epiſtles and Goſpels.

On good Fryday.

For the lawe. Hebre.x.a.
When Jeſus. John.xviij.a.

On Eaſter Euen.

For it is better. i.Pet.iij.d.
When the. Mat.xxvij.g.

Eaſter day.

If ye then be. Col.iij.a.
The morowe. John.xx.a.

Munday in Eaſter weeke.

Then Peter. Actes.x.e.
And beholde. Luk.xxiiij.b.

Teweſday in Eaſter weeke

Ye men and bre. Act.xiij.d.
Jeſus hym. Luk.xxiiii.

The firſt ſunday after Eaſter.

For all that is. i.John.v.a.
The ſame day. John.xx.e.

The ſeconde ſunday.

For it is thanke. i.Pet.ij.d.
I am that. John.x.c.

The thirde ſunday.

Dearely beloued. i.Pet.ii.c.
After a whyle. John.xvi.d.

The fourth ſunday.

Euery good gyft. Jam.i.c.
But nowe go. John.xvj.d.

The fifth ſunday.

And ſee that ye be. Jam.i.b.
Verily verily. John.xvi.k.

On Aſcention day.

In the former. Actes.i.a.
After that he. Mark.xvi.c.

The ſunday after Aſcention.

The ende of. i.Pet.iiij.b
But when. John.xv.d.

On VVhitſunday.

When the fiftie. Actes.ij.a.
If ye loue me. John.xiiij.b.

Munday in whitſun weeke.

Then Peter. Actes.ix.k.
For God ſo loued. John.iij.b.

Teweſday in whitſun weeke.

When the. Act.viij.c.
Verily, verily. John.x.a.

On Trinitie ſunday.

After this. Apoc.iiij.a.
There was. John.iij.a.

Firſt ſunday after Trinitie.

Beloued, let i.John.iiij.b.
There was. Luk.xvj.e.

The ſeconde ſunday.

Maruayle not. i.John.iij.c.
A certayne man. Luk.xiij.

The thirde ſunday.

Submit your. i.Pet.v.b.
Then reſorted. Luk.xv.a.

The fourth ſunday.

For I ſuppoſe. Rom.viij.c.
Be ye therefore. Luk.vi.k.

The fifth ſunday.

In concluſion. i.Pet.iij.b.
It came to paſſe. Luk.v.a.

The ſixth ſunday.

Remember. Rom.vj.a.
For I ſay vnto. Math.v.c.

The ſeuenth ſunday.

I wyll ſpeake. Rom.vj.d.
In thoſe dayes. Mar.viij.a.

The eyght ſunday.

Therefore brethren. Rom.viij.c.
Beware of. Mat.vij.c.

The ninth ſunday.

Brethren, I. i.Cor.x.b.
There was. Luk.xvi.a.

The tenth ſunday.

Concernyng. i.Cor.xii.a.
And when he. Luke.xix.k.

The eleuenth ſunday.

Brethren, as. i.Cor.xv.a.
And he put. Luk.xviij.c.

The twelfth ſunday.

Suche truſt. ij.Cor.iij.b.
And he departed. Mar.vij.d.

The.xiii. ſunday.

To Abraham. Gala.iij.
Happy are the. Luk.x.d.

The.xiiii.ſunday.

I ſay walke. Gala.v.c.
And it chaunced. Luk.xvij.c.

The.xv. ſunday.

Beholde howe. Gala.vj.c.
No man can. Math.vj.d.

The.xvi.ſunday.

Wherefore I deſire. Ephe.iij.c.
And it fortuned. Luke.vij.b.

The.xvii.ſunday.

I therefore. Ephe.iij.a.
And it chaunced. Luk.xiiij.a.

The.xviii.ſunday.

I thanke. i.Cor.i.a.
When the. Mat.xxij.d.

The.xix.ſunday.

This I ſay. Ephe.iiij.b
Then he entred. Mat.ix.a.

The.xx.ſunday.

Take heede therefore. Ephe.v.e.
The kyngdome. Math.xxij.

The

The. xxi. Sunday aft. Trinitie.

Finally my brethren. Ephe.vi.b.
And there was a cer. Joh.iiij.g.

The. xxii. Sunday.

I thanke my God. Philip.i.a.
Then came. Matth.xviii.c.

The.xxiii.Sunday.

Brethren be followers, Phil.iij.d.
Then went, Math.xxii.b,

The. xxiiii. Sunday.

We geue thankes. Coloſſ.i.a.
Whyle he, Math.ix.c.

The.xxv. Sunday.

Beholde, the tyme com. Jer.xxiij.b
Then Jeſus, John.vi.a.

On Saint Andrewes day.

For yf thou. Rom.x.b.
As Jeſus, Math. iiij.c.

On S. Thomas day.

Nowe therfore, Ephe.ij.d.
But Thomas one. John.xx.k.

Purification of Marie.

Reade the Epiſtle for Sunday.
When the tyme. Luk.ij.d.

Saint Mathias Apoſtle.

And in thoſe. Actes.j. c.
At that tyme, Math.xi.d.

Annunciation of Marie.

Moreouer, Eſayas.vii.b.
And in the ſixth. Luke.i. c.

S. Marke Euangeliſt.

Unto euery. Ephe.iiij.b.
I am the true vine. John.xv.a.

S. Philip and Iames day.

Iames the ſeruant of God: Jac.j.a
And he ſayde vnto. Joh.xiiij.a.

S. Iohn Baptiſt day.

Be of good cheare. Eſayas.xl.
Elizabethes tyme Luke.i.f.

S. Peters day.

In that tyme, Actes.xii.a
When Jeſus. Math xvi.c.

On ſaint Iames day.

In thoſe dayes, Act.xj.c.xij.a.
Then came. Math. xx.c.

On ſaint Bartholmewe.

By the handes, Act.v.c.
And there was. Luk.xxij.c.

Saint Matthew apoſtle.

Therfore ſe. ii.Cor.iiii.a.
And as Jeſus. Math.ix.b.

Saint Michael Archangel.

And there was, Apoc.xii.c.
The ſame tyme. Math.xviij.a.

Saint Luke Euangeliſt.

But watche. ii.Tim.iiii.b.
After theſe thynges. Luk. x. a.

S. Simon and Iude.

Judas the ſeruaunt. Jude.a.
This commaunde. John. xv.c.

On Al ſaintes day.

And I ſawe an angel. Apo. vii.a.
When he ſawe. Math.v.a.

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